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ANCIENT GREEK INSCRIPTIONS

IN THE

BRITISH MUSEUM.

452

PART I.

ATTIKA.

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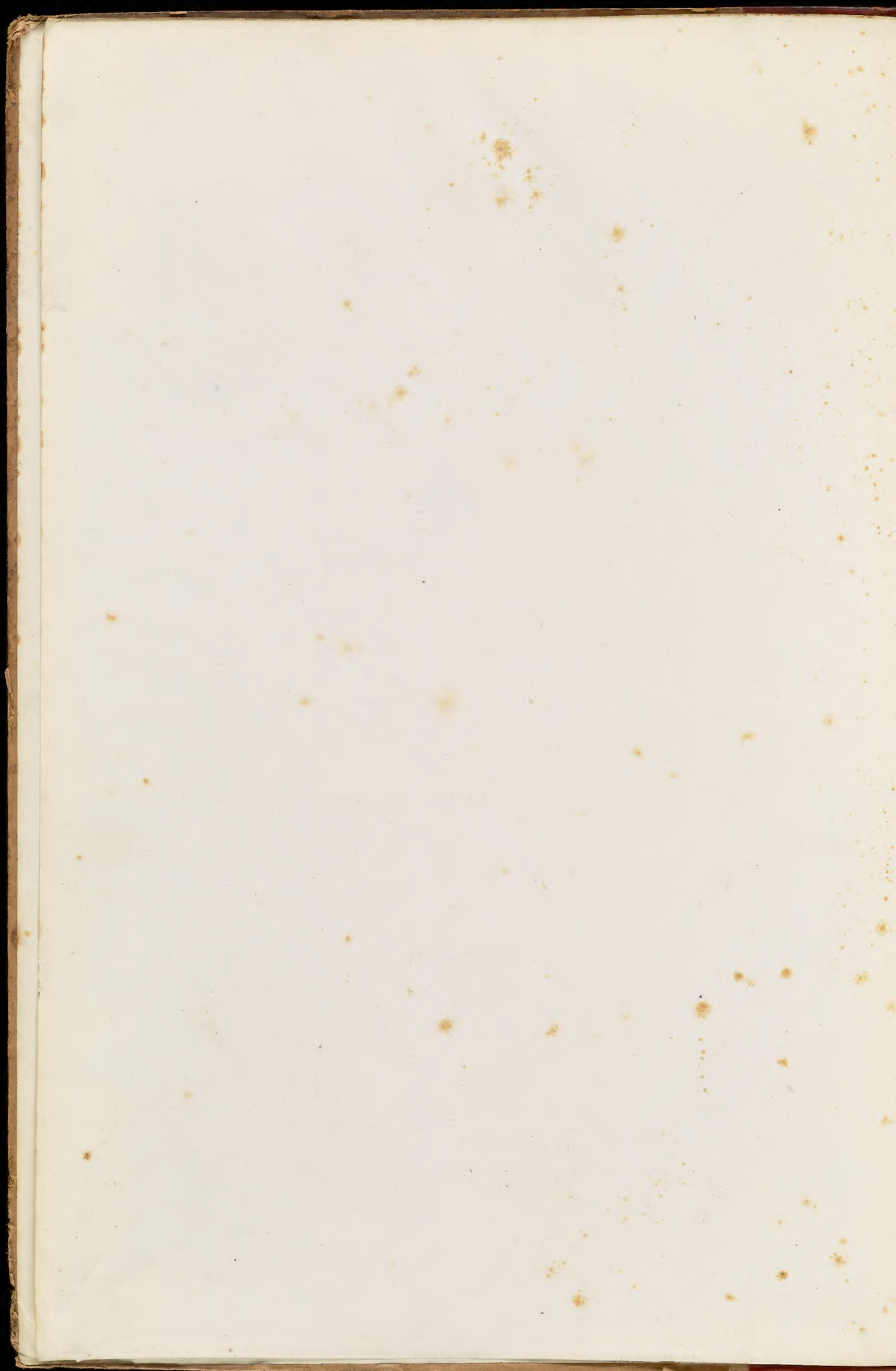


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ANCIENT GREEK INSCRIPTIONS

IN THE BRITISH MUSEUM

EDITED BY

C. T. NEWTON

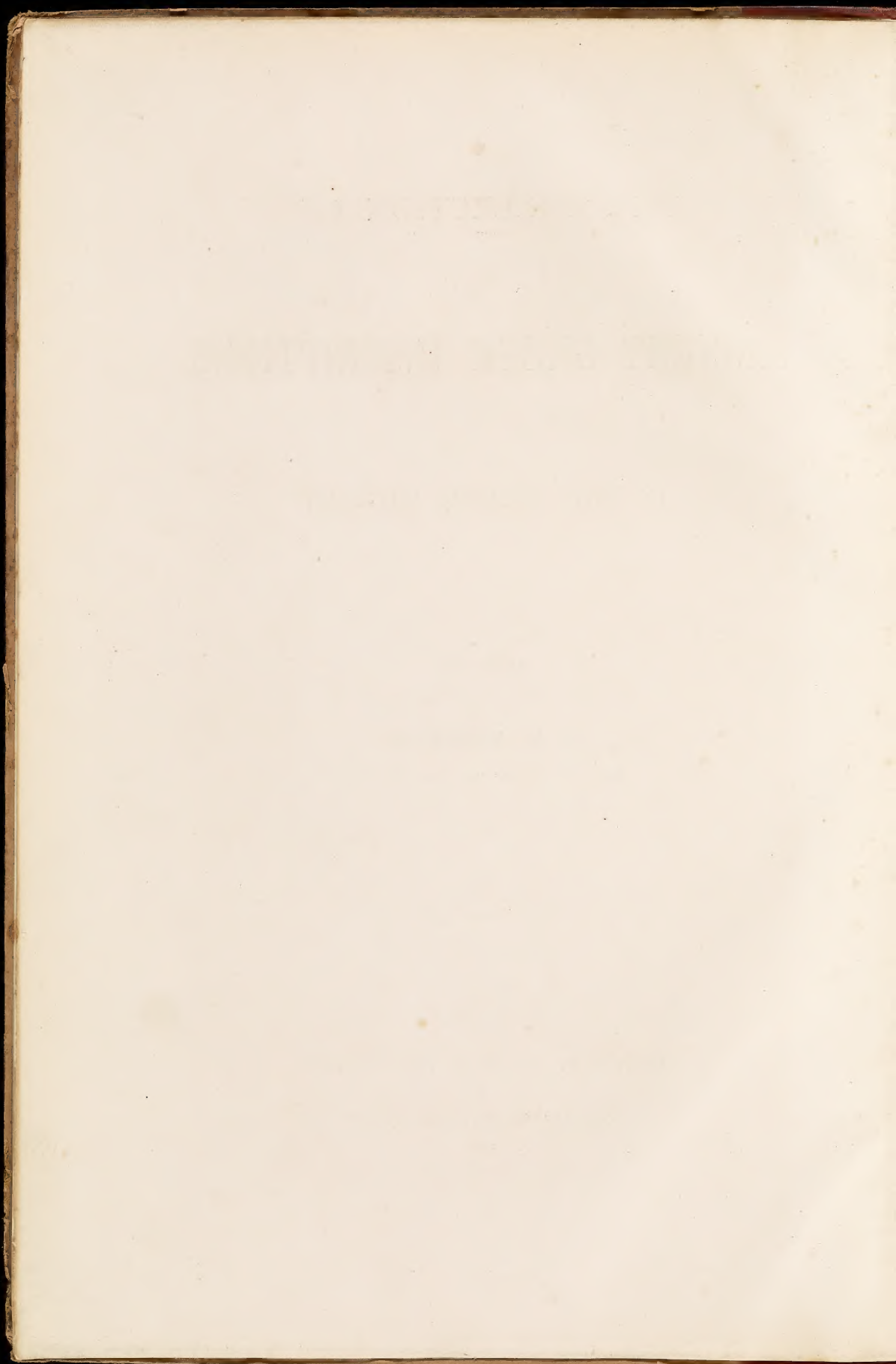
KEEPER OF THE GREEK AND ROMAN ANTIQUITIES

PRINTED BY ORDER OF THE TRUSTEES

AT

THE CLARENDON PRESS, OXFORD

1874



THE COLLECTION OF



ANCIENT GREEK INSCRIPTIONS

IN THE BRITISH MUSEUM

PART I

ATTIKA

EDITED BY

THE REV. E. L. HICKS, M.A.

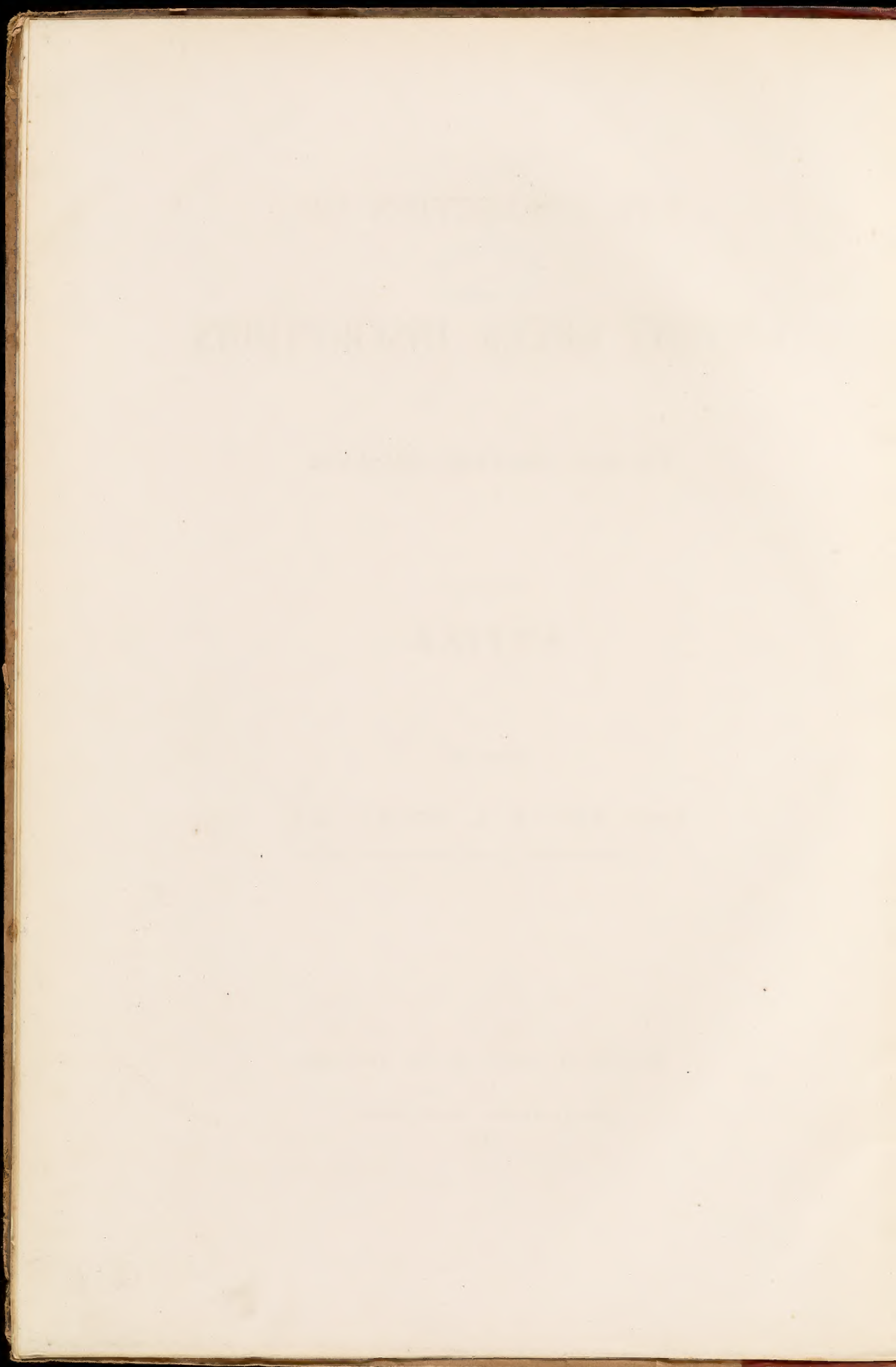
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PRINTED BY ORDER OF THE TRUSTEES

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P R E F A C E.

THE Collection of Greek Inscriptions in the British Museum, of which the Attic portion is here published, has been acquired by purchase, by donations, and also through the exploration of ancient sites, conducted by the Government, by the Trustees, or by private enterprise. Up to the close of the last century the collection was limited to a very few inscriptions, of which the most important were presented by the Society of Dilettanti.

By the purchase of the Earl of Elgin's Collection of Marbles in 1816 upwards of a hundred of highly interesting inscriptions, mostly from Athens, were acquired by the Museum. This Collection included the celebrated Sigeon Inscription, one of the most ancient examples of Greek palaeography in existence.

During my official residence in Turkey, from 1852 to 1859, as Vice-Consul of Mytilene, I was able to obtain one hundred and fifty-eight inscriptions from the islands of Mytilene, Kalymna, Kos, Rhodes, Kasos, and from the sites of Halicarnassus, Cnidus, and Branchidae on the West coast of Asia Minor. Of these inscriptions, sixty-eight, the fruit of excavations in the island of Kalymna, were presented by Viscount Stratford de Redcliffe, then H. M. Ambassador at Constantinople, and most of the remainder were discovered or obtained in the course of the Budrum expedition from the sites of Halicarnassus, Cnidus, and Branchidae.

Eight inscriptions were obtained in the course of the excavations at Cyrene, conducted by Major Smith, R.E., and Captain Porcher, R.N., in 1860-1, and four hundred and sixty-two from Mr. Wood's excavations at Ephesus, from 1863-74, both of which explorations were carried on under the direction of the Trustees of the British Museum.

In 1864 the Trustees purchased a few Athenian and other inscriptions collected by Percy Clinton, Viscount Strangford, during his residence in Turkey as British Ambassador.

In 1870 the Society of Dilettanti presented an interesting collection of inscriptions excavated on the site of the Temple of Athene at Priene by Mr. R. P. Pullan, during a mission sent out by that Society.

In 1872 the Duke of St. Albans presented to the Museum some important inscriptions from Iasus in Caria.

In 1873 His Royal Highness the Prince of Wales presented a very interesting inscription from Rhodes.

The total number of Greek Inscriptions in the British Museum of a monumental character exceeds a thousand, but in this total are included many small fragments which may ultimately be identified as belonging to larger stones.

In the present work the same geographical arrangement has been followed which was adopted by Böckh in his great work, the *Corpus Inscriptionum Graecarum*, published in 1828 by the Academy of Berlin, and also in the new *Corpus*, now being published by the same Academy. According to this arrangement Attika stands first in the order of Greek states.

P R E F A C E.

Most of the inscriptions in the present Part have been already published in Böckh's Corpus; but it will be seen by collation of the two texts that in many instances a fresh study of the original marbles has led to the correction of errors and to the supplying of omissions in the text of Böckh, who, not having himself access to the originals, was often forced to rely on the collation of transcripts at variance with each other, and made in some cases by persons whose accuracy and intelligence were not to be depended on. In some instances, moreover, the recent discovery at Athens of additional portions of the same inscription, or the illustration afforded by the publication of inscriptions similar in import, has led to important restorations or modifications in the text.

In the commentary which accompanies the uncial and cursive text of each inscription great use has of course been made of the invaluable labours of Böckh in his Corpus, in his *Staatshaushaltung der Athener*, and in his other works; but so many Attic inscriptions have been discovered since the date when that great archaeologist published the first volume of his Corpus, and so much new matter for the elucidation of Athenian inscriptions has been contributed by later commentators, that it has been found necessary to dissent from Böckh's conclusions in several important points, and in most cases to recast such part of his commentary as has been adopted.

The uncial types in this work are cast from the fount originally made for the *Voyage Archéologique en Grèce et en Asie Mineure* of Lebas, and represent, as far as is possible without actual facsimile Plates, the character of the writing in each successive period of Greek palaeography.

The texts of the inscriptions here published, and the commentary which accompanies them, have been prepared and edited by Mr. Hicks, with the exception of No. XXXV, which has been edited and commented on by me.

All the uncial texts have been carefully collated with the original marbles by Mr. Hicks in the first instance and by me afterwards, and I have also revised the whole of the work as it passed through the press.

In this task of revision I have received very valuable aid from Mr. A. S. Murray, Assistant in this Department, and from Mr. Percy Gardner, Assistant in the Department of Coins and Medals.

C. T. NEWTON.

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LIST OF ABBREVIATIONS USED IN THE REFERENCES.

C. I. = Böckh, Corpus Inscriptionum Graecarum.

L. and S. = Liddell and Scott, Greek-English Lexicon.

Hdt. = Herodotos.

'Εφ. 'Αρχ., N. S. = 'Εφημερίς 'Αρχαιολογική, New Series.

PART I.

ATTIC INSCRIPTIONS.

CHAPTER I. — DECREES.

I.

A block of white marble; discovered by Chandler in the floor of a cottage near the Theseion: height, 1 ft. 4 in.; breadth, 5 in.; thickness, 8 in. Presented by the Society of Dilettanti, 1781. Published by Chandler, *Inscr.*, pt. ii. p. 54, No. xxvii; C. I. 70; Rose, *Inscr.*, p. 249; Le Bas, *Voyage Archéol.*, Attique, No. 422.

c.	b.	a.
N E] M E N:	κ Ε Ρ V X[O	Τ Α] Μ Ι Α:]
Λ Ι Ε Λ Ο Σ	Ε Ι Ε Π Α Λ Λ	Ο Ν: Τ Ο Ν Δ
N: N E M E N Δ	Ε Λ Θ Ε Ι: Κ Α	Α Ι Τ Ο Σ: Η
Μ Ε Χ Ρ Ι Η Ε Λ	Ι Τ Α Κ Ο Ι Ν	Σ: Τ Ο, Λ Ε Ο
5 Ι Ο Δ V Σ Μ] Ο[Ν] Ε Α Ν] Δ Ε Μ Ε	5 Α] Τ Α Σ Κ Α Μ	5 Λ Ε Ο Ν: Λ Ε +
Ο Ο V	Β Ο Ν Ι Δ Ο Ν	Ο] Β Ο Λ Ο Ν: Η Ε
: Ο Μ Α	Σ Ο Ο: Κ Α Ι Α	Κ Α Μ Β Ο Ν Ι Δ Ο Ν Κ Α Ι
: Α Ι	Π Ο Δ Ο Σ Ο: Π	Τ] Σ Μ Ε Τ Ο Ι Ι [Ο Σ Ν Ε Μ
: Ο - Α Ι: Α	Α Ρ Α Τ Ο Ν Ε	Ε] Ν: Ε Ν Λ Λ Ο Ρ Α Ι Τ Ε Ι Σ
10 Σ Ο [Α Ι]: Ο Ι Σ Ο	10 V Ο V Ν Ο Ν: Τ	10 Κ] Α Μ Β Ο Ν Ι Δ C [Ν
Α Ι. . . Κ Α] Τ Α: Ι Α Δ Ε	Ο Κ Α Θ Ε Κ Ο	Ο Ι Σ : Δ Ρ Α Λ
: [Γ] Λ Ε Ν Τ Ο Κ Ο Μ Α	Ν: Τ Α V Τ Α Ε	: Ν Ε Μ Ε Ν Δ: Ε
Ο Ι Τ Ο Δ Ε: Τ Ο Δ Ε Μ Α	Π Ο Μ Ν V Ν /	Α Τ Α: Τ Ο Ι: Σ
Ρ Χ Ο Ε Ν Α] Ι Τ Ο Δ Ε Ρ Μ Α: Δ	Ι]: Τ Ο Σ Τ Ρ Ι	Σ [Ε] Σ Ε Ι Ο Ν: Κ / [Ι Τ Α Π?
15 Ι Δ Ο Ν Τ] Ο Σ: Η Ο Π Ο Ι Α Ν Δ	15 Σ] Θ Ε Ο Σ: Η Ο	15 Ε Ρ Ι?] Ο Ν Τ Α: Ε Π Ι
Α Ν Η Α Ρ Μ] Ο Τ Τ Ε Σ Θ Α Ι: Δ	Τ Ι Α Ν Τ Ο] Ν	Ε Ν + Σ V Ν Ο Ι
Ε Ε Ι Θ V Σ] Ι Α Ν: Δ Ι Δ Ο Ν Α	Κ Ο Ι Ν Ο Ν: Μ	Ε] Μ] Π Ο Λ Ε Ι: Τ Ε] Λ Ε Ο Ν
Ι Η Ε Ρ Α Κ?] Ι Ε Ι Ο Ι Σ: Κ Α Ι	Ε Α Π Ο Δ Ι Δ	Τ] Α [Δ Ε] Κ Ρ Ε Α: Α Π C [Δ Ο Σ
Π Α Ν Α Θ] Λ Ν Α Ι Ο Ι Σ: Ν Ε Μ	Ο Σ Ι Ν Π Α Ρ	Σ Α Ι Ο Μ Α: Ε Π Ι Ε
20 Ε Ν Ε Ν Α] Λ Ο Ρ Α Ι: Τ Ε Ι Σ Κ	20 Α Τ Ο Ν Ε V Θ	20 Ι Σ Ι: Ε Μ Π Υ Ο Ι C [Ι Κ Ρ
Α Μ Β Ο] Ν Ι Δ Ο Ν: Η Ο Σ: Α Ν Ι	/ Ν C [Ν Π] Ρ Ο	Ι] Ο Ν: Τ Α Α Ε Κ Ρ Ε / [Α Π Ο
Σ Ε Σ: Η [Ε] Μ Ι Ο /		Δ] Ο Σ Θ Α Ι: Ο Μ Α: Ι
Ρ Γ Α Ο Λ		Ο Ι Ι Α Τ Α Τ

This stone is inscribed on three sides. I have retained the lettering of Böckh, but have adopted a different order, for it is the right of c and the left of a which converge respectively towards the left and right of b. The stone is complete at the top; how much is lost at the bottom is uncertain. The number of letters originally on the sides a and c was fourteen or fifteen; side b is entire as far as it goes. To fix the order of the three columns, or their connexion with each other, is almost impossible.

The surface of a and c is much worn, in some places only showing traces of O and of the dotted punctuation which marks this inscription. A repeated examination of the stone has rendered some of Böckh's conjectures untenable, and suggested others. The form of the letters is archaic, and Böckh fixes the date as about Ol. 81-82 (B. C. 456-450). Skambonidae, the deme to which this inscription relates, was of the tribe Leontis, but the patronymic form shows the title to have belonged originally to a gens of the name: cp. Butadae, Philaïdae, which were the

names at once of demes and gentes (Meier, *De Gentilitate Att.*, p. 35).

It is probable that our inscription refers to the sacra of the deme, and not of the gens; indeed this is certain, if the restoration in line 13 of side *c* be correct. What remains of the document seems to refer chiefly to the duties and responsibilities of the Demarch, especially in connexion with the sacra and the finances of the deme. (Cp. Pollux, viii. 108, and C. I. 82 and 88.)

It seems probable that side *c* is to be read first in order. Line 1. Possibly [νέ]μειν, as in line 3. In line 2, τέλος, referring doubtless to the revenues of the deme. Lines 4, 5. μέγρι ἢ [λου] δυσμ[α]ῖν ἐάν] δὲ μὴ These restorations are exceedingly doubtful. In line 10 the termination of the passive infinitive -σθαι is twice traceable. Line 11. Böckh restores [κατὰ τάδε. The reference seems to be to the sacrifices of the deme, it being prescribed when and what victims shall be offered, and what division of perquisites, etc., shall be made. In line 12 the dots show only one letter to be wanting to complete the word; probably therefore [π]λὴν τοῦ κυμα Is the last word κομ[α]ρχου? That Athens was divided into κῶμαι as well as demes is well known (see Leake, *Top.* pp. 440, 634; Demes, p. 16; Sauppe, *De Demis Urbanis Athen.*, pp. 11, fol., and 23, foll.). Lines 13, foll. I have hazarded the following restoration, wherein Meier has anticipated me in reading δημ[α]ρχου] (Addend. to C. I. vol. i. p. 890). τοῦ δημ[α]ρχου εἶνα] τὸ δέρμα θ[ύ]νοντος: that is, the hide of the victim (a valuable perquisite, as we know from many other documents), is to go to the Demarch, who provides the victim. Διθοντος (if rightly restored) is explained by the following clause:—ἐποῖαν δ' [ἀν ἄρμ]ῳ ττῆσθαι θ[ύ]ν θυσ[ί]αν διδόναι. Ἡρακλ[ε]ῖους καὶ [Παναθ]ηναίους. I have restored ἀρμύττῆσθαι with some confidence, in the sense of παρασκευάζεσθαι, there being scarcely another verb with a like termination: the rest is very hazardous. I have written Ἡρακλ[ε]ῖους, for it is clear that a festival is meant, and only one or two (e.g. Ἡράκλεια, Ἀνάκεια) have a suitable termination. Line 19, foll. νέμειν ἐν ἀγορᾷ τῇ Σκαμβωνιδῶν δο' ἀν The reference is to a distribution to be made in the ἀγορά of the deme, very possibly of the flesh of the victim sacrificed (κρεανομία). On the ἀγοραί of tribes and demes, see Schömann, *De Comit.*, p. 367, foll. Here, however, a definite locality seems intended, as in C. I. 102, where an inscription is set up ἐν τῇ ἀγορᾷ τῶν δημοτῶν: cp. C. I. 88, line 14; so ἐν τῇ ἱερῇ ἀγορῇ in the Lygdamis inscription (Newton, *Hist. of Discov.*, ii. p. 671). The ἀγορά of the deme Skambonidae was probably in the neighbourhood of the Theseion (mentioned in side *a*, line 14, as we shall see presently), in which the inscription before us was found. Line 22. we may perhaps recognise a compound of ἡμ-.

Side *a* is also much mutilated; it appears to refer to the same topics as side *c*. Line 1. Probably [τα]μία, in the dual, referring to two treasurers of the deme, as in C. I. 82, line 3, [τα]μίαιν. In lines 4 and 5 we may possibly recognise Λεόν, the eponymous hero of the tribe Leontis, to which the deme Skam-

bonidae belonged. Line 6. Probably [δ]βολον. Line 7, foll. [Σ]καμβωνιδῶν καὶ τῶν μετοίκων θύειν ἐν ἀγορᾷ [τῇ Σκαμβωνιδῶν]; so Böckh; but perhaps νέμειν should be restored instead of θύειν. Line 11. The letters ΔΡΑΝ are fairly legible; but what they point to is doubtful. Line 12. νέμειν δέ, as elsewhere. In line 14 I recovered with certainty on the stone the word Θ[Ε]ΣΕΙΟΝ. On the Theseion, near which this inscription was found, see Leake, *Top.*, pp. 498, foll. Line 15. Possibly καὶ τὰ περὶ ὄντα, 'what remains over and above.' Line 16. ἐν ξυνῷ: for the form cp. C. I. 3044, lines 25 and 44; an early inscription from the city of Teos. Line 17. [ε]μὲ πῶλει τῷ [λειον] (?). Line 18. [τ]ὰ [δ] κρέα ἀποδ[ό]σθαι ὡμά, as also below. The flesh of the victim is to be sold raw. Line 19, fol. ΕΠΙΖΕ ΙΣΙ, some festival is probably meant. Line 20. ἐν ἱουθίῳ [κρι]όν, τὰ δὲ κρέα ἀποδ[ό]σθαι ὡμά. Concerning the Python, see Leake, *Top.*, p. 113 n, and 299. Line 22. κατὰ τ[ῆ] ἀέι (?).

Side *b* is almost perfect as far as it goes, and may be restored with certainty. Each line contains seven letters. Inasmuch as the stone is entire at the top, it is clear that this column is a mere continuation of one of the others, probably of *a*. The letters given in line 1 are quite legible: the X is here written differently from those elsewhere in this inscription (col. *a*, lines 5, 16). The first letter of this line was probably N, but the traces are quite faint. We may read then as follows:—[ὥς ἀν(?)] κηρυχ[θ]ῆ, ἐπαγγελθῆ. καὶ τὰ κοιν[ῆ] τὰ Σκαμβωνιδῶν σωῶ, καὶ ἀποδόσω παρὰ τὸν εἰθνον τὸ καθήκον. ταῦτα ἐπομνίσαι[ι] τοὺς τρε[ῖς] θεοὺς. ὅτι ἀν τῶν κοινῶν μὴ ἀποδιδῶσιν παρὰ τὸν εἰθνον[ι], π]σο In line 2 the letters are quite clear. ἐπαγγέλλειν is here used in the simple sense of proclaiming officially. Down to καθήκον, in line 11, we have the concluding portion of the oath to be taken by each of several officers: cp. the singulars σωῶ, ἀποδόσω, in lines 5 and 6, with the plural ἀποδιδῶσιν, in line 18. These officers are probably the Demarch and the two Treasurers already mentioned. The form of the future σωῶ is interesting. Böckh remarks:—'Neve formam plebeiam esse putet, formulae publicae et iurejuranda cogita an apud Graecos plebeio sermone scripta sint. Nempe in scriptoribus talia grammatici deleverunt; sed inscriptiones hi raro attigerunt.' The materials which Epigraphy supplies for the student of Greek inflexions have never been properly made use of. Wecklein, in his 'Curae Epigraphicae' (which I shall elsewhere have occasion to quote), has set an example of what may be done. On the expression παρὰ τὸν εἰθνον, in lines 9 and 19, see Böckh, note in App. to C. I., i., p. 890. The construction is the same as in θέσθαι τι παρὰ τινα (Herod. vi. 86). Mention is made of a single εἰθνος in C. I. 88. On the officers of this name, see Böckh, *Staatsb.* i. 266, foll., and especially p. 268 n. The Treasurers who are thus bound to undergo scrutiny may probably have been priests or the like; but how universal this responsibility was we know from Aesch. in Ctes., Reiske, p. 405, ὅταν τοὺς ἱερεῖς καὶ τὰς ἱερείας ἐπειθύνουσ εἶναι κελεύει ὁ νόμος, καὶ συλλήβδην ἅπαντας, καὶ χωρὶς

ἐκάστους κατὰ σῶμα τοὺς τὰ γέρα μόνον λαμβάνοντας καὶ τοὺς εὐχὰς ὑπὲρ ὅμων πρὸς τοὺς θεοὺς εὐχομένους καὶ οὐ μόνον ὧν, ἀλλὰ καὶ κοινῇ κατὰ γένη, Εὐμολπίδας καὶ Κήρυκας καὶ τοὺς ἄλλους ἅπαντας. Cp. also C. I. 88. Line 12, foll. This oath is to be sworn by 'the three gods;' which is explained by Pollux, viii. 142, *τρεῖς* θεοὺς ὁμνύναι κελεύει Σόλων, 'Ικέσιον, Καθάρσιον, 'Εξακστήριον. Cp. Hesych. s. v. *τρεῖς θεοί*, and Welcker, *Götterlehre*, iii. p. 5. The fragment published by Bockh, C. I., No. 1035, bears some similarity to the present inscription, but I am unable to make the two fit into each other.

II.

Portion of a massive stèle of white marble: height, 2 ft. 10 in.; breadth, 1 ft. 1 in.; thickness, 8 in. Found near the Thesieion, Athens. Side B published by Chandler, *Inscr.*, pt. ii. No. xxvi. p. 54; all three sides first by Rose, *Inscr.*, p. 242, Tab. xxx; Bockh, from another copy sent him by Rose, in C. I. 71; cp. *Addenda* to vol. i. p. 890; Franz, after Bockh, in *El. Epigr. Gr.* p. 115, foll.; Le Bas, *Voyage Archéol., Attique*, No. 391, merely after Bockh; Sauppe, from an impression sent him by Geo. Böhler, has edited side B, in *Index Schol. Götting.* 1861-2. Our inscription is referred to by A. Mommsen, *Heortologie*, pp. 61 n **, 224, and 205 n *.

A.

P E
 ΔΡΑ[Χ]ΜΕΙΣ[]
 ΠΕΤΟΣ
 ΜΕΥΣΔΙ
 ΤΟΝΠΟΛΓΟΝ
 ΚΕΚΑΝΑΕΡ
 ΕΑΝΤΙΣΤΟΝ
 ΟΝΗΟΑ
 ΣΕΜΟ
 ΑΣΙΝΑ
 ΑΝΤΙΝΣ
 ΤΟΝΠΟΛΓΟΝ[ΕΟΝ?]ΧΡ
 ΕΒΟ
 ΕΧΘΕΟΧ
 ΝΔΟ
 Α / ΚΑΣ
 ΟΣ
 ΑΝΙΑ
 ΙΠΕ
 ΕΙΑΤΕΝ
 ΙΑ
 ΙΙ
 ΣΕΙΑΙΑΜ
 ΟΛΕΙΑΛΝΕ
 ΟΤΣΙΣΙΕΛΝΔΕ
 ΙΜΕΟΕΑΝΔΕΙ
 ΚΑΤΑΤΑΥΙΑΤΑΥΤΑΕΑΝ
 ΗΕΚΑΣΤΟΝΙΑΤΑΓΕΝΔΥΝΑ
 ΜΙΝ] ΠΡΑΧΣΑΙΔΕΚΠΡΑΧΙΣ
 ΕΛΔΟΙΤΟΝΟΦΛΟΝΤΑΜ
 ΤΟΙΗΙΕΡΟΙΕΛΝΑ
 ΙΕΛΕΘΕΝΑΙΕΜΠΟ
 ΕΝΕΛΘΟΣΑΝΙΑΙ
 ΨΥΣΤΕΡΟΝΗΕΑ
 ΙΤΟΝΑΘΕΝΑΙΟΝΜΕ
 ΥΤΟΝΤΟΝΠΟΛΕΟΝΜ
 ΑΣΟΑΙΕΑΝΜΕ
 ΓΡΙΧΟΡΙΑΝΕΠΟ
 ΟΕΝΤΑΗΕΤΙΣΔΑΝ
 ΜΕΕΟΓΛΕΙΔΣΙ
 ΔΕΧΕΣΘΑΙ / ΝΑ
 ΗΕΜΙΣΥ[Η]ΟΛΟΝ

Vacant space.

B.

[T
 A]ΛΕΝΗΑΚC I [A
 H]ΑΠΛΕΙΤΑΔΕ[H
 E]ΚΟC I ΑΔΙΠΛ[E
 5 I Σ]ΠΟΝΔΑΣΕΙΝ
 A I]ΤΟΙC I ΜΥC I
 E I C I]ΚΑΙΤΟ[I C
 EΠ]ΟΠΤΕΙC I Ν[Κ
 A I T]ΟΙC I ΑΚΟΛ[Ο
 10 ΥΟ]ΟΙC I ΝΚΑ I [Δ
 ΟΛΟ I]C I ΝΤΟ I [ΑΘ
 E]N[A] I ΟΝΚΑ I [ΑΘ
 E]N[A] I ΟΙC I Ν[ΗΑ
 ΠΑC I ΝΑΡΧΕ[ΝΔ
 15 ΕΤΟΝΧΡΟΝΟ[ΝΤ
 ΟΝC ΠΟΝΔΟΝ[ΤΟ
 ΜΕΤΑΛΕΙΤΝ I [Ο
 ΝΟC ΜΕΝΟC ΑΠ[Ο
 ΔΙΧΟΜΕΝΙΑC I [Κ
 20 ΑΙΤΟΝΒΟΕΔΡ[Ο
 ΜΙΟΝΑΚΑΙΤΟ[Π
 ΥΑΝΟΦC I ΟΝΟC
 ΜΕΧΡΙΔΕΚΑΤΕ
 C H I C TΑΜΕΝΟC
 25 ΑC ΔΕC ΠΟΝΔΑC
 ΕΙΝΑΙΕΝΤΕΙC
 ΙΠΟΛΕC I ΝΗΟ[I
 ΑΝΧΡΟΝΤΑΙΤΟ
 ΙΗΙΕΡΟC I ΚΑΙΑ
 30 ΟΕΝΑΙΟΙC I ΝΕ
 ΚΕΙΕΝΤΕΙC I Ν
 ΑΥΤΕC I ΠΟΛΕC
 ΙΝΤΟΙC I ΔΕΟΛ
 ΕΙC I ΟC I ΜΥC TΕ
 35 ΡΙΟΙC I ΝΤΑC I [C
 ΠΟΝΔΑC ΕΙΝΑ[I
 ΤΟΛΑΜΕΛΙΟΝC
 C ΜΕΝΟC ΑΡΟΔ[I
 Χ]ΟΜΕΝΙΑC I ΚΑ[I
 40 ΤΟΝΑΘΕC TΕ[P
 I]ΟΝΑΚΑΙΤΟΕΛ
 ΑΦΕΒΟΛΙΟΝΟC
 ΜΕΧΡΙΔΕΚΑΤΙ
 C H I C TΑΜΕΝΟ

The rest of this side is vacant.

C.

Η I]ΕΡΑ I
 T]ΕΝΗ I Ε[ΡΑΝ?
 I]ΑΜ[ΒΑ]ΝΕΝΜΕ
 I IΟC I ΝΠΑΡ
 5 T]ΟΟΒΟΛΟΝΚΑ I
 ΜΥ]C TΕΡΙΟΙC
 E]ΤΟΗΕΚΑCΤΟC
 ΤΟΙΝΘΕΟ[I Ν
 ΟΧΙC Ν I
 10 ΟΔΕΤΟΝΗ
 ΙΟΝΔΡΑΧ[Μ
 ΑΝ]ΛΟΜΑΤΑ
 ΝΕΔΟΤΟ I
 C ΛΑΜΒΑΝ
 15 ΗΕΚ]ΑC ΤΟ
 F ΝΟΝΘΕΛΕΙC
 TΕ ΜΕΕ
 L ΕΝΤΟΑΦ
 ΟΚΕΡΥΚΑC ΔΕΜΥ
 20 Μ]ΥC TΑC H[E]ΚΑC ΤΟΝ
 ΑC ΚΑΤΑΤ[Α]Δ]ΕΑ Ε[I
 ΠΛΕΟΟC ΕΥΘ[Υ]ΝΕC ΟΑ[I
 ΜΕC I Μ ΕΝΔΕΙ
 C C I]Κ E]ΡΥΚΟΝ ΕΥ
 25 T]ΟΔΕΗΙΕΡΟΑΡΛΥΡ I [Ο
 ΕC ΕΝ
 C ΟΑ I ΤΛΟ
 ΕΝΤΟΤΕC ΑΘΕΝΑΙΑ I [ΑC
 T]ΟΕΜΠΟΛΕ I T[Α]ΔΕΑΡ
 30 C H I ΕΡΟΠΟΙΟ[I C I]ΤΟC ΔΕΕ
 Μ]ΠΟ I ΓΙΤΑΜΙΕΥΕC ΟΑ[I
 Λ ΧΕΝΕΝΤΟΙ I
 Β ΕΝΤΟ ΡΦ
 ΤΟC ΟΡΦΑΝΟC I
 35 Μ]C TΑC ΗΕΚΑC ΤΟΜ I
 ΤΟC C ΜΥC TΑC ΤΟC ΕΛΕ[ΥC I Ν I
 ΝΟC ΕΝΤΕΙΑΥΛΕ I T]ΕΙΤΟΗ?
 I]ΕΡΟΤΟC ΔΕΕΝΑC TΕ I
 ΕΝΤΟΙΕΛ[E]ΥC I Ν I Ο I
 40 T]ΟΝΕΠΙΤΟΙΒΟΜΟΙΙΕΡΕΑΚΑΙ T]ΟΝΙΕΡΕΑ
 T]ΟΝΘΕΟΙΝΚΑΙΤΟΝΙΕΡΕΑΤΟ[N
 I]ΑΝΒΑΝΕΚΑCΤΟΝΤΟΤΟ[N
 ΥC ΑC ΤΟΝ

The subject of this important document is the regulation of the Eleusinian Mystery-festival. I have been led, by reasons explained below, to arrange the three sides in a different order from Böckh, whose '*latus a*' is my C, and his *c* my A. The edge of side A is complete on the right, that of C is all but entire on the left. The right of A adjoins the left of B; the right of B adjoins the left of C. The end of A and of B is perfect; and probably little is lost at the end of C. There may have been a fourth side inscribed, corresponding to B; if so, I think it preceded A, and that C gives the

end of the inscription; this would account for the crowding of the letters at the end of C. I have repeatedly examined the stone with the greatest care, and can make out no more than the uncials above.

The precise character of the document has been much disputed. Böckh is certainly right in saying (Addend., p. 890) that this cannot have been a formal truce (*μυστηριώδεις σπονδαί*, Pollux, i. 36), such as was proclaimed by the Athenians before the Mystery-festival by sending heralds to the neighbouring Greek states (cp. Aeschin., Fals. Leg., Reiske, p. 302, καὶ τοῖς σπανδοφόροις τοῖς τὰς μυστηρίων

τιδας σπονδὰς ἐπαγγέλλονται μόνοι τῶν Ἑλλήνων Φακέϊς οὐκ ἐσπείσαντο: also, just after, 303, καὶ οἱ τὰ μυστήρι' ἐπαγγέλλοντες μόνοις τῶν ἄλλων Ἑλλήνων ἀπέφηναν Φακέας οὐ δεδεγμένους τὰς σπονδὰς, ἀλλὰ καὶ τοὺς δευρ' ἐληλυθότας πρέσβεις δεδεκώτας). There are several reasons which forbid this. On side B mention is made of the greater and lesser Mysteries, both of which could not be included in the same holy truce. Moreover, the particulars dealt with, as far as we can gather from A and C—sacred moneys, ceremonial, priestly officers, etc.—appear too multifarious to be mentioned in such a truce. Nor does it seem to have been ever necessary to do more than 'announce the Mystery-truce'; there was no need for a special treaty, and the refusal of the Phokians is mentioned by Aeschines (l. sup. cit.) as a strange act (cp. Schömann, in Seebode's Neue Krit. Biblioth. viii. 2. p. 784; Müller's Dorians on the 'Ὀλυμπιακαὶ σπονδαί', vol. i. p. 159, Eng. Tr.). The opinion of Böckh himself (see his note ad loc., and Addend., p. 890) is that our inscription is an extraordinary treaty respecting the sacred armistice and the Mystery celebration, which the Athenians, on behalf of themselves and those who took part in the Eleusinia, concluded with some enemy, who would probably be the Lakedaemonians, before the Thirty Years' Truce (i. e. before the summer of B. C. 445). It is not likely that the Athenians would have found it necessary to conclude such a treaty with any other state. Sauppe, on the other hand, in the dissertation above quoted, argues with justice, that in such a treaty (supposing it likely to have been concluded at all) the provisions would have been quite simple, namely, for the safety of the worshippers in their going and returning, and their stay at the festival, and also for the manner of trying and punishing certain offences committed at the festival. The present document goes into far greater detail than this, and, as will be seen, deals with points which belong to the celebration itself; such as could hardly occur in a treaty, wherein we should expect to find those points alone mentioned which would be of common interest to both the contracting states.

I therefore follow Sauppe in regarding it as a decree of the Athenian people, reorganizing and instituting anew various important points connected with the Eleusinian celebration. These points seem, from what remains of the monument, to relate to the Mystery-truce, its duration and sanctity, the custody of money accruing from fines, etc., and the payments to be made to the various priestly officers. But what is the date? Sauppe thinks it immediately followed the conclusion of the Thirty Years' Truce (B. C. 445), when the Athenians, upon the restoration of peace, might look forward again to the celebration of the Eleusinian festival with renewed splendour. For, as later in the Dekeleian war (cp. Xen., Hellen. i. 4. 20; Plut., Alkib. 34), so just before the Thirty Years' Truce, with Megara, Corinth, and Sikyon all in hostility, the Athenians can hardly have proceeded to Eleusis in safety, and in all likelihood the festival was for a while discontinued. This is confirmed by Thukyd. i. 114, καὶ μετὰ τοῦτο

(early in 445) οἱ Πελοποννησίου τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θριώζε ἐσβαλόντες ἐδήσαν Πλειστονόακτος τοῦ Παντανίου βασιλέως Λακεδαιμονίων ἡγουμένου (cp. ii. 21; Plut. Perikl. 22). After this intermission, says Sauppe, it was natural for the festival to be restored with especial care. There is no objection to this view, save one, and that is the palaeography. The careful examination and arrangement of the Tribute-lists by Köhler (Urkunden und Untersuch. zur Gesch. d. Delisch-Attisch. Bundes; Berlin, 1870) enable us to determine with precision the date of the employment of the forms A, B, M, P, Σ, Φ. From his remarks on pp. 4 and 5, and especially from the use of Φ in our inscription, I find it difficult to place it later than B. C. 450, indeed it may be five or six years earlier. And we could well understand a reorganization of the Eleusinia taking place in any one of these years (B. C. 456–450), for example, after the victory at Oenophyta (456), upon the completion of the Long Walls (456), or the conclusion of the Five Years' Truce with Sparta (450). Not long before this (the year is unknown, see Köhler, *ibid.*, p. 100, foll.), the common treasury of the confederacy had been transferred from Delos to Athens, and Athens was during these years fast becoming a great political centre. (See the remarks of Grote, vol. iv. pp. 90–93, pt. ii. ch. 45.) Such a time would be most suitable for a decree of this kind to be drawn up; indeed it is possible that the celebration of the Mysteries, although renewed after the retreat of the Persians, yet had never until now been formally reorganized. If this view of the document is correct, then its importance and interest become very great. Sauppe thinks this is the stelē mentioned by Andokides (De Myster., Reiske, p. 57), Ἐννεῖθεν ἀναπηδῶν Κέφαλος αὐτοῖσι καὶ λέγει: ὁ Κωλῶν, πάντων ἀνθρώπων ἀνοσιώτατε, πρῶτον μὲν ἐξηγῆ Κηρόκων ἄν, οὐχ ὅσων (ὅν, so Blass) σοὶ ἐξηγήσθαι: ἔπειτα δὲ νόμον πάτριον λέγεις, ἡ δὲ στήλη παρ' ἡ ἑστῆκας χιλίας δραχμὰς κελεύει ὑφέλειν, ἐν τῇς ἱκετηρίαν θῆ ἐν τῷ Ἐλευσινίῳ... ἔπειδ' δὲ ἀνεγνώσθῃ ἡ στήλη κάκεῖνος οὐκ εἶχεν εἰπεῖν ὅτου ἤκουσε, καταφανὴς ἦν τῇ βουλῇ αὐτὸς θεῖς τὴν ἱκετηρίαν. No trace, however, of this provision is found in the legible portions that remain of the decree. We will now pass to an examination of the inscription in detail.

Side A. How much has been broken off from the top of the stelē we cannot tell; and, as was remarked above, there may have been a fourth side inscribed, which contained the commencement of the decree. The whole of A appears to be occupied with the specification of offences against the Holy Truce and the sanctity of the festival season, and with the fines and penalties for such offences. I have recovered many more letters in A than previous editors; but the drift of the meaning is hard to follow. One thing however appears, viz. that the provisions have an international character, and apply not only to individuals but also to the various states which sent worshippers to the Eleusinia (cp. side B, line 25, foll.). It is instructive to compare the circumstances narrated by Thukydides (v. 49) with respect to the Ὀλυμπιακαὶ σπονδαί and their alleged violation by Sparta (B. C. 420). Sparta was fined in

2000 minas for the offence, according to the Ὀλυμπιακὸς νόμος, as carried out by the Eleians, the superintendents of the festival. Now the Athenians stood in an analogous relation to the Eleusinia and the Eleusinian armistice, and accordingly we find here provisions made for the fining of cities in case of their violation of the *μυστηριώτιδες σπονδαί*. Of course such fines could not be exacted if the offending state refused, and was too strong to be compelled; but then, as in the case of the Spartans (Thukyd. 1. c.), the sacrilegious state was excluded from the festival.

In line 2, *δραχμῶν*. The form is interesting as characteristic of Old Attic. Inscriptions fluctuate in the use or omission of iota in these forms; on the one hand we have in B, line 32, *ΑΥΤΕΣΙ*, *ταμίαισι* in the treasure-lists (infra, ch. ii), as well as the adverbs Ἀθήνῃσι, Ἀγρίνῃσι, Ἀλοπέκῃσι, etc., in which the iota should always be omitted; so *ἐπιστάταισι*, (Rang., Ant. Hell., No. 114). On the contrary, *-οι* is written everywhere else in this inscription. The latter is old and Ionic spelling; later on, after the analogy of *-αι* (*ταμίαι*), and of adverbs in *-οι* and *-αι*, *-οι* was so written as the dative termination, but never consistently. Bergk therefore (Pref. to his Sophokles), and Wecklein (Curae Epigraph. Lips. 1869, p. 6) are right in refusing to banish (as Ellendt would have done in spite of the MSS.) all forms in *-οι* from the dramatists. And Elmsley (Medea, 466) was mistaken in wishing to eject the iota from all these forms. Line 5. *τῶν πόλεων*. So in line 7; *ἐάν τις τῶν πόλεων* (?), and line 12; *τῶν πόλεων*. Again line 26; *ἐάν τις* [γῆς, κ.τ.λ., and line 27; *ἐάν τις*. Line 28. *κατὰ ταῦτα ταῦτα* ἐάν... Line 29. *ἐκατόν κ' αὐτὰ τὴν δύναμιν*... Line 30. Of some payment to be exacted: ... *πράξει δ' ἑκπράξ*...; the ! between X and Σ is a sculptor's blunder. In the same connexion we have in line 31; ... *ἐγδῶ* (i. e. *ἐκδῶ*, cp. Franz, El. Epigr. Gr., p. 127) *τὸν ὀφλοντα*. Line 32. *τῶν ἱερῶν*. ἐάν δ' ἐ τις, κ.τ.λ. Line 33. *μὴ* [π(?)ληθύναι ἐμ πᾶσι(?). Line 34. *τῶν ἐλθοῦσαν*. Line 35. *ὕστερον*; but the next word cannot be *ἡμέραν*, as Böckh conjectured. Line 36. *τῶν Ἀθηναίων μὴ*... Line 37. *τοῦτον τῶν πόλεων μ.*... Line 38. ... *ἀσθαι* ἐάν μὴ... Line 39. *ἐπιχωρίαν*, native to the states mentioned, as opposed to Athens. Lines 40, 41. ... *θέντα* ἦτις δ' ἂν...; possibly we may fill up the lacuna thus:—*ἦτις δ' ἂν* [τῶν πόλεων] *μὴ ἐβόηθ' ἑκά(?)σ[α]*... Line 42. *δέχεσθαι*: not *ἐνδέχεσθαι*, as Böckh. Line 43. Perhaps *μεταξὺ ὁ ἡμῶν ὄλων* (?): the rest of the line is blank.

Side B, though, like A and C, mutilated at the top, yet may be perfectly recovered as far as it goes:—... *τὰ* μὲν ἀκούσ[α] ἀπὸ τῶν δὲ [ἐκούσια διπλῆ] *Σπονδὰς εἶναι* τοῖσι μυσ[τ]οῖσι καὶ τῶν ἐπισημασμένων [καὶ τῶν ἀκαλοῦσιν καὶ δοῦλῶσιν τῶν Ἀθη[ν]αίων καὶ Ἀθη[ν]αίων [ἀ]πασιν. ἀρχεῖν δὲ τὸν χρόνον τῶν σπονδῶν [τοῦ] Μεταγεγενημένου μηνὸς ἀπ[ὸ] διχομηνίας [καὶ τὸν βοηθούμενον καὶ τοῦ Πρωνοφίονος μέχρι δεκάτης ἰσταμένου. τὰς δὲ σπονδὰς εἶναι ἐν τῇσι πόλεσιν δ[ι]ὰ ἂν χροῦνται τῶν ἱερῶν καὶ Ἀθηναίων ἐκεί ἐν τῇσιν αὐτῇσι πόλεσιν. τοῖσι δὲ ὀλέσθαι μυστηρίων τὰς [σ]πονδὰς εἶναι [τοῦ] Γαμψήωνος μηνὸς ἀπὸ δ[ι]χομηνίας κα[ὶ] τὸν

Ἀνθεστηριώνα καὶ τοῦ Ἐλαφβολιῶνος μέχρι δεκάτης ἰσταμένου.

From its position we should expect B to follow upon A; and the first words are clearly a continuation of the subject of fines and penalties treated of in A. Unintentional injuries (*τὰ βλάβη*) are to be punished by payment of damages to the same amount, intentional ones by twice the amount. This was a common maxim of Athenian law; cp. Demosth. in Meid. 527, *πρῶτον μὲν τούτων οἱ περὶ τῆς βλάβης οὗτοι νόμοι πάντες, ἵν' ἐκ τούτων ἀρῶμαι, ἂν μὲν ἑκόν τις βλάβῃ, διπλοῦν ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελύουσιν ἐκτείνω*. For the aspirate in *ΗΑΚΟΣΙΑ* Böckh (Addenda, p. 890) compares *θεομάτιον* = τὸ ἱμάτιον; so *ἀκούσια* = ἀ-ἐκούσια. But Sauppe refers it more naturally to the Attic love of aspiration, for which cp. the Potidaean Epitaph, infra, ch. iii; Franz, El. Ep. Gr., p. 111. Keil, in his Schedae Epigraphicae (Numburg., 1855, p. 6, foll.), has collected a number of remarkable instances of this tendency in Attic inscriptions. Here this portion of the decree ends. The commencement of A appeared to deal with offences against the sacred truce committed by states collectively; afterwards injuries done by individuals at the festival must have been treated of, as is seen by this last injunction in B, lines 1-4.

Next it is specified to whom the truce, both at the Greater and Lesser Mysteries, shall apply: cp. Thukyd. iv. 118, *κήρυξι δὲ καὶ πρεσβεῖα καὶ ἀκολούθοις, ὅπως ἂν δοκῇ*... *σπονδὰς εἶναι τοῖσι καὶ ἀπιοῦσι, κ.τ.λ.* It secures safe conduct 'to the Mystae, the Epyptae, and their attendants, and to all the Athenians' who proceeded to Eleusis: the latter would comprise the large conflux of people who followed in the Eleusinian πομπή without partaking in the initiation (Schömann, Gr. Alt., ii. 370). The initiated are described as *μύσται* and *ἐπόπται*. The former were, properly speaking, those who had been initiated at the Lesser Mysteries; not until they had been admitted to the Greater Mysteries were they *ἐπόπται*, 'beholders.' The Lesser Mysteries took place yearly in early spring in the month Anthesterion (about our February); the Greater were held in harvest time, in Boedromion (September). The Lesser celebration served as an introduction to the more important initiation; and many persons, especially foreigners, would be content with the rank of *μύσται* only, and never proceed to the higher grade. For proof of this distinction, see the excellent article by Preller in Pauly's Real-Encycl., s. v. Eleusinia, iii. p. 103. The precise duration of the truce is next determined, line 14, foll. The phrase *ἀρχεῖν τὸν χρόνον τῶν σπονδῶν* is a formula in documents of this kind: cp. Thukyd. iv. 118, καὶ ὠμολόγησαν ἐν τῇ δῆμῳ τὴν ἐκεχειρίαν εἶναι ἑαυτοῦν, ἀρχεῖν δὲ τῆνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ Ἐλαφβολιῶνος μηνός, where the subject of *ἀρχεῖν* is *ἡμέραν*, and its object *ἐκεχειρίας* understood. Ibid. v. 19, *ἀρχεῖ δὲ τῶν σπονδῶν ἔφορος Πλειστίδας, κ.τ.λ.* So in a decree in Andokid., De Myster., Reiske, p. 47, *ἀρχεῖ χρόνος τοῦδε τοῦ ψηφίσματος, ἡ βουλῇ, οἱ πεντακῶσι λαχόντες τῇ κνῆμῳ, θεῖ Κλεογένης πρῶτος ἐγραμμάτευεν*, where the date, which is defined by such and such a βουλῇ (cp. note on

No. viii), is said to bring the decree into operation. So in Demosth. adv. Timokr., Reiske, p. 713, *ἐν τῷ (νόμῳ) προσγέγραπται χρόνος, ὅτινα δὲ ἀρχεῖν*. Arnold is perhaps right in referring *δύναται* to *χρόνον*. So in the lease of the deme Aexoneis (C. I. 93), *χρόνος ἀρχεῖ τῆς μισθώσεως . . . Εὐβουλος ἀρχων*, where *χρόνος*, in apposition to *Εὐβουλος ἀρχων* (cp. Aeschin. in Ktes., Reiske, p. 450, and often), is said to start the *μισθωσις*. Therefore, in the present case *ἀρχεῖν* must govern *σπονδῶν*. Each editor read *ἀρχομένης* in lines 19 and 38, until Sauppe, whose restoration *δοχομένης* is quite confirmed by a careful examination of the stone. He quotes Hesychios, s.v. (*δοχομένη*: τὸ ἡμῖν τοῦ μηνὸς [ἡτοῖ] τῆς σελήνης, ὅτε πληροσθέντος ἐστί), Suidas, s.v., Plutarch, Dion, ch. 23; Id. de facie in orbe lunae, p. 932 E, and others. According to Ideler (Handbuch, i. p. 339, foll.), *δοχομένη* is not the fifteenth but the fourteenth of the month. The full moon preceding the festival is fixed for the commencement of the truce, as a signal to foreigners that they might journey in safety to Athens for the Mysteries; (Mommsen, Heort., pp. 223, 224).

Line 22. [*Π*]ρανοφιῶνος, so it is found spelt over twenty times in inscriptions, and only once *Πρανοφίαν*, in C. I. 523, which may be an error. Cp. Bergk, Beiträge z. Gr. Monatskunde. Giessen., 1845, p. 64; Ahrens, Rhein. Mus., xvii. p. 366; Neubauer, Commentatt. Epigraph., p. 7.

In line 25, foll. is found an important extension of the local limits of the truce. It has been doubted what letter is to be restored at the end of line 27. Böckh at first (see Rose, p. 243) conjectured *σαν*, which is possible, and yields a fair sense, so that Sauppe finally adopts it. *δοσαι* (so Rose, p. 244), is inadmissible. Böckh, in C. I., reads *οἱ ἀν χρώνται τῷ ἱερῷ*, and he would explain *οἱ* not as referring to a suppressed antecedent *ταῖς*, but as agreeing with *πᾶσι* as equivalent to *πολλοῖς*. But neither Böckh nor Sauppe could correctly read lines 33, 34; the one places a full stop at *μυστηρίων*, line 35, the other at *ἐκεῖ*, line 31. With the punctuation I have given, which is obviously right, it seems more natural to read *οἱ ἀν χρώνται τῷ ἱερῷ*, which is explained by supplying an antecedent *ταῖς*. The meaning will then be:—‘And the truce shall hold good in the various cities’ (that send worshippers to the Eleusinia, as well as at Athens) ‘for those who (desire to go and) take part in the festival,’ (lit. ‘use the temple,’ i.e. at Eleusis, a common Greek idiom,) ‘and for Athenians who may be there residing, viz. in the said cities.’ In other words, in the various states usually sending worshippers to the Eleusinia, those who desire to attend, whether native citizens of such states or Athenians resident there, are to enjoy safe conduct by virtue of the sacred armistice, notwithstanding any hostilities which may at the time be taking place between the various cities, which might interrupt the journey to Eleusis. In line 33, foll. is specified the duration of the truce at the Lesser Mysteries. I am glad to have recovered from the stone the word *ἐλεῖσαι*. Rose and Böckh are quite in error; and Sauppe only arrives at the right meaning by the violent conjecture *ταῖσι ἐν*

“*Ἀγρας οὐσι Μυστηρίοις*. I know no other place in which the Lesser Mysteries are called τὰ ἐλεῖσαι μυστήρια, their usual name being τὰ μικρὰ μυστήρια (Plut. Demetr. ch. 26), or τὰ ἐν Ἀγραις, or ἐν Ἀγρᾷ, from the suburb on the Ilissos where the celebration took place (Leake, Top., p. 250); also τὰ ἐλάττω (Polyaen. Strateg., v. 17). The word *ἐλεῖσαι* is rare. Ὀλιζών is the name of a town in Il. ii. 717, and in Il. xviii. 519 the adjective occurs:—*λαοὶ δ’ ἐπ’ ἐλεζόντες ἦσαν*. It is apparently found nowhere in Attic, save in this inscription, but is used by the Alexandrian poets; see L. and S. Its regular spelling is *ἐλεῖσαι*=*ἐλεῖ-σιν*: in our inscription, however, it is spelt *ἐλεῖσαι*, after the analogy of *μεῖσαι* (cp. G. Curtius, Grundzüge d. Gr. Etymol. pp. 346 and 566).

Side C. The beginning of this side also is mutilated. Lines 1–15 seem to have prescribed what sums were to be paid over to the various priestly officials engaged in the Mystery celebration. Very little can, however, be made out of it. Line 1. Perhaps [*Ἱ*]ερᾶν. Line 2. τῶν ἱερᾶν (?). Line 3. λῆμ- [*β*]αίειν. Line 4. Perhaps *μεῖζουσι*, or *ἐλεῖζουσι*. Line 5. (?) *λαμβανέτω* ὁβολὸν καὶ . . . Line 6. *μυστηρίων*. Line 7. Perhaps *λαμβανέτω* ἑκάστος. Line 8. *τῶν θεῶν*, i.e. Demeter and Kore: the masculine form of the article is regularly used in this connexion, as Andok. de Myster., Reiske, p. 57, and elsewhere. Line 10; the sculptor probably had first written *Τ* by mistake, and then *Δ* over it: this is the way in which corrections were most frequently made in inscriptions. Line 11. *δραχμῇ*. . . Line 12. *ἀνταλλάγματα*. The reference seems to be to moneys received by the Mystery officials to meet the expenses of the festival. Line 14. *λαμβάνειν*. Line 15. *ἐκαστος*. In line 16 *θ* is dubious: it may be [*θυμ*]έναν (?) *θηλείαν*, but more probably [*τ*]έλειαν, of a fully-grown victim. Line 19. *κήρυκας δὲ μὴ . . .*, referring to the important family which supplied the *ἱεροκίρυξ*, who ranked with the Hierophantes and Daduchos among the Eleusinian priests (see Lenormant, Recherches à Eleusis, p. 168; Mommsen, Heort., p. 235). Line 20. *μύστας* [*ἐκ*]αστον. Line 21. *μύστας* (?) *κατὰ τὰς* [*δ*] [*Ἱ*] *ΕΝΔΕ*, i.e. *μεῖν* δὲ . . . Line 24. [*κ*]οῦκον. The drift of lines 16–24 it is impossible to follow; but lines 25–30 seem to refer to the custody of the sacred money. Line 25. *τῷ δὲ ἱερῷ ἀργυρίῳ*. Line 27. *-σθαι*, the remnant of some infinitive. Line 28. The *Ε* at the beginning is quite certain: perhaps it was preceded by *Π*. We recognize *τῷ* (or *τὸ*) *τῆς Ἀθηνᾶς* τῷ (or *τὸ*) *ἐμ πόλει*. ‘The sanctuary of Athena on the akropolis’ is not the Parthenon, which was not finished until B.C. 438, but the temple of Athene Polias. On *πόλις* in this technical sense, see Thukyd. ii. 15. Line 29. In contrast to the money just specified another sum is now mentioned: possibly [*τ*]ὰ δὲ ἀργῶν (?) (i.e. unemployed) *ταῖς ἱεροποιαῖς*, *ταῖς δὲ ἐμ πόλει ταμείουσθαι*. Lines 34, foll. seem to refer to the ceremonial itself. *ταὺς ὁρφαναὺς* can be distinctly read. It is provoking that the lines at the end of *ο* are imperfect, and only stimulate our curiosity in vain. I know of no other mention of orphans as having any especial position or privilege

at the Eleusinia. One thinks of the *παῖς ἀφ' ἑορτίας μνηθείς*, of whom little more is known in relation to the Mysteries beyond the name (see Schömann, Gr. Alt. ii. 377 n, C. I., No. 393; Mommsen, Heort., p. 239). Line 35. *μύστας ἑκαστομ* . . . : the next word began with β, μ, π, φ, or ψ. Lines 36–39. It is ordered that the Mystae are some of them to perform some function at Eleusis in the court of the temple, and others to do likewise in the Asty in the Eleusinion under the akropolis (cp. note on No. xix, line 11). . . . τοῦς μύστας τοὺς Ἐλευσίνι . . . ἵνα ἐν τῇ ἀστυ [τῇ τοῦ (?) ἱερῷ, τοὺς δὲ ἐν ἀστυ . . . ἐν τῇ Ἐλευσινίῳ. The Eleusinian festival was begun, we know, at Athens; then came the procession along the Sacred Way, and the final initiation and other ceremonies at Eleusis. The Athenian portion took place chiefly in the Eleusinion, the rest in the temple at Eleusis. So Lysias adv. Andok., Reiske, p. 496, *ὑπὲρ ἡμῶν καὶ θυσιάσει καὶ εὐχὰς εἴσεται κατὰ τὰ πάτρια τὰ μὲν ἐν τῷ ἐνθάδε Ἐλευσινίῳ, τὰ δὲ ἐν τῷ Ἐλευσίνι ἱερῷ*. (See K. F. Hermann, Gottesdienst. Alt. § 55, 15, and the authorities there cited.) Lines 40, foll. The remaining lines are written more crowdedly, and not *στοιχηδόν*: the aspirates also are omitted, probably to save room: all this looks as if the inscription ended here. τῶν ἐπὶ τῷ βώμῳ ἱερέα καὶ τῶν ἱερέα τῶν θεῶν καὶ τῶν ἱερέα τῶν ἱδρυχῶν (?) ἁγανβάνειν ἑκαστον τοῦτον . . . The officer *ὁ ἐπὶ βώμῳ* is well known as a priest of secondary rank in the Eleusinian hierarchy; almost nothing is known of his duties (see Lenormant, l. c., pp. 173, 219). M. Lenormant (p. 219) demurs to Böckh's restoration of line 40, *καὶ τῶν ἱερέα τῶν θεῶν*, as too vague a title; but A. Mommsen (Heort.,

p. 236) thinks that the priest of the goddesses in the Eleusinion may be meant.

It is disappointing that of so valuable a document such a small portion is intelligible. In this respect we may contrast it with another inscription, also relating to the Eleusinian worship, found at Andania, in Messenia, in 1858, and published with a commentary by Sauppe (Die Mysterieninschrift aus Andania, Göttingen, 1860). It is well known that at various places in Greece there were celebrations of Eleusinian Mysteries in imitation of the festival at Eleusis (Schömann, Gr. Alt. ii. p. 383). Thus the Mysteries had early been celebrated in Messenia before its subjection by the Spartans. At a later time, upon the restoration of Messenia by Epaminondas, the Eleusinia were at once re-instituted at Andania by the help of the Athenian Methapos (Pausan. iv. 1, 5, foll., 26, 6). This restoration of the Mysteries is recorded in full detail in the Andania inscription, which is nearly perfect, and is one of the most curious relics of ancient ritual. It does not much assist towards restoring the details of the Athenian decree we have been just considering. But the general comparison of the two is instructive; and more particularly the specification of offences committed during the festival, and the arrangements made for the disposal of the moneys accruing from the festival, throw great light on parts of our inscription. Reference may also be made to No. xix, which relates to the conduct of the Eleusinia in imperial times. Chandler, l. c., states that this marble was found near the Theseion, but it may have been originally set up in the Eleusinion, like No. xix.

III.

Broken slab of white marble: height, 15 in.; width, 6½ in. From the Elgin Collection. Published by Osann, Sylloge i. 1 (who gives an indifferent woodcut of the inscription). Cp. Jen. Allg. Lit. Zeitung, 1823, No. 26; Rose, Inscr. Graec., p. 255; C. I. 73.

A X I
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 I K O N T O N T E
 Π I S K O Π O S A Y T C
 5 A I O S K A I T A Λ Λ A
 P O P A P X O N K A Θ A I
 E M E E N A I E P Y O P
 N M E Δ E T O X S O T
 I S Θ P O P O I S T P
 10 O I K A I E P Y O P A
 E E N A N T I N Γ P
 I E T A I I O I E P Y P
 P Y O P A I O S T O I
 I E N K A T A B A Λ Λ
 15 O N Δ E Π P Y T I
 K A I E N Δ E H I
 E N O N S
 O A Π E I
 E N A I

This fragment is broken on all sides, but from the similarity of subject and of writing, it is very probable (as Böckh suggested) that this inscription is part of the same which was published by him in the *Addenda* to vol. i. of the *Corpus*, p. 890, foll. The latter, as far as it can be deciphered, is a very interesting document. It is a decree of the Athenian senate and people, of about the time of Kimon, concerning the Erythraeans of Ionia: for Erythrae of Boeotia is out of the question, having never been subject to Athens. The purpose of the decree is to remodel the Erythraean government upon democratic principles, *καταστήσαι τὴν δημοκρατίαν*; it establishes a senate which is to be bound by an oath, the formula of the oath being given at length; and it deals with various matters connected with the international relations of Athens and Erythrae. In the last lines of that decree we find mention made of *τοξότας, φρουροὺς, φρούριον*, words which remind us of the inscription before us, lines 6, 8, 9. It is probable therefore that our fragment is a continuation of the decree described above. The Erythraeans of Ionia are mentioned by Thukydides (iii. 33) as in the condition of subject allies (cp. viii. 14, where they are said to revolt); and their name often occurs in

the Tribute-lists between B.C. 450-420 (Köhler, *Urkunden*, p. 155). But we are not informed of the exact date at which they were reduced to dependence. It is probable, however, as Böckh supposes, that most of the members of the Delian Confederation were gradually reduced by Athens in the years succeeding B.C. 463, which witnessed the reduction of the Thasians (Thukyd. i. 101). By the time of the Samian War (B.C. 440) all those states had been subdued which appear as tributary to Athens at the opening of the Peloponnesian War. For the only independent allies that are mentioned at each of these dates are Chios and Lesbos: these alone send ships to help Athens in the Samian and in the Peloponnesian War. Our inscription accordingly, in which Erythrae appears as a subject-all, must be earlier than the Samian War: and the forms of the letters β , μ , ρ , ξ , ϕ belong to about the years B.C. 455-450, but certainly not later (see Köhler, *Urkunden*, p. 4). To about this date, then, we may confidently assign the document before us.

But little can be done in the way of restoration. If our fragment was a continuation of C. I. 73 b, then the original length of the lines was at least forty-five or forty-six letters.

σὺμμε]αρχ[α
 ον τρισχ[ιλιο . . . (?)
 ικόντων τε . . .
 ἐπισκόπους αὐτῶ . . .
 5 αἰούς καὶ τὰλλα
 φ]ρούραρχον καθάπερ
 ἐὰν δ]ῃ μὴ, εἶναι Ἐρυθραίοις μὴδὲ
 ὧν μὴδὲ τοξοτῶν
 το]ῖς φρουροῖς τρ . . .
 10 Ἐ]ρυθραῖοι καὶ Ἐρυθραῖοι
 μὴδ]ῃ ἐναντιο]ν ἐ [ἐὰν δὲ
 ἀναγκά]ζῃται, οἱ Ἐρυθ]ραῖοι
 Ἐ]ρυθραίους το
 15 δικά]ζειν καταβάλλοντα
 τ]ῶν δὲ πρ]ότανιν
 δι]κάζειν δὲ ἡ]λιαίων (or ἡλιαστῶν)
 εὖνον
 κατ]άπερ
 εἶναι

Line 2. The letters ΣΧ are almost certainly legible on the stone.

Line 4. The *ἐπίσκοποι* who were sent out by Athens to the subject-cities were analogous to the Spartan Harmosts. They were mentioned by Antiphon in his speech *De tributo Lindiorum* (see fragm. Antiph. 30 Didot.); Aristoph., *Birds*, 1022 (see Schol.); Harpokr. and Suid., s. v.

Line 5. The reading *καὶ τὰλλα* is quite certain.

Line 6. The authority of *ἐπίσκοποι* was purely civil: the garrison was under the command of a *φρούραρχος*. It was a common thing for the Athenians to place a garrison in a recently reduced subject-city.

Line 8. The *N* at the beginning of the line seems

clearly the termination of a genitive plural: Böckh suggests *μὴδὲ ὁπλιτῶν μὴδὲ τοξοτῶν*.

Line 14, foll. We can see the general drift of this fragment. It insists on the presence of *ἐπίσκοποι* and a garrison in Erythrae, and further prescribes what redress the Erythraeans are to have in case of any collision occurring between them and the Athenian authorities. It is well known that any lawsuit thus arising would have to be taken to Athens and tried before an Athenian dikastery. Accordingly we find mentioned *τὸν πρότανιν*, by whom is doubtless meant the Epistates of the Prytanes, as in Thukyd. vi. 14. The reading given in line 14 is quite certain. *καταβάλλειν* probably has here its common meaning 'to pay down.' *καταβολή*, or *παρακαταβολή*,

was a sum paid into court by the bringer of an indictment, as a caution-money or pledge that the suit was not wantonly instituted, but in all seriousness (Meier u. Schöm. Attisch. Process, p. 616, foll).

Line 16. If Böckh's conjecture *ῥησάσας* be correct, then the absence of the article is quite natural: for the tribunal would not of course consist of *the* Heliasts, but of dikasts impanelled for the purpose out of the whole heliastic body.

The fragment published in the *Εφ. Ἀρχ.*, No. 3397, contains several expressions which remind us of this inscription:—*ΦΡΟΡΟΣ, ΕΝΟΧΟΝΕΝΑΙΖΕΜΙΑ* (*ἐνοχον εἶναι ζημίαν*), *[Π]ΡΥΤΑΝΕΣ, [Τ]ΟΕΚΠΛΟ* (*τοῦ ἐκπλοῦ*), and others. But if the uncial text given by Pittakys accurately represents the original (which is by no means certain), the characters are not archaic enough to have formed a portion of the inscription before us.

IV.

Fragment of a stela of white marble inscribed on both sides: height, 1 ft. 5½ in.; breadth, 11½ in.; thickness 5½ in. Brought from the Akropolis by Percy Clinton, Viscount Strangford. C. I. 73 c, vol. i. Addenda, p. 893, foll.

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 Α Ι Α Ι Κ Υ Α Μ Ε Υ Σ Α Ν Τ Ο Ν
 20 Α Ι Α Ι Κ Α Ο Ο Τ Ι Α Ν Τ Ο Ι Λ
 Ε Κ Τ Ο Ν Ο Ι Κ Ο Ν Τ Ο Ν Ε
 Ε Ν Δ Ε Τ Ο Υ Τ Ο Σ Τ Α
 Τ Α Δ Η Υ Π Ε Ρ Δ Γ
 Ο Λ Ε Ι Χ Ο

The copy of this inscription, supplied by Brøndsted to Böckh when editing the *Corpus Inscr.*, was so accurately made that I have but little to add to it.

Side **A**. Line 3. Böckh's *ΕΠΙΕΣΤΙ* is incorrect. Line 10. The letters *ΑΥΝΟΝ* are quite plain. Line 25. The second letter is certainly *Υ*, and not *Λ*, as Böckh. Line 27. Böckh reads *ΕΠ* exactly under the *ΕΝ* of line 26; but these letters have now disappeared.

Side **B**. Line 1. Böckh's view, 'Ellopiensium videtur mentio facta,' is not warranted by the stone. Line 9. The last letter but one is *Τ* certainly. Line 11. The penultimate letter is not *Υ*, but *Ν*. Line 20. The first letter is not *Σ*, but *Α*. Line 21. The penultimate letter is certainly *Ν*. Line 24. Böckh reads *ΟΛΕΙΝΟΜΕΝ*, but though the stone has probably been injured since Brøndsted copied it, the *ductus literarum* is against this restoration.

On side **A** lines 11 and 22 are complete on the left, but on the top, the bottom, and right-hand, the

stone is indefinitely broken. On side **B** lines 5, 6, 7 only are complete on the right-hand. The characters are those of the middle of the fifth century B.C., the archaic *φ* and *ς* having disappeared. But the *Υ* throughout is of an archaic type, and what is very singular the *Ρ* on side **A** only exhibits this rare and archaic form. The writing is *στοιχῆδον*, and the indentations of the letters show evident traces of the red pigment with which they were originally coloured; this is often remarked by Rangabé (*Antiq. Hellén. passim*) and other editors of newly-unearthed documents; but the application of a moist sponge will often reveal the same thing in inscriptions which have for years been exposed to the atmosphere.

A great portion of the stone has been broken off in one direction, but the right-hand edge of the stone is entire in side **B**, lines 5-7, and one letter only is lost on the left of the lines on side **A**. The following is all that can be made out:—

A.

. ος δ' ΕΙ
 . . . σι δόξας τὰς (?) [τοῖς δ'
 ρχ]ουσι (?) δοκεῖ ἐπὶ ἰσθ [καὶ ὁμοίᾳ (?) . . .
 δ' ἂν δοκῇ αὐτοῖς μὴ (?)
 5 . ψεται ἐπὶ τῇσι δίκῃσι . . .
 . δ' ἐξ 'Εστιαίας ἐσθλόν (?) ἐν
 'Εστιαία ἔταμ περ τῶς ἄλλας δίκας
 'Ε[στιαί]ας πρὸς ἀλλήλοισι
 . μὴ παρὰ τῇς βουλῆς εὖρ
 10 . ασε . . . [ἐλ]αύνοντα με
 ἡ ἑπ[ίστ]αις ἡ] ὅμοις ἡ οἴσ[ι]
 γ[ρα]φίσθω δ' ὅ βαυλόμ[ε]νος ἐξ 'Εστ-
 ιαίας . . . λαμβανέντω τ [πρυτανεία τιθ-
 ἐ]τω τοῦ [αὐ]τοῦ μέρους. τη [ἐς τὸ δικασ-
 τήριον ἔταμ περ τὰς ἄλλας δίκας . . .
 15 δ] δῆμος ἡ δ' ἀρχων ζήμιοῦτω
 . οἱ 'Αθήνησιν γραφίσθωσαν (?) ἔταμ
 περ τὰς ἄλλας δίκας [ἐκ Χ

α]λκίδος ἐς Ὠρωπὸν π [ἐὰν δ-
 20 ε] τις ἐξ Ὠρωποῦ εἰς] Ἑστ[είαν τοῦ ἐ-
 ς] Ὠρωπὸν πόρου μΕ. Εἰ π[ραττίσθω (?)
 ἐ τις ἐκ Χαλ[κ]ίδος ἐς Ἑ[στ]είαν π[ρατ]-
 τίσθω τέτταρας ὀβολοῖς
 . μὲν (?) οἱ πομπέοντες πο
 25 ρεύσθαι τελεῖτω τὸ
 . θέλει ἀγειν τὸν π [τὰ γεγε-
 αμμένα (?)

B.

. ελ . . ο ε
 ἐς τὸ δικαστήριον
 ὁ ἐξ Ἑστιαίας ἐσάγη (?) τὰς δ-
 5 ικας ἐν τῷ αὐτῷ μηνὶ οἱ ναυτοῖς [-
 και τῷ δικαστήριον παρεχόντων πλ-
 ῆρες πληθύνεισθω. αἱ δὲ πράξεις ὧτων
 Ἀθήνησι αἱ παρὰ τῶν δικαστ-
 ῶν] ιων καὶ ἀδικημάτων τὰς δίκ[α]-
 10 ς φ' μήπω ἢ πρὸ θεσμίᾳ ἐξήκρ. ἐὰν δὲ τ[ε]-
 ὁ ἀλοῦς Ἑστιαίας ἕως πρ-
 ον] γὰ ἀνδρας ἐκ τῶν οἰκόντων εἶν
 Ἑστιαί[α] (?) δ]δόναι τὰς εἰς] εὐθύνας ἐν Ἑστ[ε]-
 αί[α] τῇ ἐν Ἑ[στ]εαίᾳ διδόντω
 α δῆμος ἐν Ἑστιαίᾳ τρ (?)
 15 δὲ τοὺς αὐτοὺς καὶ ἐν διακ[η]σε-
 ι (?) Ἑλλοπίᾳ ἕτερον δι
 Ἑλλοπίᾳ [οἱ] ἐν Ἑλλοπίᾳ αἱ
 ὁ ἀρχαί[α] δ' Ἀθήνησι δο
 Ἑστ[ε]αίᾳ κυμεισάντων
 20 Ἑστ[ε]αίᾳ καθ' ὅτι ἂν τῷ δ[ι]ήμῳ (?)
 δοκῇ (?) ἐκ τῶν οἰκόντων
 (?) δικά[σ]ειν δὲ τούτους τα
 τὰ δὲ ὑπὲρ δ[ι]κα (?)
 π[ρ]έλει (?)

The subject of our inscription is rightly given by Böckh. Euboea, in B.C. 445, revolting from Athens, was reconquered by Perikles: 'he admitted most of the towns to surrender, but the inhabitants of Hestiae at the north of the island were more severely dealt with—the free population being all or in great part expelled, and the land distributed among Athenian kleruchs or out-settled citizens' (Grote, iv. p. 96. ch. xlv; Thukyd. i. 114; Strabo x. p. 445). Ellopia was included in the district thus appropriated by Athens (cp. Hdt. viii. 23, καὶ τῆς Ἑλλοπίνης μοίρης, γῆς δὲ τῆς Ἰστιαίης, τὰς παραθαλασσίας κόμας πάσας ἐπέδραμον, sc. οἱ βάρβαροι, and Strabo, l. c.). The κληροῦχοι remained thus settled at Hestiae (afterwards called Oreos), until the Athenians were expelled from Euboea by Macedonian intrigue (cp. Thukyd. vii. 57). Kleruchs enjoyed the citizenship both of Athens and of their new colony, while the colony had its own magistrates, senate, and eponymous archon (Böckh on C. I. 108). The kleruchs, while they had the right to call themselves Ἀθηναῖοι (see the decree of the Lemnian kleruchs, No. xxii.), yet usually bore the name of the territory they had obtained (see C. I. 108, 168 b, and Böckh, Staatsh. i. 561). The present inscription is a treaty regu-

lating the relations, and especially the commercial relations, between Athens and the kleruchs occupying the Hestiae and Ellopiian territory. Its date is probably within a year or two after the reduction of Euboea (B.C. 445): this would exactly accord with the forms of the letters. See the remarks of Köhler (Urkunden und Untersuchungen, p. 5) on the date of the use of the forms P, P, S, Σ in the tribute-lists.

It was not unusual for states that stood in intimate relations to each other to agree formally to certain conditions under which their respective citizens might settle by law such disputes as might arise in the course of their dealings with each other. Such treaties were termed σύμβολα, and the suits prosecuted in accordance with them were δίκαι ἀπὸ συμβόλων (Meier u. Schömann, Att. Proc., p. 773, foll.; Böckh, Staatsh. i. pp. 72, 529). The document before us might be called a σύμβολον (cp. note on No. vi. lines 12, 13; and Köhler, in Hermes, vol. vii. p. 159, foll., on the application of the term δίκαι ἀπὸ συμβόλων to the relations between Athens and her subject-allies).

Side A seems chiefly to treat of arrangements relating to traffic between Hestiae and Attika, viâ

Oropos and Chalkis, and of the duties to be levied upon such traffic. At each step provision is made for law-suits thence arising.

Line 5. With the form *τῇσι* cp. *ταμίαι* in the treasure-lists, *passim*; and see note on No. ii. side A, line 32. Line 7. For the restoration cp. lines 15 and 18. These suits are to be tried at the same time at which other suits of the same nature were tried; the place of trial is to be Hestiaeae, [ἐν] Ἑστιαίᾳ, and the case is to be conducted in the same manner as if both parties were Hestiaeans (Ἑστιαίων *πρὸς ἀλλήλους*). Lines 10 and 11 clearly refer to traffic. The formula in line 12 is one common in Attic law in respect of public prosecutions: *γῆρα-φείσθω δὲ ὁ βουλόμενος*, as in Demosth. in Meid. p. 529, Reiske (*γραφείσθω πρὸς τοὺς θερμοβέτας ὁ βουλόμενος Ἀθηναίων, οὗς ἔξουσιν*), and so often. In a public prosecution of this kind (*φάσις*), e.g. for non-payment of harbour-duties and the like, the accuser received half of the sum thus claimed for the state, or half the fine inflicted upon the defendant (see Meier u. Schömann, Att. Proc., p. 248, foll.; Böckh, Staatsh., vol. i. p. 468). To this *λαμβανέτω* refers in line 13. So according to the law cited by Demosth., in Theokrin. p. 1325, Reiske, the informer and prosecutor is to *τὰ ἡμίσειά τῶν φανθέντων λαβεῖν*. In a suit of this kind the accuser would have to pay down the usual deposit to begin with (*sacramentum*), according to the law cited in Demosth., adv. Makart. p. 1074, Reiske, *πρωτανεία δὲ τιθέντω ὁ δίδωκεν τοῦ αὐτοῦ μέρους* (cp. Meier und Schömann, Att. Proc., pp. 603, 612, foll.; Böckh, Staatsh. i. p. 468). Accordingly we find in line 14 the same phrase: moreover the case is to be brought before the court, [ἐν τῷ δικαστήριον] *ἵσταμ περ τὰς ἄλλας δίκας*. In line 16 mention is made of a fine to be inflicted, and in line 17 of prosecutions at Athens. In line 19 we read of traffic from Chalkis to Oropos. It was through Oropos that provisions were conveyed from Euboea to Athens (Thukyd. vii. 28; cp. Herod. vi. 100); and both Chalkis and Oropos belonged at this time to Athens. Of the latter, lying on the frontier between Attika and Boeotia, Strabo says (bk. ix. p. 399), Ὀροπὸς ἐν ἀμφισβητησίμῳ γεγένηται πολλάκις ἵδρυται γὰρ ἐν μεθορίᾳ τῆς τε Ἀττικῆς καὶ τῆς Βοιωτίας (cp. bk. i. pp. 65, 66). On these fluctuations of Oropos between an Attic and Boeotian dependency see Meier, in Ersch und Gruber (sect. iii. part v. p. 505); and Drabbe, de Oropo (Leyden, 1846). It probably belonged to Athens at the time of the battle of Marathon, having perhaps been lost to Boeotia upon the victory of Athens over Boeotia and Chalkis (Herod. v. 77): it could not have been Athenian long before, or Kleisthenes would have included it among the demes. In line 20 we read of the journey from Oropos to Hestiaeae; and in line 21 to Oropos, probably from Hestiaeae. In line 22 is mentioned traffic between Chalkis and Hestiaeae; and in line 23 we read of a toll of four obols, levied probably at the ferry of the Euripos. Perhaps line 24 exempts from the usual tolls those who were engaged on a

sacred *πομπή* from Hestiaeae to Athens at the time of the Panathenaea, or other festivals to which Attic colonists sent formal deputations. In line 25 more is said of the payment of tolls.

Side B. Here follow provisions respecting law-suits: cp. what was said above concerning *δίκαι ἀπὸ συμβόλων*. It appears, that, as usual, the cases were to be tried before the Athenian courts. In line 3 it seems to be enjoined that some *ἡγεμῶν δικαστηρίου* ὁ ἐξ Ἑστιαίας shall *ἐσάγγη τὰς δίκας*, those, namely, before mentioned. In line 4 these cases are to be tried [ἐν] τῷ αὐτῷ μηνί, perhaps Boedromion, which was the month in which mercantile causes came on (see Meier u. Schömann, Att. Proc., p. 579). Of course sea-faring people would only be at Athens in the winter: so we read in Demosth., in Apat. p. 900, Reiske, αἱ δὲ λήξεις τῶν δικῶν τοῖς ἐμπόροις ἐμμεγεῖν εἰν ἀπὸ τοῦ βοηδρομιῶνος μέχρι τοῦ μουνιχῶνος, ἵνα παραχρῆμα τῶν δικαίων τυγχύντες ἀνάγονται. Next are mentioned οἱ ναυτῶν δίκαι, an Athenian court who had jurisdiction in mercantile cases (δίκαι ἐμπορέων: see Att. Process, p. 83, foll.). They are enjoined in line 5 'to provide a full court' for the settlement of these cases (cp. Demosth., in Meid. p. 581, Reiske, εἰς δικαστήριον εἰσὶν πεπληρωμένον ἐκ τούτων: in Timokr. p. 729, δικαστήρια πληροῦτε). In case of the due number of dikasts not being provided, the court is directed to be 'filled up' in some specified manner. Line 6, [πληθύνεσθω. Next are specified the fines to be exacted from the defeated party: αἱ δὲ πράξεις ὄντων, κ.τ.λ. In line 9 we find the formula [ἡ] μήνη ἢ προθεσμία ἐξήκην, which occurs in a law concerning inheritance (Demosth., adv. Makart. p. 1055, Reiske), ἐὰν δὲ μὴ ᾗ ὁ ἐπιδικαστέμενος τοῦ κλήρου, προσκαλείσθω κατὰ ταῦτά, ᾧ ἡ προθεσμία μήνη ἐξήκην. *προθεσμία* is the legal limit of time within which an action must be brought, if at all. The defeated party, ὁ ἀλοῦς, in line 10, is ordered to do something. In lines 11 and 21 Böckh reads ἐκ τῶν οἰκῶν τούτων, which is clearly wrong. The provision seems to be for the constitution of a board of thirty ([τριάκοντα] (?), or the like) from among the inhabitants (ἐκ τῶν οἰκούντων) of Hestiaeae (?). In lines 12 and 13 it is ordered that certain persons are to undergo scrutiny (εὔθυναι) at Hestiaeae, probably before the *βουλὴ* of Hestiaeae (cp. C. I. 108, line 19). Lines 16, 17. Enough has been already said above of Ellopiea. Line 18. ὁ ἀρχαῖν] ὁ Ἀθήνησι is the eponymous archon at Athens, as opposed to the archon in the colony of cleruchs. Line 19. This technical use of *κναμεῖναι*, 'to choose by lot,' reminds us of Aristophanes' epithet of *Δῆμος* (Knights, 41), *κναμοτράφι*. Line 23. Perhaps claims for sums above a certain amount are to be brought before an Athenian court, and not settled in the colony.

With side A may be compared an inscription from Smyrna in the British Museum, published by Baillie, Fascic. ii. p. 115, relating to a ferry the *ναῦλον* of which had been unjustly raised from two assaria to two obols.

V.

Fragment of a stela of white marble. Height, 1 ft. 8 in.; breadth, 8½ in. From the Elgin Collection; Osann, *Syll. i. 2. p. 8*; cp. *Jen. Allg. Lit. Zeitung*, 1823, No. 26; Rose, *Inscr. Graecae*, p. 253; C. I. 74; cp. *Add. vol. i. p. 896*; *Micali, Mon. Antiq. Paris*, 1824, pl. lxvii.

5 ΑΙΕΡΙΤΕΣΒΟΛΕΣΗΕΙ]. ΔΕΠΡΟΤΟΣΕΛΡΑΜΜ
 ΑΤΕΥΕΝ ΕΔΟΧΣΕΝΤΕΙΒΟΛΕΙΚΑΙΤΟΙΔΕΜΟΙΑ
 ΙΣΕΠΡΥΤΑΝΕΥΕΝΧ]ΑΡΙΑΣΕΛΡΑΜΜΑΤΕΥ
 ΕΝ. ΕΠΕΣΤΑΤ]ΕΚΑΛΛΙ Vacant space.
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 10 ΡΕΛΙΝΟΙΣΤΟΝΔΕΡΙΧΟΡΙΟΝΗΟΡΚΟΝ]ΗΟΜΟΣΑΝΤΟΝΑΘΕΝΑ
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 ΑΠΛΑΚΑΙΙΣΧΥΡΑΚΑΙΑΒΛΑΒΕΑΠΑΘΕΝ]ΔΙΟΝΡΕΛΙΝΟΙΣΚΑ
 ΙΑΠΟΡΕΛΙΝΟΝΑΘΕΝΑΙΟΙΣΚΑΙΧΣΥΜ]ΙΑΧΟΙΕΣΟΜΕΘΑΓ]ΙΣ
 ΤΟΙΚΑΙΗΑΔΟΛΟΙΚΑΙΗΑΠΛΟΙΚΑΙΙΣ]ΥΡΟΙΚΑΙΑΒΛΑΒΕΣ
 15 ΚΑΙΚΑΤΑΛΕΝΚΑΙΚΑΤΑΘΑΛΑΣΣΑΝΚΑΙ]ΟΦΕΛΕΣΟΜΕΝΓ

. οι τὴν ξυμμαχίαν
 (?) οἱ πρέσβεις τῶν 'Ρηγίων Κλέανδρος Ξεν-
 τινος, Σιληνὸς Φώκου,
 'Επὶ 'Αψ]εύδους ἀρχοντος κ-
 5 αὶ ἐπὶ τῆς βουλῆς ἥ . . . βῆς πρῶτος ἐγραμμ-
 ᾶτευσεν 'Εδοξεν . τῇ βουλῇ καὶ τῷ δήμῳ 'Α-
 ντιοχίς (?) ἐπρυτάνευε, Χάρτας ἐγραμμάτευ-
 εν, ἐπεστάτ]ει, Καλλι
 ξυμμαχίαν εἶναι 'Αθηναίους καὶ
 10 'Ρηγίους· τὸν δὲ ἐπιχώριον ἔρκον] ὁμοσάντων 'Αθηνα-
 ῖοι καὶ 'Ρηγῖνοι. ἔσται δὲ πάντα πιστὰ καὶ ἀδολὰ καὶ
 ἀπλὰ καὶ ἰσχυρὰ καὶ ἀβλαβῆ ἀπ' 'Αθηναίων 'Ρηγίους κα-
 λὲ ἀπὸ 'Ρηγίων 'Αθηναίους, καὶ ξύμ]μαχοι ἐσόμεθα πισ-
 τοὶ καὶ ἀδολοὶ καὶ ἀπλοὶ καὶ ἰσχυροὶ καὶ ἀβλαβεῖς
 15 καὶ κατὰ γῆν καὶ κατὰ θάλασσαν (?) καὶ] ἀφελήσομεν . . .

This is a fragment of a treaty between the Rhegines and Athenians. The stone is entire upon the top and the right side; but broken on the left and at the bottom. Accordingly I have been led to arrange the inscription otherwise than Böckh. Between lines 8 and 9 there is no wider space than between the other lines; but it is clear that there is a break in the inscription at this point. Lines 1-9 are arranged στοιχηδόν, as are lines 10-15; but the former portion is written in slightly smaller and slightly more crowded characters. The difference is however so slight that in printing I have not retained it.

Lines 1-4 seem to contain a preamble to the effect that an embassy from Rhegium proposed terms of alliance; the rest of the decree is the acceptance of these proposals. The names of the envoys are given. We know that there existed an old standing alliance between Athens and the Rhegines, on the strength of which the latter sent envoys to Athens in B.C. 427. Thukydides, speaking

of this occasion (iii. 86), after stating that the Rhegines were allies of the Leontines κατὰ τὸ ξυγγενές, proceeds thus:—ἐς οὖν τὰς 'Αθήνας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε τὴν παλαιὰν ξυμμαχίαν καὶ ὅτι 'Ισως ἦσαν πείθουσι τοὺς 'Αθηναίους πέμψαι σφίσι ναῦς. The appeal was not in vain; a fleet was sent, and it made Rhegium the basis of operations (Thukydides, *ibid.*; cf. vi. 50, 51). It would appear, then, that the decree before us relates to a renewal of this 'old alliance' (παλαιὰ ξυμμαχία), by which it is placed upon a definite footing. The date is fixed by the archonship of Apseudes (line 4), B.C. 433. Grote, *History*, v. p. 113 n. ch. lvii. throws needless doubt on the restoration of this name.

The introductory formula is more full than is usually the case: similar examples occur elsewhere. Böckh takes . . . ΔΕΣ, in line 5, to be the termination of a demotic name; such as Κλέων Κοθωκίδης, or the like.

For the expression τῷ δήμῳ Ἀθηναίων in Attic decrees, which Böckh restores in lines 6, 7, cp. No. vii., and Franz, *El. Ep. Gr.*, p. 319, *n.* The addition of Ἀθηναίων is the more natural in a decree relating to a treaty with a foreign city: it would, however, be more regular if τῷ stood before Ἀθηναίων. I have chiefly followed Böckh in the restoration of lines 1-8: but although the formulae themselves are certain enough, yet it is doubtful how to arrange the lines. Thinking ΑΘΕΝΑΙΩΝ should be omitted, and ΑΝΤΙΟΧΙΣ, or some other tribe, read in its place, I have made these earlier lines considerably shorter than Böckh. Line 8 presents a peculiar feature. Nothing is inscribed after ΚΑΛΛΙ; yet the stone is not at all defaced. We must suppose the copy of the decree, from which the sculptor was working, to have been faulty here. M. Rangabé, in *Antiq. Hell.* i. p. 144, No. 96, notices a similar instance with the remark:—'Mais cette ligne (22) n'avait jamais été remplie, par quelque négligence du lapicide, qui ignorait probablement les noms,' etc. We may fill up the blank with ΚΑΛΛΙΑΣ ΕΠΕ, or some similar name beginning with ΚΑΛΛΙ—.

What came before ξυμμαχίαν, in line 9, we cannot say; it may have been the number of years for which the alliance should be made: this was usual among the Greeks (Schömann, *Antiq. Jur. pub.*

Gr., p. 372, fol.). The terms of the alliance have been admirably restored by Böckh, as I have given them. For τὸν δὲ ἐπικύριον ὄρκον, cp. Thukyd. v. 47 and 18. ὁμνύντων δὲ τὸν ἐπικύριον ὄρκον ἕκαστοι. This restoration is somewhat doubtful. The Η at the end of line 11 probably represents ἀπλᾶ, for which Böckh compares C. I. 2555, where, in an inscription from Hierapytna, occurs the expression ἀπλῶς καὶ ἀδδῶς. The Δ at the beginning of line 12 is clearly a blunder for Α. In line 14 I have written ΗΔΟΛΟΙ to fill up the line: cp. Franz, *El. Ep. Gr.*, p. 111 (cp. line 10 *HOMOSANTON*). [Ισ]χυροί, l. 14, means not 'powerful,' but 'firm and trusty,' for which Osann quotes Xenoph., *Cyropaed.* viii. 7. 16, τῶν δ' ἂν βοηθήσας ισχυρότερον σύμμαχον ἀντιλάβοις. I have followed the same editor in reading in line 15, καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. For all these formulae expressions, cp. Thukyd. v. 47, 'Ἐμμενὼ τῇ ξυμμαχίᾳ κατὰ τὰ ἐν γκείμενα δικαίως καὶ ἀβλαβῶς καὶ ἀδδῶς. Again, in ch. 18, 'Ἐμμενὼ ταῖς ξυθηκαῖς καὶ ταῖς σπονδαῖς ταῖςδε δικαίως καὶ ἀδδῶς. So also in iv. 118 (beginning), and v. 18, τὰς σπονδὰς . . . ἀδδῶς καὶ ἀβλαβεῖς καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, which again occurs in v. 47 (beginning). Examples of treaties, especially Attic ones, are rare. Egger has composed a monograph on Ancient Treaties, which is worth consulting (*Études Historiques sur les Traités publics chez les Grecs*, etc., Paris, 1866).

VI.

Part of a stèle of white marble. Height, 1 ft. 7½ in.; breadth, 8½ in. From the Elgin Collection; first published by Pococke, inaccurately, *Inscr. Antiq. P. i.* p. 52, No. 42; Rose, *Inscript. Graecae*, p. 252, tab. xxxii; Osann, *Syll. i.* 3. p. 11; C. I. 75, cp. addenda, p. 896.

[T E

N]B O L E N T E N E < [Π Ρ Α Ξ Α Σ Α Ν Ε Γ Ι Μ Ε Λ Ε Σ Θ Α Ι
H] Ο Σ Ο Ι Δ Ε Τ Ο Ν Α Γ / [Ι Τ Ε Θ Ε Ν Τ Ο Ν Φ Ο Ρ Ο Ν Μ Ε Α Ν
Α Λ Ε Λ Ρ Α Φ Α Τ Α Ι Ο Φ Λ [Λ Ο Σ Α Σ Τ Α Σ Ρ Ο Λ Ε Σ Ε Ρ
Ι Δ Ε Ι Χ Σ Α Ι Τ Ο Ι Δ Ε Μ [Ο Ι Τ Ο Ι Α Θ Ε Ν Α Ι Ο Ν Ε Α Ν Δ
5 Ε Τ Ι Σ Τ Ο Μ Φ Ο Ρ Ο Ν Α [Μ Φ Ι Σ Β Ε Τ Ε Ι Π Ε Ρ Ι Α Ρ Ο Δ
Ο Σ Ε Ο Σ Φ Α Σ Κ Ο Σ Α Α Ρ [Ο Δ Ε Δ Ο Κ Ε Ν Α Ι Χ Σ Υ Ν Α Λ Ε Σ
Θ Α Ι Τ Ο Κ Ο Ι Ν Ο Ν Τ Ε Σ [Χ Σ Υ Μ Μ Α Χ Ι Α Σ Η Π Α Σ
Α Σ Τ Α Σ Ρ Ο Λ Ε Σ Κ Α Ι Τ [Ο Σ Α Θ Ε Ν Α Ι Ο Σ Λ Ρ Α Φ Ε Σ
Θ Α Ι Δ Ε Μ Ε Ε Χ Σ Ε Ν Α Ι [Τ Ο Κ Ο Ι Ν Ο Δ Ε Μ Ε Ε Ι Ρ Ο Ν
10 Τ Ο Σ Ο Φ Ε Λ Ε Τ Ο Η Ο Λ Ρ [Α Φ Ο Μ Ε Ν Ο Σ
Τ Ε Ν Δ Ε Λ Ρ Α Φ Ε Ν Ε Ν Α [Ι Α Θ Ε Ν Ε Σ Ι Ν Ε Ν Τ Ο Ι Α Μ Ε
Λ Ι Ο Ν Ι Ε Α Ν Δ Ε Τ Ι Σ Α [Μ Φ Ι Σ Β Ε Τ Ε Ι Η Ο Σ Ε Σ Ι Ν Ε Κ
Κ Λ Ε Σ Ε Σ Η Β Ο Λ Ε Β Ο [Λ Ε Υ Ε Τ Ο Ε Ι Ε Σ Ι Ε Κ Κ Λ Ε Σ Ε Σ
Ε Σ Α Λ Ο Ν Τ Ο Ν Δ Ε Η Ο Ι [Θ Ε Σ Μ Ο Ε Τ Α Ι Ε Ι Δ Ε Α Θ Ε
15 Ν Α Ι Ο Ι Σ Τ Ο Μ Φ Ο Ρ Ο Ν [Α Ρ Ο Δ Ε Δ Ο Κ Α Σ Ι Α Ν Δ Ρ Α Σ Δ Ε
Κ Α Τ Ε Σ Μ Ε Ν Υ Σ Ε Ο Σ Ε [Π Ι Μ Ε Λ Ε Σ Θ Α Ι Τ Ο Τ Ο Τ Ε Τ Ο Φ Ο
Φ Ο Ρ Ο Κ Α Ι Τ Ο Π Ε Ρ Υ Σ [Ι Ο Π Α Ν Τ Ο Σ Τ Ε Ν Δ Ε Β Ο Λ Ε Ν
Ρ Ι Ο Β Ο Λ Ε Υ Σ Α Σ Α Ν Ε Χ [Κ Λ Ε Σ Ι Α Ν Ρ Ο Ι Ε Ν Τ Ο Υ Τ Ο Ν
Π Ε Ρ Ι Τ Ε Ι Η Υ Σ Τ Ε Ρ Α [Ι Α Ι Ε Ν Δ Ε Τ Α Υ Τ Ε Ι Π Ε Ρ Ι Τ
20 Ε Σ Η Α Ι Ρ Ε Σ Ε Ο Σ Χ Ρ Ε [Μ Α Τ Ι Ε Ν

In the above copy I have followed Böckh, excepting only those few places in which his conjectures conflict with the certain reading of the stone. For the correctness of my transcript of the stone I can absolutely vouch. The stone is entire on the left, and at the bottom. The original width of the stèle may be recovered within a letter or two from the certain restoration of line 5. The letters are beautifully and boldly cut, and their forms (Α Β Ν Ρ Ξ Φ) may be at once recognised as those which first came into constant use (at least in the Tribute-lists, see Köhler, *Urkunden*, p. 5) in B.C. 443, and continued with hardly a deviation until the archonship of Eukleides (B.C. 403), when the fuller Ionic alphabet was introduced. As Köhler remarks, this date (443) is not accidental; the change to these characters from the more angular characters of the older Attic alphabet (Α Β Ν Ρ Ξ Φ) was contemporaneous with the increased movement of public life at Athens which marked the accession of Perikles to power, and with the increased use, at the same time, of writing in public documents, for which purpose the freer and simpler character was adopted.

'Non me poenitet,' says Böckh, 'operae in eximio hoc fragmento collocatae,' and perhaps his singular learning and acuteness were never more successfully employed on any inscription than on this. The notes that follow are almost wholly adopted from his. Our document, if we except the opening words, treats of lawsuits arising in respect of the tribute of the subject-allies. But the commencement is sufficient to show that our fragment is but a small portion of a more comprehensive enactment concerning the *phoros*; indeed, the fragment that remains refers only to one single contingency. Köhler (*Urkunden*, p. 68) suggests the probability that our inscription belongs to the same decree with the following fragments:—*Ἐφ. Ἀρχ.* 3817, 85 (*Rang.* 263), *Ἐφ. Ἀρχ.* 163 (*Rang.* 264), *Rang.* 269 (Böckh, *Staatsh.* ii. p. 689), *Ἐφ. Ἀρχ.* 2911 (*Rang.* 283), and *Ἐφ. Ἀρχ.* 3809. Taking the palaeography into consideration, there is no date but one to which we may safely assign a decree respecting the *phoros*, such as that of which our document is a part. This date is the year 425 B.C., in which the tribute of the subject-allies was doubled at the recommendation of Alkibiades. This important change, which Grote (iv. p. 149 n, pt. ii. ch. xlvii) held to be unhistorical, as resting upon no better authority than the Orators, and passed over in silence by Thukydides, has now been established beyond question by the irrefragable evidence of the tribute-lists themselves, which display to us the exact amounts paid by the various allies before and after the alteration (see Köhler, *Urkunden*, etc., p. 148, foll.). Köhler also has pieced together and edited (p. 63, foll.) all the fragments that remain of a lengthy decree headed with the words—*Θεοί, Τάξις φόρου*. This document, containing as it does a list of tribute-payments twice as large as those of previous years, may be certainly recognised at the very *ψήφισμα* by which the *phoros* was doubled. But a change so momentous cannot have been made without many accompanying alterations; nor could

so heavy a burthen have been laid upon the allies without careful provision made for the hearing of complaints, and the removal as far as might be of an appearance of arbitrary extortion. We may therefore safely suppose our decree to be supplementary to the one published by Köhler, and to have comprised various provisions for the proper collection of the newly-assessed tribute and for the legal prosecution of states that fell into arrears. Of these provisions one portion alone is contained in the present inscription. Even this is in a fragmentary condition. Böckh, however, can truly say of his restorations: 'De sententia certus sum; singulas literas et voces veras esse quis sponderit?'

Line 1. Böckh at first restored *τὴν βουλὴν τὴν Ἀρείου πάγου*, nor would the mention of the Areopagos in connexion with so important a matter as the tribute be surprising (see Schöm. *Gr. Alterth.* i. p. 515). But as the *Ξ* is certain, it is better to adopt the conjecture of Schömann: *τὴν βουλὴν τὴν ἐσιπράξαν ἐπιμελείσθαι* (see Böckh, *C. I. Addend.* to vol. i. p. 896). Line 2 begins a new clause, the verb agreeing with *δοσι* being *ἀνταγορεύεται* in line 3. By the *ἀναγραφὴ* of the *phoroi* are meant those lists of payments received from the various states which have been beautifully edited by Köhler in the work I have so often referred to. Such *ἀναγραφὴ* was equivalent to a receipt for the payment, so that those tributes which were not 'written up' were still due. Hence follows, line 3, the verb *ὀφείδειν*. For it was the rule for every subject-state itself to pay in the tribute which had been laid upon it during the spring at the time of the Dionysia, that were celebrated annually in Athens (Böckh, *Staatsh.* i. p. 243; *Arist. Acharn.* 503 and *Schol.*); our decree accordingly enjoins that information be laid against those states which failed to make the regular payment. Line 4. Böckh reads *ἐνδείξει*, and *ἐνδείξει* being an Athenian law-term which embraced, among other things, a form of procedure against debtors to the public treasury (see Meier u. Schöm., *Attische Proc.*, p. 240, fol.), the word might well be used here of those states whose tribute was in arrear. But the *!* in line 4 is certain; and *ἐπιδείξει* is sufficiently appropriate in the sense of 'convicting' or 'informing against' (see *Exx.* in *L. and S.*). I have also omitted *τούτους* (sc. *φόρους*), which Böckh supplies after *ὀφειλόμενος* in line 3, in order to shorten the line. The construction will still be good Greek. Note that *τῷ Ἀθηναίῳ* (and not *τῶν*) is idiomatic; as is also the absence of an expressed subject to *ἐπιδείξει*. The restoration of the next clause, lines 5, 6, is obvious enough: either *περὶ ἀποδόσεως*, or *τῆς ἀποδόσεως* may be read, since *ἀμφισβητεῖν τινας* and *περὶ τινας* are both equally grammatical expressions. The formula *ἐὰν δὲ τις ἀμφισβητῇ* often recurs in Attic laws (cp. *Demosth.* in *Meid.*, *Reiske*, p. 545, *ἐὰν δὲ τις περὶ συμβολαίων ἰδίων πρὸς ἀλλήλους ἀμφισβητῶσι*. *Dem.* adv. *Macart.*, *Reiske*, p. 1054, *ἐὰν δ' ἐπιδεδικασμένον ἀμφισβητῇ τοῦ κλήρου*. *Dem.* adv. *Phorm.*, *Reiske*, p. 908, *ἐὰν δὲ τις γενέσθαι μὲν ὁμολογῇ, ἀμφισβητῇ δὲ ὡς πάντα πεποίηκε τὰ ἐντεταλμένα*).

Line 7. Böckh writes *τὸ κοινὸν τὰς [ἐννομίας, κρί- νειν] δὲ τὰς πόλεις καὶ τοὺς Ἀθηναίους*. Schömann

would restore κρίνεσθαι] διὰ τὰς πόλεις καὶ τῶν ἐνδελ-
ξαντας]. But since ΑΣ is certain in line 8, I have
supplied τὸ κοινὸν τῆς [εὐμαχίας, ἀπ᾽ αὐτὰς τὰς πόλεις καὶ
τῶν Ἀθηναίων. The object of the convention would
be obvious enough without the insertion of the verb
κρίνειν. The alleged default of payment is to be en-
quired into by a general meeting of the confeder-
ation: this is to perform a function similar to that of
the Athenian Ekklesia in a case of προβολή, or of our
own grand jury. If the synod declares that the
φῆρος has been duly paid, the accused state is free:
if it decide otherwise, then it would be open to any
one to bring an action against the said state before
the Athenian courts. But meanwhile something is
forbidden (line 9), — θὰ μὴ ἐξεῖναι. Böckh, with
tolerable certainty, restores γράφεσθαι διὰ μὴ ἐξεῖναι.
That is to say, until the synod shall have pronounced
the charge of non-payment to be *prima facie* made
out, no one may trouble the accused state with an
action. From what we know of the Athenian syn-
cophants we may be sure that there was good reason
for thus protecting the subject-allies from vexatious
accusation. This restoration is further confirmed by
line 10, ΗΟΑΡ . . . , which can hardly be anything
but ὁ γραφόμενος. The sense appears to be, that if
anyone, without an adverse verdict of the confede-
rate synod, shall bring an accusation against the
state alleged to be a defaulter, he shall be fined in
such and such an amount. We may therefore with
Böckh restore lines 9 and 10: — τοῦ κοινού διὰ μὴ ἐλ-
πὸντος δφειλέτω ὁ γραφόμενος]. The amount
of the penalty is lost. In case, however, of the con-
federate synod finding a true bill against the accused
state, provision is straightway made for the time and
place at which proceedings shall be taken: line 11,
τὴν δὲ γραφὴν εἰναί, κ. τ. λ. This expression is a
regular formula: thus in a law in Demosth. adv.
Theokr., Reiske (p. 1338): ἐάν τις τῶν δφειλούντων τῇ
δημοσίᾳ μὴ ἐκτίσας τὸ δφῆλμα τῇ πόλει ἐξαλειφθῇ, εἴναι
κατ' αὐτοῦ. τὰς γραφὰς πρὸς τοὺς θεσμοθέτας τοῦ
ἀγραφίου. Böckh inserts 'Αθήνησιν (line 11) as a stop-
gap: the trial would of course be held at Athens.
The month is uncertain: Osann restores Γαμηλιῶν,
but the remaining letters would equally suit Ἐλαφη-
βολιῶν or Θαργηλιῶν. There are, however, other
reasons which favour Gamelion. It appears from a
fragment badly edited in the Ἐφ. Ἀρχ., No. 3817,
that the actions against states in arrear of tribute
were classed as ἐμμηνοὶ δίκαι, i. e. they must be tried
within thirty days from the time when the action
was laid (Schöm. Attisch. Proc. p. 695; Köhler, Ur-
kund., etc., p. 68). Now we know that one class of
ἐμμηνοὶ δίκαι, viz. δίκαι ἐμπορικά, which related to the
mercantile community, were confined to the winter
months (see note on No. iv, side B, line 4), during
which the ships were in port: and Böckh suggests
that actions concerning the non-payment of tribute
would probably be brought on at a time when the
crews of ἀργυρολόγοι νῆες (concerning which see
Köhler, Urk., p. 133 n.) were present in Attika.
Gamelion therefore, which corresponds about to our
January, is preferable to Elaphebolion (= March)
or Thargelion (= May). Lines 12, 13. Ἐάν δέ τις

ἀμφοιβητῇ, ὡς εἰσὶν ἐκκλησίαις, ἡ βουλὴ βουλεῖται, εἰ
εἰσι ἐκκλησίαις. Provision is next made that in case
of the accused state taking exception to the threat-
ened form of procedure, such exception shall be
considered by the Senate.

The accused state, it seems, might possibly object
that the Athenian courts are not competent to try
the case: and that it must be referred to an ἐκκλητος
πόλις. Such an objection could only be raised when
there existed between the two communities a treaty
(σύμβολον) regulating the settlement of their inter-
national disputes, and directing that questions like
the present one should be referred to the arbitration
of a third city. Such, if I understand him aright, is
Böckh's view of this passage. The state charged
with non-payment of tribute objects to submit the
case to the Athenian courts, and appeals, by virtue
of a special treaty existing between the two com-
munities, to the arbitration of a third state. Ἀμφοι-
βητεῖν is properly used of taking exception to the
competency of a tribunal: cp. Demosth. in Apatur.
Reiske, p. 899, ὅτι ἡμφοιβήτην οὗτος μὴ εἶναι ἡμᾶς διαι-
τητὰς αὐτῶ, κ. τ. λ. Ἐκκλησις is a rare word, occurring
however in Hesych., s. v. Ἐφεσις: ἐκκλησις. Böckh's
interpretation of the word receives illustration from
the cognate subject of δίκαι ἀπὸ σύμβολων and the use
of ἐκκαλεῖν in connexion therewith (see Attisch. Proc.
p. 773, foll.; Schöm. Gr. Alterth. ii. 26, foll.,
and reff.) Böckh, Addenda, p. 896, mentions a con-
jecture of Meier's: ἐάν δέ τις ἀμφοιβητῇ ὡς οὐκ ἐξέ-
κουσιν αἱ κλήσεις, i. e. 'if any one shall plead that the
legal summons has not been duly served.' To which
Böckh objects forcibly: (1) that the restoration is
too long for the lacuna; (2) that such a technical
objection would properly be dealt with by the dika-
stery, and would not require the special consideration
of the Senate. Next follows, in line 14, εἰσαγόντων δὲ
οἱ θεσμοθέται]. For supposing the objection not to
be raised, or, being raised, to have been dismissed,
then the case is to be tried before an Attic dika-
stery, and it must be specified who shall enjoy the
ἡγεμονία τοῦ δικαστηρίου. It is all but certain that
the presiding magistrates in these cases were the Θεσμο-
θέται. They presided in the greater number of in-
dictments, especially those instituted against public
debtors, as in the law cited above from the speech
against Theokrines (Demosth. Reiske, p. 1338). Also
the words of Pollux point the same way, where he
defines the duties of the Thesmothetae in respect of
international law (viii. 88): Καὶ τὰ σύμβολα τὰ πρὸς τὰς
πόλεις κυροῦσι, καὶ δίκας τὰς (so Böckh) ἀπὸ συμβόλων
εἰσάγουσι. Εἰσάγειν is used in one sense of the prose-
cutor, and in another of the presiding magistrate: for
the latter sense cp. Dem. adv. Meid., Reiske, p. 529,
οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν ἡλιαίαν: and in Lakrit.,
p. 940. Next, in line 14, foll., according to Böckh's
ingenious restorations, it is specified what course shall
be taken, if it should appear upon enquiry that the
tribute had been duly paid by the accused state. If
the alleged arrears had been proved against it, the
Athenians would no doubt have sent νῆες ἀργυρολόγοι
(an institution, it would seem, of the latter years of
the Peloponnesian War) to enforce payment: traces

of such payment of arrears are found in the tribute-lists (see Köhler, Urkunden, etc., p. 132). But supposing it turned out that the tribute had been paid by the subject-state—[Εἰ δὲ Ἀθηναῖος τὸν φόρον ἀποδέδοκασιν]—although it had never reached the Athenian exchequer? Then an enquiry must be made into this malversation. Accordingly it is provided that a *ménousis* be laid before the people, and a commission of enquiry appointed, consisting of ten *ζητηταί*. On the exact meaning of *ménousis*, see Schönm. de Comit., p. 221, fol. Thus we read: [ἀνδρας δέκα τῆς μηνύσεως ἐπιμελίσθαι]. The object of such a commission would be to discover the author of the malversation; but their duty is said to be 'to take into consideration the information that has been laid before the assembly concerning the payment in question, and the entire tribute of the preceding year.' For since the *phoros* was sent to Athens by the tributaries themselves in Elaphebolion, the ninth

month of the Attic year (Böckh, Staatsh., vol. i. p. 243), an enquiry into an alleged non-payment could hardly take place before the beginning of the next year, so that by that time the disputed payment would belong to 'last year's tribute.'

There are ten commissioners, line 16, this being the usual number in such appointments. In line 18 *πρὸς βουλευσάσαν* is obvious, and suggests the preceding [τὴν δὲ βουλὴν]. The subject of its deliberation was of course the appointment of the commission ([τῆς αἰρέσεως, line 20). Böckh's restoration *ἐκκλησίαν ποιεῖν* is doubtful, assuming as it does that the X in line 18 is a mason's blunder. *ὑστεραίᾳ* would mean the day after the senate's *προβούλευσις*. For the formula cp. a law in Dem. adv. Meid., Reiske, p. 517: τοὺς προτάσεις ποιεῖν ἐκκλησίαν ἐν Διονύσει τῇ ὑστεραίᾳ τῶν Πανθίων (so Böckh reads). ἐν δὲ ταύτῃ χρηματίζεν πρῶτον μὲν περὶ ἱερῶν, κ. τ. λ. Here the inscription ended.

VII.

A block of white marble: height, 10½ in.; breadth, 10 in. From the Elgin Collection. Osann, Syll. i. 6. p. 32; Rose, Inscr. Gr. p. 257; C. I. 77.

Ε Δ Ο Χ Σ Ε Ν Τ Ε Ι Β Ο [Λ Ε Ι Κ Α Ι Τ Ο Ι Δ Ε Μ Ο Ι Η Ι Ρ Ρ Ο Ο Ο Ν Τ Ι Σ Ε Ρ Ρ Υ Τ Α Ν Ε Υ Ε
(. Ε Λ Ρ Α Μ Μ Α
Τ Ε Υ Ε Σ Μ Ι Κ Υ Ο Ο [Σ Ε Ρ Ε Σ Τ Α Τ Ε Ε Ι Π Ε Ν Ε Π Ε Ι Δ Ε
Ε Κ Τ Ο Ν Α Τ Ο Ν Ε Ο (. Τ Ο Ν Α Ρ Χ Ι Τ
Ι Ο Σ Α Ρ Χ Ι Τ Ε Κ Τ [Ο Ν Δ Ε Δ Ο Χ Θ Α Ι Τ Ε Ι Β Ο Λ Ε Ι
5 Α Θ Ε Ν Α Ι Ο Ν Μ Ι Σ [Θ Ο Σ Α Ι (Κ Α Ι Τ Ο Ι Δ Ε Μ Ο Ι Τ Ο Ι
Ο Σ Ι Σ Υ Ν Ι Σ Τ Α Μ Ε Ν
(. Ε Ρ Λ Α
Σ Ι Α Σ Η Ο Α Ρ Χ Ι Τ Ε [Κ Τ Ο Ν
(. Τ Ε
Ν Τ Ο Μ Ε Ν Κ Α Ι Τ Ε [Ν
(. Τ Ο
Ν Ε Ρ Λ Ο Ν Ο Σ Α Δ [Ε
10 Τ Α Κ Α Ι Κ Α Λ [Ι Σ Τ Α (. Η Ο Σ Α Ρ Ι Σ
Κ Ο Α Ν Τ Ο Ν

The letters in this fragment are clearly legible. The first letter in line 4 is not T, but I, as Müller gave it. Line 10 ends with ΛΛ almost certainly, and there are traces of an I following. The second letter of line 11 is almost certainly O.

The stone is perfect at the top and the left side; its original width is clear from the certain restorations in line 1. The heading is cast in the form usual in the older ψηφίσματα, viz. "Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, Ἰπποθωντὶς ἐπρυτάνευε, ὁ δὲ ναὶ ἐγραμμάτευε, Σμικυθὸς ἐπιστάτης, ὁ δὲ ναὶ εἶπεν (cp. Franz, Elem. Epigr. Gr. 319, foll., and especially Schömann, Griech. Alterthum, vol. i. p. 400). Smikythos is Epistates of the Prytanes, and not, as was the case in later times, Epistates of the nine non-tribal Proedri. The name Smikythos occurs several times, e.g. Nos. xxv and xii. The one mentioned in No. xii is of Peiraeus. As the Epistates of our Inscription may be of the same family, Böckh has supplied Ἰπποθωντὶς *verbi causa*, this being the tribe to which the deme of Peiraeus belonged. There is but little of interest

beyond the heading; after which, in lines 3, 4, we have remains of the preamble: line 3, [τὸν ἀρχιτέκτονα τοῦ νέου, and line 4, ἀρχιτέκτονα (?). Then probably, lines 4, 5, came the decree:—[δεδοχθαι τῇ βουλῇ καὶ τῷ δήμῳ] Ἀθηναίων μισθώσαι. Μισθῶσαι is 'to let out a building to contractors' (ἐργῶναι, ἀρχιτέκτονες); see the inscription from Halikarnassos, Newton, Hist. of Discov. ii. pt. 2. p. 693; and Rang., Ant. Hell., No. 771; 'Εφ. Αρχ. New Ser. No. 421. Line 6. We must understand by *συνιστάμενοι* a company of contractors. Line 7. ἐργασίας ὁ ἀρχιτέκτων. Line 8. Doubtless τῇ τὴν τομὴν καὶ τῇ ἐργασίαν, or the like. Line 9. τῶν ἐργῶν δσα δέ . . . referring probably to the finished and the unfinished portions of the buildings. Line 10. Following my reading I have conjectured ὡς ἀριστὰ καὶ κάλλιστα. There can be hardly a doubt that this decree refers to the letting out to contractors some edifice already begun, but not yet completed. Böckh is very likely right in supposing that the building referred to is the temple of Athene Polias, concerning which cp. No. xxxv, and Rang., Nos. 56–86.

VIII.

A block of white marble: height, 11 in.; breadth, 11½ in. From the Elgin Collection. Osann, Syll. i. 16. p. 93; C. I. 81.

Ε Γ Ι
 Α Ρ Χ Ο Ν Τ Ο Σ
 Ε Υ Δ Ρ Α Μ Ω Ν Ε Γ Ρ Α Μ Μ Α Τ
 Ε Υ Ε Ν Α Χ Ε] Δ Ο Σ Ι Ο Σ

 5 Ε Δ Ο Ξ Ε Ν Τ Η Ι Β Ο Λ Η Ι Π Α Ν Δ Ι Ο
 Ν Ι Σ Ε Ρ Ρ Υ] Τ Α Ν Ε Υ Ε Ν Ε Υ Ξ Ι Ο Ε
 Ο Σ Ε Γ Ρ Ε Σ Τ Α] Τ Ε Υ Δ Ρ Α Μ Ω Ν Ε Γ
 Ρ Α Μ Μ Α Τ Ε Υ Ε Ν Α Χ Ε Ρ Δ Ο Σ Ι Ο Σ
 Ε Ι] Γ Ρ Ε Ε Ρ Α Ι Ν Ε Σ Α Ι
 10 Ρ Ε Ι Ο Ν

The heading resembles that of a decree of B.C. 410, which has been pieced together from a number of fragments by Kirchhoff (Monatsb. der Ak. der Wissensch. Berlin, 1861, p. 601 fol.). It begins thus:—*Ἐπὶ Γλαυκίππου ἀρχοντος. Λέβων ἐκ Κηδῶν ἐγραμμάτευσεν* "Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ. Ἰπποδαντὶς ἐπρυτάνευσεν, Λέβων ἐγραμμάτευσεν, Φιδιστίδης ἐπεστάτει, Γλαυκίππος ἥρχε. Ἐρασινάδης εἶπε" ἐπαινέσαι κ.τ.λ. The archaic cast of the introductory formula, as well as the use of *O* for *OY*, would show that the inscription can only be a few years later than the archonship of Eukleides. I may add that not only in this point of orthography, but in the style of the characters, this document is exactly like the inscription upon the funeral stèle of Dexileos, the young Athenian knight, recently excavated in the street of tombs at Athens. Dexileos died in the great battle near Korinth, ἐπ' Εὐδουλίδου ἀρχοντος, i.e. B.C. 394 (cp. Pausan. i. 29, 11; Salinas, Mon. Sepolc. in Atene. Torin, 1863, pl. II; Monatsber. der Akad. der Wissensch. Berlin, 1870, p. 272 fol.). If we could arrange the preamble with precise certainty the blank spaces left might afford a clue to the name of the archon. This, however, cannot be. Of the letters remaining in line 10 the first is either *P* or *B*; the second *E* or perhaps *Γ*; the third is perhaps *Π* or *Σ*; and the last three are certainly *ION*: the word may conceivably have been [Ἐ]ρ[ε]σ[ι]ον, i.e. some native of Eresos.

The collocation of the words *Εὐδράμων ἐγραμμάτευσεν* 'Ἀχερδούσιος is quite in accordance with Greek idiom: first comes the proper name, next the verb, lastly the local designation (cp. Franz, *ibid.*, p. 75). From the recurrence of the same demotic name in line 4 and line 8, as well as from the *N* of [Εὐδράμων] remaining in line 3, there is no doubt that the same person is mentioned in both places.

It should be remembered that mention is made of three different kinds of secretaries to the senate.

First we find one who was appointed by lot for each successive prytany; not, however, from among the prytanes alone, but from the whole senatorial body. His duty was to carry into effect the decrees of the senate: on account of which in many decrees besides the name of the president (*ὁ δέυνα ἐπεστάτει*) and the mover (*ὁ δέυνα εἶπεν*), we find the name of the secretary to the first prytany of the year is given, together with the name of the archon, in order to mark the date more exactly. This secretary was termed before the Anarchy, B.C. 404, *ὁ γραμματεὺς τῆς βουλῆς*, and changed with each succeeding prytany. At a subsequent period this officer appears not to have been changed in every prytany, but yet to have been entitled *ὁ γραμματεὺς ὁ κατὰ πρυτανείαν* in order to distinguish him from the other secretaries; see note on No. xv, line 2. There was a second secretary elected by the senate by open voting (*χειροτονία*), whose office seems to have lasted not merely during a prytany, but for the whole year. To this officer apparently belonged the custody of the laws. A third was appointed with a view to transactions in the Ekklesia, where it was his duty to read out the necessary documents. In addition to these three, who were members of the Boulè and men of high mark, there seem also to have been various under-secretaries. See Schöm., *Griech. Alterth.*, i. p. 392; and, for a full discussion of the question and the authorities relating to it, cp. Böckh, *Staatsh.*, ed. 1851, i. p. 255 259; *Epigraph.-Chronol. Studien*, p. 32, foll.

This is a decree of the senate alone: its purport was the bestowal of public honours upon some person whose name we cannot recover from the broken characters in line 10. As restored the decree would run thus:—*Ἐπὶ ἀρχοντος. Εὐδράμων ἐγραμμάτευσεν Ἀχερδούσιος* ["Ἐδοξεν τῇ βουλῇ. Πανδιφνὶς ἐπρυτάνευσεν, Εὐξέθεος ἐπεστάτρει, Εὐδράμων ἐγραμμάτευσεν Ἀχερδούσιος, [εἶ]πε ἐπαινέσαι

IX.

Fragment of white marble: height, 12½ in.; breadth, 5 in. From the Elgin Collection. C. I. 97.

Δ Ι Ι Ι
Υ Σ Θ Ο Ρ Α
Κ Α Τ Η Ι Υ
Τ Α Ν Ε Ι Α
5 Ι Ξ Ε Ν
Μ Π Ρ Ο Ε
Κ Ι Δ Η Σ
Ε Υ Σ
Σ Α Χ Α Ρ Ν
10 Σ Φ Λ Υ Ε Υ
Φ Λ Υ Σ Τ Ι Ο
Ο Ε Ο Τ Ι Μ
Κ Α Ι Π Ρ Ο
Ο Υ Σ Ε Υ Ρ
15 Ξ Α Μ Ι Λ Λ
Ε , Κ Ν Υ Σ

This is a fragment of a decree in some one's honour, written *στοιχηδόν* in clear and rather small characters, which belong to about 350 B.C. Nothing has been lost on the right side: at the ends of lines 5 and 8 a vacant space is left. The beginning of the decree is lost: it seems to have been of the common type. Lines 2-6 would run somewhat as follows:—

πρωτανείας ἥ ὁ δεῖνα — οἷς Θορα-
ιεύς ἐγραμμάτευσ, τοῦ δεινός μηνός δε]κάτῃ ὑ-
στέρα, — ἡ ἡμέρα τῆς πρω]τανεία-
5 σ' ἐκκλησίαν τῶν προέδρων ἐπεψήφ]ισεν
..... καὶ συμ]πρό-
δροι, κ.τ.λ.

Line 3. *δεκάτῃ ὑστέρα*, i. e. the twenty-first of the month. In the *Etym. Mag.*, s. v. *ὑστέρα δεκάτῃ*: ἡ ἐξ εἰκάδος ἡμέρα καλεῖται ὑπὸ τῶν Ἀττικῶν ἦν ἡμεῖς πρότην καὶ εἰκοστήν καλοῦμεν. So Hesych., s. v. *δεκάτῃ προτέρα*: ἡ πρὸ εἰκάδος ὥς ὑστέρα, ἡ μετ' εἰκάδα. This expression also occurs in Rang. *Ant. Hell.*, Nos. 441, 499. (Cp. Böckh, *Epigraph.-Chronol. Studien*, p. 22.) In line 7, after the date, etc., there fol-

lows, instead of the preamble of the decree, a list of proper names, the deme being mentioned to which each man belonged. One would take these to be the names of the *συμπρόδροι*, which were sometimes given in full (cp. C. I. 111, and Rang. 427); but in that case we should expect the list to follow the usual order of tribal precedence, which it does not here. Line 7. Doubtless a demotic name: Κοθακίδης, 'Ρακίδης, or the like. Line 8. Also the termination of a demotic name. Line 9. — s' Ἀχαρ[εῖς]. Line 10. — s' Φλυε[ῖς]. Line 11. Ἀνα]φλύστι[ς]. Line 12. Θεότιμ[ος]. This is very probably the name of the person in whose honour the decree is published. Line 13. καὶ πρῶτερον], of the former good deeds of Theotimos. Line 14. Something of this kind: [ὑπάρχειν δὲ αὐτῷ καὶ εἰς τὸν ἔπειτα χρόνον φιλοτιμουμένῳ πρὸς τοὺς Ἀθηναίους εὐρέε-
σθαι καὶ ἄλλο ἀγαθὸν ὅτου ἂν δέξῃ ἀξίος εἶναι.] Line 15. [ὅπως ἂν ἐφάμιλλ[ον ἦ τοῖς ἄλλοις εἰς τὸν δῆμον φιλοτιμεύ-
σθαι.] Line 16. [ἀποδ]ίκευ[σθαι τὴν εὐνοίαν, or the like. All these formulae are frequent in honorary decrees: cp. Rang. *Ant. Hell.*, Nos. 491 and 493, and *infra*, No. xxi.

X.

Fragment of a slab of white marble: height, 4½ in.; breadth, 5½ in. From the Elgin Collection. C. I. 98.

— Ρ Ι Ω Ι
Σ Ε Ν Τ Ω Δ Μ
Ι Φ Ι Σ Θ Α Ι Τ Ι Β C
Ο Ν Ε Σ Τ Ο Ν Δ Μ Ο Ν
5 Α Ν Ξ Ο Σ Π Ε Δ Ρ
Π Ρ Ο Ε Δ Ρ Ε Υ Ν Τ
Θ Α Ι Τ Η Σ Β Ο Υ Λ
Ι Τ Η Ι Β Ο Υ Λ Ι
Α Ν Τ Ι Ν
10 Σ Α

A fragment of a decree, the subject of which there is nothing to indicate. The stone is broken on all sides; it is uncertain how far. The writing is small, clear, and *στοιχῶδόν*, resembling the characters which distinguish the documents drawn up

under Lykurgos' administration (B.C. 337—B.C. 325).
Line 2. *ἐν τῷ δ[η]μό[φ]*. Line 3. *ἐψηφίσθαι τῇ βουλῇ*.
Line 4. *ἐς τὸν δ[η]μόν*. Line 5. *π[ρ]ο[β]ου[λ]ῃ*. Line 6.
προεδρεύ[ον]τ—. Line 7. *τῇ βουλῇ*. Line 8. Pos-
sibly *δεδοχθ[α]ι τῇ βουλῇ*.

XI.

Complete stèle of white marble, surmounted by a plain pediment; found in the Peiræus: height, 2 ft. 7 in.; breadth, 12½ in.; thickness, 2½ in. Presented by the Society of Dilettanti. Chandler, *Inscr.*, p. 72; C. I. 101 (cp. Addenda, p. 900). Underneath the inscription an olive wreath is sculptured.

ΔΙΟΔΩΡΟΣ ΠΕΙΡΑΙΕΥΣ ΕΙΡΕΝΕΓΕΙΔΗ ΚΑΛΛΙ
ΙΔΑΜΑΣ ΚΑΛΛΙΜΕΔΟΝΤΟΣ ΧΟΛΛΕΙΔΗΣ ΑΝΗΡ
ΑΓΑΘΟΣ ΕΣΤΙ ΜΠΕΡΙΤΕ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝ
ΑΙΩΝ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΤΟΜΠΕΙΡΑΙΕΩΝ ΚΑΙ ΠΟ
5 ΕΙ ΑΓΑΘΟΝ ΟΤΙ ΔΥΝΑΤΑΙ ΚΑΙ ΤΗ ΝΕΥΝΟΙΑΝ Ε
ΝΔΕΔΕΙΚΤΑΙ ΕΠΙΤΛΓΚΑΙΡΩΝ ΔΕ ΔΟΧΟΑΙ ΓΕ
ΙΡΑΙΕΥΣΙΝ ΕΠΑΙΝΕΣΑΙ ΚΑΛΛΙΔΑΜΑΝΤΑ ΚΑ
ΙΣΤΕΦΑΝΩΣΑΙ ΘΑΛΛΟΥΣΤΕΦΑΝΩΙΑΡΕΤΗΣ Ε
ΝΕΚΑΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΤΗΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ
10 ΤΟΝ ΑΘΗΝΑΙΩΝ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΠΕΙΡΑΙΩ
Ν ΚΑΙ ΟΤΑΝ ΟΥΩΣΙ ΠΕΙΡΑΙΕΙΣ ΕΝΤΟΙΣ ΦΟΙΝ
ΟΙΣΙ ΕΙΡΟΙΣ ΝΕΜΕΙΝ ΚΑΙ ΚΑΛΛΙΔΑΜΑΝΤΙ ΜΕ
ΡΙΔΑΚΑΘΑΠΕΡΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΠΕΙΡΑΙΕΥ
ΣΙΝ ΚΑΙ ΣΥΝΕΣΤΑΣΘΑΙ ΚΑΛΛΙΔΑΜΑΝΤΑ ΜΕ
15 ΤΑ ΠΕΙΡΑΙΕΩΝ ΕΝΑΓΡΑΣΙΤΟΙΣΙ ΕΙΡΟΙΣ ΓΛΗΝ
ΕΙΡΟΥΑΥΤΟΙΣ ΠΕΙΡΑΙΕΥΣΙΝ ΝΟΜΟΝΕΣΤ
ΙΝΕΙΣΙ ΕΝΑΙ ΑΛΛΩΙΔΕΜΗΚΑΤΑΝΕΙΜΑΙΔΕΑ
ΥΤΟΝ ΚΑΙ ΕΙΣΤΡΙΑΚΑΔΑΗΝΑΝ ΑΥΤΟΣ ΒΟΥΛΗ
ΤΑΙ ΕΙΝΑΙ ΔΕ ΑΥΤΩ ΚΑΙ ΠΡΟΕΔΡΙΑΝΕΝΤΩΙ
20 ΘΕΑΤΡΩΙ ΟΓΑΜΠΟΙΩΣΙ ΠΕΙΡΑΙΕΙΣ ΤΑΔΙΟΝ
ΥΣΙΑΟΥ ΚΑΙ ΑΥΤΟΙΣ ΠΕΙΡΑΙΕΥΣΙ ΚΑΤΑΝΕΜ
ΕΤΑΙ ΚΑΙ ΕΙΣΑΓΕΤΩ ΑΥΤΟΝ ΟΔΗΜΑΡΧΟΣ ΕΙΣ
ΤΟ ΘΕΑΤΡΟΝ ΚΑΘΑΠΕΙΤΟΥΣΙ ΕΡΕΙΣ ΚΑΙ ΙΟΥ
ΣΑΛΛΟΥΣ ΟΙΣ ΔΕ ΔΟΤΑΙ Η ΠΡΟΕΔΡΙΑ ΠΑΡΑ ΠΕ
25 ΙΔΑΙΕΩΝ ΤΕΛΕΙΝ ΔΕ ΑΥΤΟΝ ΤΑ ΑΥΤΑ ΤΕΛΗ ΕΝ
ΤΩΙ ΔΗΜΩ, ΑΠΕΡΑΓΚΑΙ ΠΕΙΡΑΙΕΙΣ ΚΑΙ ΜΗ
ΓΛΕΓΕΙΜΠΑΡΑΥΤΟΥ ΤΟΝ ΔΗΜΑΡΧΟΝ ΤΟ ΕΓΚΤ
ΗΤΙΚΟΝ ΑΝΕΙΠΕΝΔΕΝΤΩΙ ΘΕΑΤΡΩΙ ΤΟΝ ΚΗ
ΡΥΚΑΤΡΑΓΩΙΔΩΝΤΩΙΑΓΩΝΙΟΤΙΣΤΕΦΑΝΟΥ
30 ΣΙ ΠΕΙΡΑΙΕΙΣ ΚΑΛΛΙΔΑΜΑΝΤΑ ΚΑΛΛΙΜΕΔΟ
ΝΤΟΣ ΧΟΛΛΕΙΔΗΣ ΑΝΑΡΕΤΗΣ ΕΝΕΚΑΚΑΙ ΕΥΝΟΙ
ΑΣΤΗΣ ΕΙΣ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΚΑΙ ΤΟ
Ν ΔΗΜΟΝ ΤΟΜΠΕΙΡΑΙΕΩΝ ΟΓΩΣΑΝΕΙΔΩΣΙ ΠΑ
ΝΤΕΣ ΟΤΙ ΕΠΙΣΤΑΝΤΑΙ ΠΕΙΡΑΙΕΙΣ ΧΑΡΙΤΑ
35 ΣΑΞΙΑΣ ΑΠΟΔΙΔΟΝΑΙ ΤΟΙΣ ΦΙΛΟΤΙΜΟΥΜΕΝ
ΟΙΣ ΕΙΣ ΑΥΤΟΥΣ ΑΝΑΓΡΑΨΑΙΔΕ ΤΟ ΔΕ ΤΟΥ Η
ΦΙΣΜΑ ΕΝΣΤΗΛΗΙ ΛΙΘΙΝΗΙ ΚΑΙ ΣΤΗΣΑΙ ΕΝΤ
ΩΙ ΕΡΩΙΤΗΣ ΕΣΤΙΑΣ

Διόδωρος Πειραιεύς ἔπειδ' ἑπειδὴ Καλλιδάμας Καλλιμέ-
δοτος Χαλλεῖδης ἀνὴρ ἀγαθὸς ἐστὶ περὶ τὴν δῆμον
τὴν Ἀθηναίων καὶ τὸν δῆμον τῶν Πειραιέων, καὶ ποῦ
ἀγαθὸν εἶναι δύναται, καὶ τὴν εὐνοίαν ἐνδείκνυται ἐπὶ τῶν
καιρῶν· δεδύχθαι Πειραιεῖσιν ἐπαίνεσαι Καλλιδάμαντα καὶ
στεφανῶσαι θαλλοῦ στεφάνῳ ἀρετῇς ἔνεκα καὶ δικαιοσύνης

τῆς εἰς τὸν δῆμον τὸν Ἀθηναίων καὶ τὸν δῆμον τὸν Πειραιῶν
καὶ ὅταν θύσῃ Πειραιεῖς ἐν τοῖς κοινοῖς ἱεροῖς, νύμειν καὶ
Καλλιδάμαντι μερίδα καθάπερ καὶ τοὺς ἄλλους Πειραιεῖσιν,
καὶ συνεστῆσθαι Καλλιδάμαντα μετὰ Πειραιέων ἐν ἅπασι
τοῖς ἱεροῖς, πλὴν ἐῖ που αὐτοῖς Πειραιεῖσιν νύμειν ἐστὶν
εἰσιέναι ἄλλῳ δὲ μὴ· κατανεῖμαι δὲ αὐτὸν καὶ εἰς τριακὰδα

ἦν ἂν αὐτὸς βούληται· εἶναι δὲ αὐτῷ καὶ προεδρίαν ἐν τῷ θεάτρῳ ὅταν ποιεῖσι Πειραιεῖς τὰ Διονύσια, ὃδ καὶ αὐτοῖς Πειραιεῖσι κατανέμεται, καὶ εἰσαγέτω αὐτὸν ὁ δῆμαρχος εἰς τὸ θέατρον, καθάπερ τοὺς ἱερεῖς καὶ τοὺς ἄλλους οἷς δεδῶται ἢ προεδρία παρὰ Πειραιέων· τελεῖν δὲ αὐτὸν τὰ αὐτὰ τέλη ἐν τῷ δῆμῳ ἅπερ ἄγ καὶ Πειραιεῖς, καὶ μὴ ἐγλίγῃ παρ' αὐτοῦ τὸν δῆμαρχον τὸ ἐγκλητικόν· ἀναιπείν δ' ἐν τῷ θεάτρῳ τὸν κήρυκα τραγῳδῶν τῷ ἀγῶνι ἐπὶ στεφανοῦσι Πειραιεῖς Καλλιδάμαντα Καλλιμέδοντος Καλλεῖθρον ἀρετῆς ἕνεκα καὶ εὐνοίας τῆς εἰς τὸν δῆμον τὸν Ἀθηναίων καὶ τὸν δῆμον τὸν Πειραιέων, ὅπως ἂν εἰδῶσι πάντες ἐπὶ ἐπίστανται Πειραιεῖς χάριτας ἀξίας ἀποδιδόναι τοῖς φιλοτιμουμένοις εἰς αὐτοῖς· ἀναγράψαι δὲ τὸδε τὸ ψήφισμα ἐν στήλῃ λιθίνῃ, καὶ στήσαι ἐν τῷ ἱερῷ τῆς Ἑστίας.

The characters are small and scratchy: the loop of *P* being frequently imperfect, and in several cases invisible. The writing may be assigned to the early part of the third century B.C.

This is a decree of the deme Peiraeus in honour of one Kallidamas, son of Kallimedon, whom Böckh would connect with the Kallimedon who is named in the document concerning the Laureion mines, No. xxxvi: but see my note there. Line 18. *τριακάς*, properly 'the number thirty,' is known to us as a political subdivision at Sparta (Herod. i. 65): that the word was similarly employed at Athens rested upon the statements of Hesychius and Pollux, until the discovery of our inscription. The expression is found nowhere else. Hesych., Schmidt, s. v. *τριακάς*:

ἢ τριακοστὴ τοῦ μηνός, καὶ σύστημα τι τῶν πολιτῶν. Idem, s. v. *ἕξω τριακάδος*: οἱ μὴ μεταλαμβάνοντες παῖδες ἢ ἀγχιστεῖς (παῖδες τῆς ἀγχιστείας, Meier) κληροῦ τελευτήσαντός τινος Ἀθήνησιν ἐκαλοῦντο. Idem, s. v. *τριακάστοι*: οἱ μὴ μετέχοντες τριακάδος. Ἀθηναῖοι. Pollux (viii. 111) is more explicit: ἐκάστον δὲ ἔθνους (= φρατρίας, and there were three φρατρῖαι to a tribe) γένη τριάκοντα ἐξ ἀνδρῶν τοσούτων (i. e. each γένος comprised thirty heads of families), ἃ (i. e. the γένη) ἐκαλεῖτο τριακάδες. The *τριακάς*, then, was a name for the γένος as consisting of thirty families. Böckh would make *τριακάς* mean the thirtieth part of a gens, i. e. a family. But this view ignores the proper meaning of *τριακάς*, and contradicts the words of Pollux. Böckh accordingly withdrew it (Addenda, p. 900); and the interpretation given above is now generally adopted (see Schömann, *Antiq. Jur. Pub. Gr.*, p. 209; Meier, *De Gentilitate*, p. 21, foll.; Philippi, *Beiträge z. Gesch. d. Attisch. Bürgerrechtes*, p. 11, n.). Lines 19–25. Compare the account given by Aeschines of the attentions paid by Demosthenes to Philip's envoys (In Ktesiph., Reiske, p. 466). Lines 26–28. τὸ ἐγκλητικόν was a land-tax exacted by a deme from a member of another deme who possessed landed property within its limits (Böckh, *Staatsl.*, i. p. 408, n.). Line 38. Of this temple of Hestia, which was of course in the Peiraeus, nothing further is known.

XII.

A slab of white marble: height, 9 in.; breadth, 9 in. Presented by the Society of Dilettanti. Chandler, *Inscr.*, p. 74; C. I. 102.

ΔΙΙ ΙΓΛ

ΙΣΗΔ. ΛΙΑΣΜΕΝΗΝΤΗΝΘΕΑΝ[Κ

ΑΤΑΤ]ΑΓΠΑΤΡΙΑΕΑΝΔΕΜΗΠΟΗΣΛΣΚΑΤΑΤΑΣΣΥΝΟ[Η

ΚΑΣΤΑΣΓΕΡΙΤΟΟΕΑΤΡΟΝΟΙΚΟΔΟΜΗΣΑΙΜΕΝΓΕΙΡΑ

ΕΑΣΤΑΔΕΟΜΕΝΑΤΑΔΑΝΑΛΛΑΜΑΤΑΤΟΙΣΠΡΙΑΜΕΝΟΙΣ

ΕΙΝΑΙΕΠΙΤΙΜΗΓΑΣΔΕΑΙΡΕΙΣΟΑΙΓΕΙΡΑΕΑΣΟΤΑΝΠΑ

ΡΑΔΙΔΛΣΤΟΟΕΑΤΡΟΝΤΡΕΙΣΑΝΔΡΑΣΕΚΓΕΙΡΑΕΛΝ

ΑΝΑΓΡΑΨΑΙΔΕΤΟΝΔΗΜΑΡΧΟΝΚΑΙΤΟΥΣΤΑΜΙΑΣΑΝΤΙ

ΓΡΑΦΑΤΛΝΣΥΝΟΗΚΛΝΕΙΣΣΤΗΛΗΝΑΙΟΙΝΗΝΚΑΙΣΤΗΣΑ

ΙΕΝΤΗΙΑΓΟΡΑΙΤΛΝΔΗΜΟΤΛΝΓΑΡΑΓΡΑΨΑΙΔΕΚΑΙΤΟ

ΟΝΟΜΑΠΑΡΛΙΑΝΚΕΙΛΝΤΑΙΑΙΣΥΝΟΗΚΑΙΛΝΗΤΑΙΡΙ

ΣΤΟΦΑΝΗΣΣΜΙΚΥΘΟ: ΠΗ: ΜΕΛΗΣΙΑΣΑΡΙΣΤΟΚΡΑΤΟ: ΧΗ

ΑΡΕΘΟΥΣΙΟΣΑΡΙΣΤΟΛΕΓΓΛΗΞ: Π: ΟΝΟΦΛΝΕΥΦΙ

ΛΗΤΟΥΓΕΙΡΑΙΕΥΣ: ΧΗ

ΚΑΛΛΙΑΔΗΣΕΙΓΓΕΝΕΥΗΦΙΣΟΑΙΓΕΙΡΑΕΥΣΙΕΠΕΙΔΗΘΕΑΙΟΣ

ΦΙΛΟΤΙΜΕΙΤΑΙΠΡΟΣΤΟΥΣΔΗΜΟΤΑΣΚΑΙΝΥΝΚΑΙΕΝΤΛΙ

ΕΜΠΡΟΣΟΕΧΡΟΝΛΚΑΙΓΕΓΟΗΚΕΝΤΡΙΑΚΟΙΣΙΑΙΣΔΡΑ

ΥΜΑΙΣΠΛΕΟΝΕΥΡΕΙΝΤΟΟΕΑΤΡΟΝΣΤΕΦΑΝΑΣΑΙΑΥΤ

ΛΝΟΑΛΛΟΣΤΕΦΑΝΛΙΑΡΕΤΗΣΕΝΕΚΑΚΑΙΔΙΚΑΙΟ

ΣΥΝΗΣΤΗΣΕΙΣΤΟΥΣΔΗΜΟΤΑΣΣΤΕΦΑΝΑΣΑΙΔΕ

ΚΑΙΤΟΥΣΠΡΙΑΜΕΝΟΥΣΤΟΟΕΑΤΡΟΝΑΡΙΣΤΟΦΑΝΗΝ

ΓΕΙΡΑΕΑΜΕΛΗΣΙΑΝΑΛΑΜΠΤΡΕΑΟΙΝΟΦΛΑΝΤΑ

ΓΕΙΡΑΙΕΑΑΡΕΘΟΥΣΙΟΝΠΗΛΗΚΑ

..... ἡδ[ω]λιασμένην τὴν θέαν [κ-
ατὰ τ]ῇ πάτρια. ἔαν δὲ μὴ ποιήσωσιν κατὰ τὰς συνθ[ῆ]-
κας τὰς περὶ τὸ θέατρον, οἰκοδομήσαι μὲν Πειρα-
έας τὰ δέδμενα, τὰ δ' ἀναλώματα τοῖς πριαμένοις
5 εἶναι. ἐπιτιμητὰς δὲ αἰρεῖσθαι Πειραέας ὅταν πα-
ραβιδῶσι τὸ θέατρον τρεῖς ἄνδρας ἐκ Πειραέων.
ἀναγράφαι δὲ τὸν δήμαρχον καὶ τοὺς ταμίαις ἀντί-
γραφα τῶν συνθηκῶν εἰς στήλην λιθίνην καὶ στήσα-
ι ἐν τῇ ἀγορῇ τῶν δημοτῶν, παραγράφαι δὲ καὶ τὸ
10 ὄνομα παρ' ᾧ ἂν κείωνται αἱ συνθήκαι. ὧνηται Ἀρι-
στοφάνης Σμικίθου : ΠΗ : Μελισσίας Ἀριστοκράτου : ΧΗ :
'Αρεθούσιος Ἀριστόλεως Πήληξ : Π' : Οἰνοφῶν Εὐφι-
λήτου Πειραιεύς : ΧΗ
Καλλιμάδης εἶπεν· ἐψηφίσθαι Πειραιεῦσι· ἐπειδὴ Θεαῖος
15 φιλοτιμεῖται πρὸς τοὺς δημότας καὶ νῦν καὶ ἐν τῷ
ἔμπροσθε χρόνῳ, καὶ πεποίηκεν τριακοσίας δρα-
χμαῖς πλέον εὐρεῖν τὸ θέατρον, στεφανώσαι αὐ-
τὸν θαλλοῦ στεφάνῳ ἀρετῆς ἕνεκα καὶ δικαιο-
σύνης τῆς εἰς τοὺς δημότας, στεφανώσαι δὲ
20 καὶ τοὺς πριαμένους τὸ θέατρον, Ἀριστοφάνην
Πειραέα, Μελισσίαν Λαμπτήρα, Οἰνοφῶντα
Πειραέα, Ἀρεθούσιον Πήληκα.

The first part of this inscription (lines 1-13) is the remainder of an agreement between the Peiraean deme on the one hand and certain lessees, who are named, on the other. We must remember that at Athens the custom was to let a theatre to a lessee (θεατρῶνης, θεατροπώλης, ἀρχιτέκτων), who was bound to keep it in good repair and pay a certain rent to the state, or, as here, the deme. In return he was entitled to charge an entrance-fee upon all playgoers, the amount for the common seats being two obols (see Böckh, Staatsh., i. 306, foll.; Schömann, Griech. Alterthüm., i. 453). The contractors in this inscription are simply called ὧνηται. Enough does not remain of the decree to inform us of the nature and extent of the alterations which were contracted for.

Line 1. The letters ΙΣΗΔ. ΑΙΑΣΜΕΝΗΝ are sufficiently clear upon the stone, so that Böckh's suggestion [ιστ]ε[γ]ασμένην will not stand. The stone shows that the missing letter must have been written above the level of the rest of the line. This is the case only with Ω, Ο, and Θ in this inscription. Accordingly I venture to restore: —is ἡδ[ω]λιασμένην τὴν θέαν. The meaning of θέα is either 'the right to a seat in the theatre,' or 'a seat in the theatre,' or collectively 'the auditorium.' this last is its meaning here. 'Ἐδωλίσαι is by Suidas (s. v.) coupled with Ικρίσσαι, a word well known in connection with the erection of a theatre : cp. Dio Cass. xliii. 22, θεατρὸν τι κνηγετικὸν Ικρίσας, δ καὶ ἀμφιθέατρον ἐκ τοῦ πέριξ πανταχόθεν ἔδρας ἀνευ σκηνῆς ἔχειν προσεβήθη. Cp. also Harpokr., s. v. 'Ἐδωλίσαι, who quotes the word from the orator Lykurgos. Pollux (iv. 121), speaking of the word θέατρον and the terms connected with it, says:—τοὺς δὲ ἀναβαθμοὺς (εἰποὺς ἀν.) καὶ βάθρα, καὶ ἔδρας, καὶ ἰδάλια. καὶ ἰδωλίσαι, τὸ συγκαθίσαι. It is probable that ἡδωλιασμένην signifies 'furnished with tiers of seats.' These would be of wood, and raised upon scaffolding. Concerning the theatre in Peiraeeus, of which the remains

are still extant, see Leake, Top., i. p. 387, fol.; Xen. Hellen. ii. 4, 32. Line 5. 'Ἐπιτιμηταί are surveyors or valuers, who are to examine the work when done, and determine whether the agreement has been fulfilled. Notice the orthography of Πειραέας side by side with Πειραιεύσι in line 14. Wecklein (Curae Epigr. 1869, p. 53) remarks on this spelling that, in Arist. Pax 145, the MSS. have ἐν Πειραεῖ. He adds: 'Hoc argumento esse potest et in Πειραιεύς et in δελταῖος et in aliis, ubi diphthongus αἰ corripitur, simplicem vocalem scripsisse poetas.' He says the same of the form ποιῶν for ποιεῖν (ibid.). Line 7. Concerning the demarch, treasurers, and other officers of the demes, see Schömann, De Comit., p. 376, foll. Line 10. In ὄνομα παρ' ᾧ the immediate antecedent (ἐκείνου) to the relative is (as often) omitted. The name does not appear on the stone; Böckh thinks it may have been inscribed in the margin (παραγράφαι), but there is no indication of this remaining. The συνθήκαι are contrasted with the stone στήλαι which are to be set up in the ἀγορά (ἀντίγραφα τῶν συνθηκῶν, cp. line 8). By the former we must understand the original copy of the agreement written upon wax-tablets or parchment, and deposited in the dwelling perhaps of the demarch or a similar officer: but since the demotic magistrates would change from time to time, the name of the person who at the time is in charge of the document is to be added on the στήλη (cp. C. Curtius, De Actorum Public. Cura ap. Graec., Gotting., 1865, p. 38). Κείωνται, for the more usual κίωνται, may be compared with ΔΕΙΗΤΑΙ, for ΔΕΗΤΑΙ, quoted by Franz, El. Epigr. Gr., p. 150). Then follow, in lines 10-13, the names of the lessees, who are to pay to the deme 3300 drachmas a year.

The latter part of the inscription (lines 14-22) is a decree for crowning one Theaeos for his public spirit, especially for his munificence with respect to the improvements in the theatre, which form the

subject of the foregoing decree. The contractors also are to be crowned with him. Line 17. *πλέον* seems to mean 'to meet with advantage, or improvement.' cp. *πλέον* *ἔχειν*. *εὐρεῖν* is 'to meet with,' *εὐρίσθαι* 'to earn,' thus in honorary decrees *εὐρίσθαι τι ἄλλο ἀγαθόν*, 'to earn further reward.' cp. No. xxi, line 21; and Shilleto, Demosth. Fals. Leg. note to § 77. *δραχμαῖς* is the dative of measure, after *πλέον*. There is nothing in the subject of this inscription to fix its date. Smikythos is an Athenian proper name of too frequent occurrence for us to draw any conclusions from its also appearing in

C. I. 77. We are therefore thrown back upon the palaeography. Ω, Ο, and Θ are written smaller than the other letters. Another indication of a comparatively late date is the use of the forms *Ἀριστοκράτου* and *Ἀριστοφάνην* in lines 11 and 20. (See the instances cited by Wecklein, *Curae Epigr.* p. 22, foll.) On the other hand, Ο for ΟΥ in lines 11 and 18 is a remnant of archaic spelling; but it is not constant, for in line 13 we have *Εὐφιλῆτου* (cp. Franz, *El. Ep. Gr.*, pp. 149, 150). On the whole I am inclined to fix the date as early in the third century B.C.

XIII.

A stèle of white marble, with plain pediment: height, 1 ft. 2 in.; breadth, 1 ft. 3 in. Presented by the Society of Dilettanti. Chandler, *Inscr.*, p. 74; Böckh, *Staatsb.*, ed. 1817, vol. ii. p. 336, and i. 329; Franz, *El. Ep. Gr.*, p. 170, after Böckh; Sir G. C. Lewis, *Translation of Böckh's Pol. Eoon.*, end of book iii, from a new collation of the stone; C. I. 103.

ΕΠΙ ΑΡΧΙΠΡΟΥ ΑΡΧΟΝΤΟΣ ΦΡΥΝΙΩΝΟΣ ΔΗΜΑΡΧΟΥ [ΝΤΟΣ

ΑΤΑΤΑΔΕ ΜΙΣΘΟΥΣΙΝ ΠΕΙΡΑΙΕΙΣ ΠΑΡΑΛΙΑΝ ΚΑΙ ΑΛΜΥΡΙ
Δ]ΑΚΑΙΤΟΟΗΣΕΙΟΝ ΚΑΙ ΤΑΛΛΑΤΕ ΜΕΝΗΑΡΑΝΤΑΤΟΥΣ ΜΙΣΘΟΛ
Σ]ΑΜΕΝΟΥΣ ΥΠΕΡ Δ: ΔΡΑΧΜΑΣ ΚΑΘΙΣΤΑΝΑΙΑΠΟΤΙΜΗΜΑΤΗΣ Μ
5 Ι]ΣΟΛΣΕΛΣΑΞΙΟΧΡΕΩΝΤΟΥΣ ΔΕ ΕΝΤΟΣ ΔΔΡΑΧΜΑΝΕΓΓΥΗΤΗ
Ν]ΑΡΟΔΙΔΟΜΕΝΟΝΤΑ ΕΑΥΤΟΥΤΗΣ ΜΙΣΘΟΛΣΕΛΣΕΠΙΤΟΙΣ ΔΕ Μ
Ι]ΟΟΥΣΙΝ ΑΝΕΡΙΤΙΜΗΤΑΚΑΙΑΤΕΛΗΕΑΝΔΕΤΙΣΕΙΣΦΟΡΑΓ
Ι]ΓΝΗΤΑΙΑΠΟΤΩΝ ΧΩΡΙΩΝΤΟΥΤΙΜΗΜΑΤΟΣ ΤΟΥΣ ΔΗΜΟΤΑΣ Ε
Ι]ΣΦΕΡΕΙΝ ΤΗΝ ΔΕ ΥΛΙΝ ΚΑΙ ΤΗΝ ΓΗΝ ΜΗ ΕΞΕΣΤΩ ΕΑΓΕΙΝ ΤΟ
10 Υ]Σ ΜΙΣΘΟΛΣΑΜΕΝΟΥΣ ΜΗΤΕ ΕΚ ΤΟΥ ΟΗΣΕΙΟΥ ΜΗΤΕ ΕΚ ΤΩΝ ΑΛΛ
ΩΝΤΕ ΜΕΝ ΕΝ ΜΗΔΕΤΗ ΝΥΛΗΝ ΑΛΛΑ ΟΣΗΤΩΙ ΧΩΡΙΩΝΙΟΙ ΜΙΣΘΟΛ
ΣΑΜΕΝΟΙ ΤΟΟΣ ΜΟΦΟΡΙΟΝ ΚΑΙ ΤΟΤΟΥΣ ΧΟΙΝΟΥΝΤΟΣ ΚΑΙ Σ
ΑΛΛΑ ΕΝΝΟΜΙΑ ΤΗ ΜΙΣΘΟΛΣΙΝ ΚΑΤΑ ΟΗΣΟΥΣΙΤΗ ΜΕΝΗ ΜΙΣ
ΕΑΝ ΕΝΤΩΙ ΕΚΑΤΟΜΒΑΙΩΝΙ ΤΗΝ ΔΕ ΜΗ ΕΞΕΑΝ ΕΝΤΩΙ ΠΟΣΙΔΕ
15 ΩΝΙΟΙ ΜΙΣΘΟΛΣΑΜΕΝΟΙ ΠΑΡΑΛΙΑΝ ΚΑΙ ΑΛΜΥΡΙΔΑ ΚΑΙ ΤΟΟΗ
ΣΕΙΟΝ ΚΑΙ ΤΑΛΛΑ ΕΙΠΟΥΤΙ ΕΣΤΙΝ ΟΣΑ ΟΙΟΝΤΕ ΚΑΙ ΘΕΜΙΤΟΝ
ΕΣΤΙΝ ΕΡΓΑΣΙΜΑ ΠΟΡΙΝ ΚΑΤΑΤΑΔΕ ΕΡΓΑΣΟΝΤΑΙ ΤΑ ΜΕΝ Ε
ΝΝΕΑ ΕΤΗ ΤΟ ΠΛΑΝΘΟΥΛΩΝΤΑΙ ΤΩΙΔΕ ΔΕ ΚΑΤΩΙΕΤΗ ΤΗΝ Η
ΜΙΣΕΑΝΑΡΟΥΝ ΚΑΙ ΜΗ ΠΛΕΙΟΝ ΤΩΝ ΜΙΣΘΟΛΣΑΜΕΝΩΝ
20 ΜΕΤΑ ΤΑΥΤΑ ΕΞΗΙΥΠΕΡΓΑΞΕΘΑΙΑΠΟΤΗΣ ΕΚΤΗΣ ΕΠΙΔΕΚ
ΑΤΟΥ ΑΝΘΕΣΤΗΡΙΩΝΟΣ ΕΑΝΔΕ ΠΛΕΙΟΝ ΑΡΟΣΕΙΝ ΤΗΝ ΗΜΙΣΕ
ΑΝΤΩΝ ΔΗΜΟΤΩΝ ΕΣΤΩ ΚΑΡΠΟΣ Ο ΠΛΕΙΟΝ ΤΗΝ ΟΙΚΙΑΝ ΤΗΝ
ΕΝ ΑΛΜΥΡΙΔΙ ΣΤΕΓΟΥΣ ΑΝ ΠΑΡΑΛΛΩΝ ΚΑΙ ΟΡΘΗΝ ΚΑΤΑ
ΟΝΟΡΟΛΙ

Ἐπὶ Ἀρχίπρου ἄρχοντος, Φρυνίωνος δημαρχοῦντος

Κατὰ τὰδε μισθοῦσιν Πειραιεὺς Παράλιαν καὶ Ἀλμυρί-
δα καὶ τὸ Θερσεῖον καὶ τὰλλα τεμένη ἅπαντα, τοὺς μισθο-
5 σ]μένους ὑπὲρ Δ: δραχμὰς καθιστάναι ἀποτίμημα τῆς μ
ισθώσεως ἀξίωχρεων, τοὺς δὲ ἐντὸς Δ δραχμῶν ἐγγυητή-
ν] ἀποδιδόμενον τὰ ἑαυτοῦ τῆς μισθώσεως. ἐπὶ τοῖσδε μ-
ισθοῦσιν ἀνεπιζήμητα καὶ ἀτελεῖ· ἐὰν δὲ τις εἰσφορά γ-
ίγνηται ἀπὸ τῶν χωρίων τοῦ τιμήματος, τοὺς δημότας ε-
ἰσφέρειν. τὴν δὲ ὕλιν καὶ τὴν γῆν μὴ ἐξέστω ἐξάγειν το-
10 ῶν τεμενῶν, μηδὲ τὴν ὕλην ἄλλοις ἢ τῷ χωρίῳ. οἱ μισθω-
σάμενοι τὸ Θεσμοφόριον καὶ τὸ τοῦ Σχοινοῦντος καὶ [δ]σ

15 ἄλλα ἐννόμια τὴν μίσθ[σ]ιν καταθήσουσι τῇ μὲν ἡμισ-
 ἑαν ἐν τῷ Ἐκατομβαιῶνι, τὴν δὲ ἡμισίαν ἐν τῷ Ποσειδε-
 ῶνι. οἱ μισθωσάμενοι Παραλίαν καὶ Ἀλμυρίδα καὶ τὸ Θη-
 σεῖον καὶ ἄλλα εἰ ποῦ τι ἱστύν, ὅσα οὖν τε καὶ θεμετὸν
 ἔστιν ἐργάσιμα ποιεῖν, κατὰ τὰδε ἐργάσονται, τὰ μὲν ἐ-
 ννέα ἔτη ὅπως ἀν βούλωνται, τῷ δὲ δεκάτῳ ἐτ[ε] τὴν ἡ-
 μισίαν ἀροῦν καὶ μὴ πλε[ῖ]ον, ὅπως ἀν τῷ μισθωσαμένῳ
 20 μετὰ ταῦτα ἐξῆ ὑπεργάζεσθαι ἀπὸ τῆς ἑκτης ἐπὶ δέκ-
 α τοῦ Ἀνθεστηριῶνος· ἕαν δὲ πλείω ἀρόσῃ ἢ τὴν ἡμισέ-
 αν, τῶν δημοτῶν ἔστω ὁ καρπὸς ὁ πλείων. τὴν οἰκίαν τῇ
 ἐν Ἀλμυρίδῃ στέγουσαν παραλαβὼν καὶ ὀρθὴν κατὰ τ.
 ὀρθαί . . .

This Inscription is quite perfect so far as it goes : it is surmounted by a pediment, upon the lower ledge of which the first line, which gives the date, is written. The top corner of the right side is slightly chipped, and a letter is lost at the beginning of lines 3-10. The characters are legible, but written in a scratchy style; Θ , Ω , Θ are often disproportionately smaller than the other letters, and Λ is scarcely distinguishable from A and Δ . The writing is arranged *στοιχῶδῶς*, but without the precision which marks the inscriptions before Euklid.

Line 1. There were two archons named Archippos, one in B.C. 321, the other in 318. We may assign this document to either year; for in line 21 *ΑΡΟΣΕΙ* for ἀρόσῃ is one of the remnants of archaic spelling which longest survived. I have written *δημαρχαῖντος*, as being more probable in itself, and because it exactly fills up the line. The demarch is mentioned in addition to the archon because this is a document published by an assembly of the deme Peiraeceus (see Schömann, *De Comit.*, p. 376, foll.).

Line 2. Paralia was the name of a large district of Attika, viz. the southern and eastern coast (see Leake, *Top.*, ii. p. 16). Here it is the name of some land belonging to the Peiraeans upon the coast: so, too, was Halmyris, doubtless named from the brackish nature of the soil. Hesych., s. v. Ἀλμυρίδες: αἰγιαλοί: καὶ τόπος ἐν τῇ Ἀττικῇ παρὰ τὰς ἑσχατίας, οὗ τοὺς νεκροὺς ἐξέβαλον. Sir G. Lewis also compares Bekker, *Anecd.*, p. 383, line 16, Ἀλμυρίδες—Ἀριστοφάνους *Τηρεῖ*.*

ἔδει δὲ γέ [σε] βληθείσαν εἰς Ἀλμυρίδας
 . . . τῇδὲ μὴ παρέχειν σε πράγματα.

Line 3. Respecting the Theseion here mentioned, Leake, *Top.*, i. p. 392, says:—'From an extant inscription, [the one before us,] 'there appears to have been a sanctuary of Theseus in Peiraeceus; attached to it were lands and woods, situated perhaps in the neighbouring plain, or some other part of Attika: this Theseium was doubtless one of the four mentioned by Philochorus (apud Plutarch. *Thes.* 35). Another inscription shows that there was a temple of Vesta in Peiraeceus (C. I., No. 101).' Among the other *τεμένη* here alluded to we may include that of Athena and Zeus, mentioned by Pausanias, i. 1, 3 (θέας δὲ ἄξιον τῶν ἐν Πειραιεὶ μάλιστα

Ἀθηνᾶς ἐστὶ καὶ Διὸς τέμενος), and also τὸ Θεσμοφόριον, the sacred precinct of Demeter Thesmophoros, mentioned below, line 12. Line 4. For ἀποτίμημα, 'security,' see C. I. 82, 530; Böckh, *Staatsb.* i. p. 200, note c. In line 6 ἀποδιδόμενον τὰ ἑαυτοῦ τῆς μισθώσεως must mean 'giving his property as security for the payment of the rent.' ἀποδιδόμενος is equivalent to ὑποτιθέντα, and so Pollux, viii. 142, quotes this use from Hyperides:—Υπερίδης δὲ ἐν τῷ πρὸς Χάρητα ἔφη ἀποδόμενος ἀντὶ τοῦ ὑποθέσθαι. Dobree (*Notes on Inscr.*, 1835, p. 13) wished to substitute ὑποτιθέμενον for ἀποδιδόμενον, which would mean 'taking in pledge.' In line 9 *ΥΑΙΝ* is clearly the reading of the stone, for which both Chandler and Böckh restore *ΥΑΗΝ*. But the word *ἔλιν* occurs directly afterwards; and the *Etym. Mag.*, s. v. *ἔλιν*, has the following gloss:—ὁ πηλώδης καὶ κάθυγρος τόπος. —παρὰ τὸ εἰλῶ, τὸ συστρέφω: ἢ παρὰ τὸ ὕω, τὸ βρέχω, γίνεται *ἔλιν*, καὶ ἐν ὑπερβίβασμῳ *ἔλιν* καὶ ἐκ τούτου κατὰ μετέθεσιν γίνεται *ἔλιν*. So also s. v. *ἔλιν*: *ἔλιν*, *ἔλινος*, μεταπλασμός ἐστιν ἀπὸ τοῦ *ἔλιν* τοῦ μακροῦ, γίνεται παρὰ τοῦ *ἔσθαι*, ὃ ἐστὶ βρέχεσθαι: ἢ δὲ ὑγρὸν ἀξαναμμένη. From these glosses it is certain that the grammarians recognised a noun substantive *ἔλιν*, signifying alluvial or marshy soil (*uligo*); a meaning which would very well suit the present context. I have therefore retained *ἔλιν*; although the lapidary is not to be wholly trusted after his blunders in lines 5, 12, 18, 19, where cp. the uncial with the cursive copy. In line 11 the twenty-fourth place is vacant, for no apparent reason. The text is quite certain:—μηδὲ τὴν *ἔλιν* ἄλλοσ' ἢ τῷ χωρίῳ, sc. *ἔλιν*. Compare the provision in the similar lease of the deme Aexoneis, C. I. 93, line 27, foll., τὴν δὲ γῆν τὴν ἐκ τῆς γεωρυχίας μὴ ἐξείναι *ἔλιν* μὴδεμ[ε]ν ἄλλ' ἢ ἐς αὐτὸ τὸ χάριον. The construction, however, of τῷ χωρίῳ is peculiar. Line 12. In τὸ τοῦ Σχοινοῦντος understand *χωρίον*. Σχοινοῦς is a place grown with reeds: a place bearing the name is mentioned by Pausanias, viii. 35, 8. At the end of this line the lapidary seems to have omitted Θ by accident. In lines 11-15 would seem to follow conditions respecting tenants of *pasture-land*, ἐννόμια. This word is used in the slightly different sense of a *fee for pasturing*; in C. I. 1569. We may notice the form *ἡμισίαν* for *ἡμίσειαν* in lines 13, 14, 19, 21: so Ποσειδεῶνι in line 14. In lines 15 and foll. are given

* Respecting this so-called play of Aristophanes, see the criticisms of Meineke, *Frag. Com. Gr.*, ii. p. 998.

conditions applying to the tenants of *arable-land*, ἐργάσιμα. Line 16. τὰλλα εἰ πού τι ἐστίν, which is certainly the reading of the stone, is a correction inscribed upon a previous mistake: hence the insertion of the iota out of the στοιχηδόν order. Line 23. The words στέγουσαν καὶ ὀρθήν, 'in sound and substantial repair,' are quite legible: ὀρθαί is repeated in line 24, which leads Sir G. Lewis to conjecture the last line to have run somewhat in this manner: —κατὰ τὴν συνθήκην. πᾶσαι δὲ αἱ οἰκίαι παραδίδωσθον ὀρθαί. He remarks that ὀρθός is used in this sense in Thukydides (v. 42 and 46).

For other specimens of leases see C. I. 93; Le Bas, Voyage Archéol., P^{te} v. Nos. 323–331, 416, 483; Hermes, vol. iii. p. 237. Rangabé, Ant. Hell., Nos. 475, 476, have a similar subject; the one relating to

a lease of land for twenty-five years to one Sokles; the other to the inspection of certain farms owned by the tribe Erechtheis. 'Εφ. 'Αρχ. No. 3139 is a curious proclamation issued by a priest of Apollo, on behalf of one of the demes, threatening penalties for theft or trespass in the precinct of the god. It is forbidden: —μη κόπτειν τὸ ἱερὸν τοῦ 'Απόλλωνος, μηδὲ [φ]ρε[ν] (?) ξύλα, μηδὲ κοῦρον (= κουράν (?), 'clippings'), μηδὲ φρύγανα, μηδὲ φυλλόβολα ἐκ τοῦ ἱεροῦ. 'Εφ. 'Αρχ., New Series, 404 a, is a curious decree of the Eretrians of Euboea, granting a lease on advantageous terms to one Chaerephanes on condition that he shall reclaim certain lands from the marsh by means of a reservoir, and bring them into cultivation. On the letting of τεμένη, see Schömann, Gr. Alt., ii. p. 188.

XIV.

A slab of white marble: height, 2 ft. 1½ in.; breadth, 1 ft. 8½ in. From the Elgin Collection. Chandler, Inscr., p. 50; Osann, Syll., p. 112; C. I. 105.

Ε Π Ι Ν Ι Κ Ο Δ Λ Ρ Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ
Ε Π Ι Τ Η Σ Κ Ε Κ Ρ Ο Π Ι Δ Ο Σ Ε Κ Τ Η
Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ Γ Α Μ Η Λ Ι Ω Ν Ο Σ
Ε Ν Δ Ε Κ Α Τ Η Ι Ε Κ Τ Η Ι Κ Α Ι Ε Ι Κ Ο
5 Σ Τ Η Ι Τ Η Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ Ε Κ Κ Λ Η
Σ Ι Α Τ Ω Μ Π Ρ Ο Ε Δ Ρ Ω Ν Ε Π Ε Υ Η Φ Ι
Ι Ε Ν Α Ρ Ι Σ Τ Ο Κ Ρ Α Τ Η Σ Α Ρ Ι Σ Τ Ο
Δ Η Μ Ο Υ Ο Ι Ν Κ Α Ι Σ Υ Μ Π Ρ Ο Ε Δ Ρ Ο
Ι Ο Ρ Α Σ Υ Κ Λ Η Σ Ν Α Υ Σ Ι Κ Ρ Α Τ Ο Υ
10 Σ Ο Ρ Ι Α Σ Ι Ε Ι Ρ Ε Ν Δ Ε Δ Ο Χ Ο Α Ι Τ
Ω Ι Δ Η Μ Ω Ι Α Σ Α Ν Δ Ρ Ο Ν Α Γ Α Θ Ω Ν
Ο Σ Μ Α Κ Ε Δ Ο Ν Α Ε Π Α Ι Ν Ε Σ Α Ι Ο Τ
Ι Ε Σ Τ Ι Ν Α Ν Η Ρ Α Γ Α Θ Ο Σ Ι Δ Ι Α Ι
Τ Ε Π Ε Ρ Ι Α Θ Η Ν Α Ι Ο Υ Σ Τ Ο Υ Σ Α Φ
15 Ι Κ Ν Ο Υ Μ Ε Ν Ο Υ Σ Ε Ι Σ Τ Η Ν Χ Λ Ρ Α
Υ Τ Η Ν Ε Α Υ Τ Ο Υ Κ Α Ι Κ Ο Ι Ν Ε Ι Π Ε Ρ
Ι Τ Ο Ν Δ Η Μ Ο Ν Τ Ο Ν Α Θ Η Ν Α Ι Ω Ν Κ
Α Ι Γ Α Ρ Α Γ Ε Ν Ο Μ Ε Ν Ο Σ Ε Ι Σ Τ Η Μ
Π Ο Λ Ι Ν Τ Α Σ Τ Ε Ν Α Υ Σ Τ Α Σ Ι Δ Ι Α
20 Σ Κ Α Ι Τ Ο Υ Σ Σ Τ Ρ Α Τ Ι Ω Τ Α Σ Π Α Ρ
Ι Ο Ξ Ξ Ε Ι Σ Τ Α Σ Χ
P

'Επὶ Νικοδώρου ἀρχοντος, ἐπὶ τῆς Κεκροπίδος ἑκτης πρυτανείας, Γαμηλιῶνος ἑνδεκάτῃ, ἑκτη καὶ εἰκοστῇ τῆς κράτης 'Αριστοδότῃ Οἰν. καὶ συμπρόεδροι, Θρασυκλῆς Ναυσικράτης Θριάσι. εἶπεν. Δεδοῦσθαι τῷ δήμῳ 'Ασανδρον 'Αγαθόνος Μακεδόνα ἐπαυνέσαι, ὅτι ἐστὶν ἀνὴρ ἀγαθὸς ἰδίᾳ τε περὶ 'Αθηναίους τοὺς ἀφικνουμένους εἰς τὴν χώραν τὴν αὐτοῦ καὶ κοινῇ περὶ τὸν δῆμον τὸν 'Αθηναίων, καὶ παραγενόμενος εἰς τὴν πόλιν τὰς τε ναὺς τὰς ἰδίας καὶ τοὺς στρατιώτας παρ'ἑαυτοῦ (?) εἰς τὰς χ

This Inscription, written in large bold characters, is not arranged στοιχηδόν, although it so happens that in most lines the letters are almost exactly

under each other. The date is given as the archonship of Nikodoros, who was archon B.C. 314.

This decree is interesting from the perfect state of the heading. The ἐπιψηφίζων, as we should expect, does not belong to the πρυτανεύουσα φυλὴ, viz. Kekropis: he is styled Οἰν., i. e. Οἰναῖος, and belongs to one of the two demes Οἰνώνη, being therefore either of the tribe Aeantis or Hippothontis (cp. Leake, Top. ii. p. 190). The proposer (line 10) is a Thriasian by deme, ΘΡΙΑΣΙ, i. e. Θριάσιος. From the tables that have been drawn up of the Athenian Calendar by Schömann, De Comit., p. 48, it is clear that this year (B.C. 314) must have been an intercalary year, or else the eleventh of Gamelion would

not coincide with the twenty-sixth day of the sixth prytany. *Ἀσανδρον*, line 11, which Böckh ingeniously recovered from the defective copies of Chandler and Osann, may still be read upon the stone. Böckh thinks the name may have been erased by order of Demetrios; but the injury to the stone is not intentional. An Asander is mentioned in Arrian (Exped. Alex. i. 17. 8) as receiving from Alexander the satrapy of Lydia and Ionia, after the taking of Sardes, B. C. 334. An Asander (doubtless the same) is placed over Karia by Perdikkas (Diod. xviii. 3), and again by Antipater (Diod. xviii. 39).^{*} This Asander, however, is the son of Philotas. Further, we learn from Diod. xix. 75, that, being hard pressed, he was forced to make terms with Antigonos, and give the latter his brother Agathon as hostage. This Agathon Böckh identifies with the Agathon of our inscription, line 11. His son, according to this view, would be named Asander after his uncle, the satrap of Karia, who would probably have given his nephew a share in his province (cp. *τὴν χώραν τὴν ἐαυτοῦ*, lines 15, 16). In a few days Asander broke the humiliating treaty, and, rescuing his brother Agathon from the custody of Antigonos, sent to Ptolemy and Seleukos for assistance. Thus, having broken off all hopes of

reconciliation, Asander took a bolder course, and with a fleet of thirty ships proceeded to besiege Oreos. He was on the point of taking the town when assistance came to the Oreitans from Peloponnese and from Asia. These, however, he was enabled to overcome by means of reinforcements which he received from Athens (*παράγονμένης βοήθειας ἐξ Ἀθηνῶν*, Diod. xix. 75). Böckh understands our inscription (line 18) as referring to this last circumstance. Asander, the son of Agathon, brings assistance to his uncle Asander at Oreos, and on his way thither makes a short stay at Athens: hence the expression of Diodorus, *παράγονμένης βοήθειας ἐξ Ἀθηνῶν*, and the words of this decree, *παράγονμένους εἰς τὴν πόλιν, κ. τ. λ.* If this view be correct, then, upon the authority of this inscription, we must transfer these events, which Diodorus places in B. C. 313, to the preceding year, B. C. 314.

In a carelessly copied fragment quoted from Pitakias, Ancienne Athènes, by Rangabé, Ant. Hell., No. 573, there occurs the following:—*Δεδοχθαι τῷ δήμῳ Ἀσανδρον Μακεδόνᾳ ἐπαινεῖν*. Is not the right reading *Ἀσανδρον*? and may it possibly refer to one of the Asanders we have been discussing above?

XV.

A large slab of grey marble: height, 2 ft. 8½ in.; breadth, 1 ft. 11 in.; thickness, 6 in. From the Elgin Collection. Chandler, Inscr., p. 51; Raoul-Rochette, Antiqu. du Bosphore Cimm., p. 212; Osann, Syllog., p. 119, foll.; C. I. 107. For the editors who have published the inscription since the discovery of the other fragment, see below.

Ε Π Ι Δ Ι Ο Τ Ι Μ Ο Υ Α Ρ Χ Ο Ν Τ Ο Σ Ε Π Ι Γ Η Σ Α Ν Τ Ι [Ο Χ Ι Δ Ο Σ Ε
Β Δ Ο] Μ Η Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ Η Ι Λ Υ Σ Ι Σ Τ Ρ Α Τ Ο [Σ Α Ρ Ι Σ Τ Ο Μ Α
Χ Ο Υ] Π Α Ι Α Ν Ι Ε Υ Σ Ε Γ Ρ Α Μ Μ Α Τ Ε Υ Ε Ν Γ Α [Μ Η Λ Ι Ω Ν Ο Σ Ε Ν Η
Κ Α Ι] Ν Ε Α Ι Ε Ν Α Τ Η Ι Κ Α Ι Ε Ι [Κ Ο Σ] Γ Η Τ Η [Σ Π Ρ Υ Τ Α Ν Ε Ι Α Σ
5 Ε Κ Κ] Α Η Σ Ι Α Τ Ω Ν Π Ρ Ο Ε Δ Ρ [Ω Ν Ε Ρ Ε Υ Η Φ Ι Ε Ν
. . . Ο Σ Θ Ε Ν Ο Υ Σ Υ Ρ Ε Τ [Α Ι Ω Ν Κ Α Ι Σ Υ Μ Π Ρ Ο Ε Δ Ρ Ο Ι Ε Δ Ο
Ξ Ε Ν] Τ Ω Ι Δ Η Μ Ω Ι Α Γ Υ Ρ [Ρ Ι Ο Σ Κ Α Λ Λ Ι Μ Ε Δ Ο Ν Τ Ο Σ Κ Ο Λ Λ Υ
Τ Ε Υ Σ Ε Ι Π Ε Ν Ε Ρ Ε Ι Δ Η [Κ Α Ι Ο Ι Π Ρ Ο Γ Ο Ν Ο Ι Β Α Σ Ι Λ Ε Ω Σ
Σ Π Α Ρ Τ Ο Κ Ο Υ Χ Ρ Ε Ι Α Σ [Π Α Ρ Ε Σ Χ Ο Ν Γ Ο Τ Ω Ι Δ Η Μ Ω Ι Κ Α Ι
10 Ν] Υ Ν Σ Π Α Ρ Τ Ο Κ Ο Σ Π Λ [Ε Ι Σ Τ Η Ν Ε Υ Ν Ο Ι Α Ν Κ Α Ι Π Α Σ Α Ν Ο Ι
Κ Ε Ι Ο Τ Η Τ Α Κ Ο Ι Ν Η Ι] Π Α Σ Η Ι Τ Η Π Ο Λ Ε Ι Α Π Ο Δ Ε Ι Κ Ν Υ
Τ Α Ι Κ Α Ι Δ Ι Α Ι Α Θ Η [Ν Α Ι Ω Ν Τ Ο Ι Σ Π Α Ρ Α Γ Ε Ν Ο Μ Ε Ν Ο Ι Σ
Π Ρ Ο Σ Α Υ Τ Ο Ν Α Ν Θ [Ω Ν Κ Α Ι Τ Ο Υ Σ Π Ρ Ο Γ Ο Ν Ο Υ Σ Κ Α Ι Α Υ Τ Ο Ν
Π Ο Λ Ι Τ Α Σ Ε Ρ Ο Ι Η] Σ Α Τ Ο Κ Α Ι Ε Τ Ι Μ Η Σ] Ε Ν [Ε Ι Κ Ο Σ Ι Χ Α Λ
15 Κ Α Ι Σ Ε Ν Τ Ε Τ Η Ι] Α Γ Ο Ρ Α Ι Κ Α Ι] Ε Ν Τ Ω Ι Ε Μ Π Ο Ρ Ι Ω Ι [Κ Α Ι
Α Λ Λ Α Ι Σ Δ Ω Ρ Ε Α Ι Σ] Α Ι Σ Π Ρ Ο Σ Η] Κ Ε Ι Τ Ι Μ Α Σ Θ Α Ι Τ Ο Υ [Σ
Α Γ Α Θ Ο Υ Σ Α Ν Δ Ρ [Α Σ Κ Α Ι Υ Ρ Ε Σ Χ Ε] Τ Ο Ε Α Ν Τ Ι Σ Β Α Δ Ι [Ξ Ε] Ι
Ε Π Τ Η Ν Α Ρ Χ Η Ν Τ [Η Ν Τ Ω Ν Π Ρ Ο Γ Ο Ν Ω] Ν Α Υ Τ Ο Υ Η Τ Η [Ν Σ Π Α Ρ
Τ Ο Κ Ο Υ Β Ο Η Θ Ε Ι] Ν Π Α Σ Η Δ Υ Ν Α Μ Ε Ι Κ [Α] Ι Κ Α Τ Α [Γ Η Ν Κ Α Ι
20 Κ Α Τ Α Θ Α Λ Α Τ] Τ Α Ν Κ Α Ι Ω Σ Σ Π Α Ρ Τ] Ο Κ Ο Σ Α Φ Ι Ι [Ο Μ Ε Ν Η Σ]
Π Ρ Ε Σ Β Ε Ι Α [Σ Τ Η Σ Η Μ Ε Τ Ε Ρ Α Σ Α Κ] Ο Υ Σ Α [Σ Ο] Τ Ι [Ο Δ Η Μ Ο Σ]
Κ Ε Κ Ο Μ Ι Σ Τ [Α Ι Τ Ο Α Σ Τ Υ Σ Υ Ν Η Σ] Θ Η Τ Θ Ι Σ Ε [Υ Τ Υ Χ Η Μ Α Σ] Ι
Τ Ο Υ Δ Η [Μ] Ο [Υ Ε Δ Ω Κ Ε Δ Ε Κ Α Ι Σ Ι Τ] Ο Υ Δ Ω Ρ Ε Α [Ν Μ Υ Ρ Ι Ο Υ] Σ
Κ Α Ι Π Ε [Ν Τ Α Κ Ι Σ Χ Ι Λ Ι Ο Υ Σ Μ Ε] Δ Ι Μ Ν Ο Υ Σ [Ε Π Α Γ Γ Ε Λ Λ Ε]

^{*} Wesseling rightly corrects the mistake in Diodoros of *Κάσανδρον* for *Ἀσανδρον*: cp. the same error in Justin. xiii. 4.

25 ΤΑΙΔΕΚΑΙΕΣΤΟΛΟΙΡΟΝΧΡ]ΕΙΑΝΠΑΡ[ΕΞΕΞΘΑΙΤΩ]
 ΔΗΜΛΙΑΓΔΟΟΝΠΟΙΩΝΠΑΝΟ]ΓΙΑΝΔΥ[ΝΗΤΑΙ]ΚΑΙΤΑΥ]
 ΤΑΕΓΟΙΕΙΠΡΟΑΙΡΟΥΜΕΝ]ΟΣΔΙΑΦΥ[ΛΑΤΤΕΙΝΤΗΝ]Ο
 ΙΚΕΙΟΤΗΤΑΠΡΟΣΤΟΝΔΗΜ]ΟΝΤΗΝΠΑ[ΡΑΔΕΔΟΜΕΝΗΝ]
 30 ΑΥΤΛΙΠΑΡΑΤΩΝΠΡΟΓΟΝΩ]ΝΟΠΩΞΑΝ[ΟΥΝΦΑΙΝΗΤΑΙ]
 ΟΔΗΜΟΣΧΑΡΙΤΟΣΜΕΜΝΗ]ΜΕΝΟΣΠΡ[ΟΣΤΟΥΣΕΥΝΟΥΣ]
 ΔΙΑΤΟΥΕΜΠΡΟΣΘΕΝΧΡ]ΟΝΟΥΔΙΑΜΙ[ΜΕΝΗΚΟΤΑΣΑΥ]
 ΤΩΙΑΓΑΘΗΤΥΧΗΙΔΕ]ΔΟΧΘΑΙΤΩΙΔ[ΗΜΛΙΕΓ]ΑΙΝΕ
 ΣΑΙΜΕΝΤΟΝΒΑΣΙΛΕ]ΥΣΠΑΡΤΟΚΟΝΕ[ΥΜΗΛΟΥ]ΒΟΣΠΟ
 35 ΡΑΝΟΝΚΑΙΣΤΕΦΑΝ]ΣΑΙΧΡΥΣΩΙΣΤΕΦΑΝΩΙ]ΑΠΟΔ
 ΡΑΧΜΩΝ. . . ΑΡΕΤΗΣ]ΕΝΕΚΑΚΑΙΕΥΝΟΙ[ΑΣΗΝΕΧΩ]ΝΔΙ
 ΑΤΕΛΕΙΠΡΟΣΤΟΝ]ΔΗΜΟΝΚΑΙΑΝΕΙΠΕ[ΙΝΤΟΝΣΤΕ]ΦΑ
 ΝΟΝΔΙΟΝΥΣΙΩΝ]ΤΩΝΜΕΓΑΛΩΝΤΡΑΓΩΙ]ΔΟΙΣΕΝΤΩΙ]ΟΕ
 ΑΤΡΩΙΤΗΣΔΕΠ]ΟΙΗΣΕΩΣΤΟΥΣΤΕΦΑΝΟ[ΥΚΑΙΤΗΣΑ]
 40 ΝΑΓΟΡΕΥΣΕΩ]ΣΕΠΙΜΕΛΗΘΗΝΑΙΤΟΥΣΕΠΙ[ΤΗΙΔΙΟ]
 ΚΗΣΕΙΣΤΗΣΑΙ]ΔΑΥΤΟΥΚΑΙΕΙΚΟΝΑΧΑΛΚΗΙ[ΕΝΤΗ]
 ΑΓΟΡΑΙΠΑΡΑ]ΤΟΥΣΠΡΟΓΟΝΟΥΣΚΑΙΕΤΕΡΑΝΕ[ΝΑΚΡ
 ΟΡΟΛΕΙΟΓΩ]ΞΑΝΔΕΚΑΙΕΙΔΗΙΟΒΑΣΙΛΕΥΣΣΠΑ[ΡΤΟ
 ΚΟΣΤΑΕΨΥΗΦ]ΙΣΜΕΝΑΤΩΙΔΗΜΩΙΚΕΙΡΟΤΟΝΗΣΑΙΠΡ[Ε]
 45 ΣΒΕΙΣΤΡΕ]ΙΣΑΝΔΡΑΣΕΞΑΘΗΝΑΙΩΝΑΠΑΝΤΩΝΟΙΤΙ
 ΝΕΣΑΙΡΕΘΕ]ΝΤΕΣΑΠΑΡΟΥΣΙΝΚΑΙΤΟΤΕΨΥΗΦΙΣΜΑΑ
 ΠΟΔΩΣΟΥ]ΣΙΝΚΑΙΑΠΑΝΓΕΛΟΥΣΙΤΗΝΕΥΝΟΙΑΝΗΝ
 ΕΧΕΙΠΡΟ]ΣΑΥΤΟΝΟΔΗΜΟΣΚΑΙΠΑΡΑΚΑΛΟΥΣΙΝΑΥ
 ΤΟΝΦΕΛ]ΕΙΝΤΩΙΔΗΜΩΙΚΑΘΟΤΙΑΝΔΥΝΗΤΑΙΔΟΥ
 50 ΝΑΙΔΕΦΟ]ΔΙΑΤΩΝΠΡΕΣΒΕΙΩΝΕΚΑΣΤΩΙΤΟΤΕ-Α
 ΓΜΕΝΟΝ]ΟΓΩΞΑΝΔΕΚΑΙΥΠΟΜΝΗΜΑΗΤΗΣΟΙΚΕΙΟ
 ΤΗΤΟΣΚΑΙΤΩΝΔΩΡΕΙΩΝΤΩΝΠΡΟΣΤΙΘΕΜΕΝΩΝΑΥ
 ΤΩΙΠΡΕ]ΟΣΤΑΙΣΥΠΑΡΧΟΥΣΑΙΣΤΟΝΓΡΑΜΜΑΤΕΑΤΟΝ
 ΚΑΤΑΓ]ΡΥΤΑΝΕΐΑΝΑΝΑΓΡΑΨΑΙΤΟΔΕΤΟΥΨΗΦΙΣΜΑ
 ΕΝΣΤ]ΗΛΗΙΛΙΘΙΝΗΚΑΙΣΤΗΣΑΙΕΝΑΚΡΟΓΟΛΕΙΤΟ
 55 ΔΕΑ]ΙΑΛΛΜΑΤΟΓΕΝΟΜΕΝΟΝΜΕΡΙΣΑΙΤΟΥΣΕΠΙΤΗΙ
 ΔΙΟ]ΙΚΗΣΕΙ

Ο Δ Η Μ Ο Σ

'Επὶ Διοτίμου ἀρχοντος, ἐπὶ τῆς Ἀντιόχιδος ἐ-
 βδόμης πρυτανείας, ἣ Λυσίστρατος Ἀριστομά-
 χου Παιανεύς ἐγραμμάτευεν, Γαμηλιῶνος ἐν-
 5 καὶ νῆα, ἐνάτη καὶ εἰκοστῇ τῇς πρυτανείας,
 ἐκκλησίᾳ, τῶν προέδρων ἐπεψήφισεν
 ἀσθένου Ξυπεταίων καὶ οἱ συμπρόεδροι ἔδο-
 ξον τῷ δήμῳ Ἀγρόβριος Καλλιμέδοντος Κόλλυ-
 τεὺς εἶπεν· Ἐπειδὴ [καὶ οἱ πρόγονοι βασιλεὺς
 10 Σπαρτόκου χρείας παρέσχοντο τῷ δήμῳ, καὶ
 νῦν Σπάρτοκος πλείστην εὐνοίαν καὶ πᾶσαν οἰ-
 κειότητα κοινῇ [πάσῃ τῇ πόλει ἀποδείκνυ-
 ται καὶ ἰδίᾳ Ἀθηναίων τοῖς παραγενομένοις
 πρὸς αὐτόν, — ἀν' ᾧ [ὧν καὶ τοὺς προγόνους καὶ αὐτὸν
 15 πολίτας ἐποίησας καὶ ἐτίμησεν] [εἰκόσι χαλ-
 καῖς ἐν τε τῇ [ἀγορᾷ καὶ] ἐν τῷ ἱμνωρίῳ [καὶ
 ἄλλαις δωρεαῖς [αὐς προσήκει τιμᾶσθαι τοῖς
 ἀγαθοῖς ἀνδράς, καὶ ὑπέσχετο] ἐάν τις βαδίσῃ
 20 ἐπὶ τὴν ἀρχὴν τῇ τῶν προγόνων αὐτοῦ ἡ τῇ Σπαρ-
 τόκου βοηθεῖν πάσῃ τῇ δυνάμει, καὶ] κατὰ [τὴν καὶ
 κατὰ θάλατταν, — καὶ ὡς Σπάρτοκος ἀφικόμενης
 πρεσβείας τῆς ἡμετέρας ἀκροῦσας] ὅτι ὁ δῆμος
 25 κεκόμεσται τὸ ἄστυ συνήσθῃ τοῖς εὐτυχίμασι
 τοῦ δήμου, ἐδοκε δὲ καὶ σίττου δωρεᾶν μυρίους
 καὶ πεντακισχιλίους μεδίμνους, [ἐπαγγέλλε-
 ται δὲ καὶ ἐς τὸ λοιπὸν χρεῖαν παρέξεσθαι τῷ

- δῆμος, ἀγαθὸν ποιῶν πᾶν ὅτι ἂν δέηται, καὶ ταῦ-
 τα ἐποίει προαιρούμενος διαφυλάττειν τὴν ὁ-
 κειότητα πρὸς τὸν δῆμον τὴν παρὰδεδομένην
 αὐτῷ παρὰ τῶν προγόνων· ἔπος ἂν [οὖν φαίνεται
 30 ὁ δῆμος χάριτος μεμνημένος πρὸς τοὺς εὐνοὺς
 διὰ τοῦ ἐμπροσθεν χρόνου διαμεινέμενός τις αὐ-
 τῷ, ἀγαθῇ τύχῃ, δεῖξέσθαι τῷ δῆμῳ ἐπαινέ-
 σαι μὲν τὸν βασιλέα Σπάρτοκον Εὐμήλου Βοσπο-
 ρανὸν καὶ στεφανῶσαι χρυσῷ στήθεσιν ἀπὸ δ.
 35 ραχμῶν . . ἀρετῆς] ἔνεκα καὶ εὐνοίας ἣν ἔχων δι-
 στέλει πρὸς τὸν δῆμον, καὶ ἀνείπε[ν τὸν στέφα-
 νον Διονυσίαν] τῶν μεγάλων τραγῳδοῖς ἐν τῷ θε-
 ᾶτρῳ· τῆς δὲ πρὸς τὸν στέφανον καὶ τῆς ἀ-
 ναγορεύσεως ἐπιμεληθῆναι τοὺς ἐπὶ [τῇ διαι-
 40 κήσει, στήσαι] δ' αὐτοῦ καὶ εἰκόνα χαλκῇν [ἐν τῇ
 ἀγορᾷ παρὰ] τοὺς προγόνους καὶ ἑτέραν ἔν ἀκρο-
 πόλει. ἔπος ἂν δὲ καὶ εἶδῃ ὁ βασιλεὺς Σπάρτο-
 45 κος τὰ ἐψηφισμένα τῷ δῆμῳ, χειροτονῆσαι πρέ-
 σβεις τρεῖς ἄνδρας ἐξ Ἀθηναίων ἀπάντων οἵτι-
 νες αἰρεθέντες ἀπαροῦσιν καὶ τό τε ψήφισμα ἀ-
 ποδώσουσιν καὶ ἀπαγγελοῦσι τὴν ἐννοίαν ἣν
 50 ἔχει πρὸς αὐτὸν ὁ δῆμος καὶ παρακαλοῦσιν αὐ-
 τὸν ἀφελγεῖν τῷ δῆμῳ καθ' ὅτι ἂν δέηται. δοῦ-
 ναι δ' ἐφόδια τῶν πρεσβείων ἐκάστω τὸ τετα-
 γμένον. ἔπος ἂν δὲ καὶ ὑπόμνημα ἧ τῆς οἰκειό-
 τητος καὶ τῶν δωρεῶν τῶν προστιθεμένων αὐ-
 τῷ πρὸς ταῖς ὑπαρχούσαις, τὸν γραμματέα τὸν
 55 κατὰ πρυτανείαν ἀναγράψαι τὸδε τὸ ψήφισμα
 ἐν στήλῃ λιθίνῃ καὶ στήσαι ἐν ἀκροπόλει· τὸ
 δὲ εἰς πᾶσι τοῖς γενόμενοις μερίσαι τοὺς ἐπὶ τῇ
 διαίκασι.

ὁ δῆμος

This Inscription, as edited by Chandler, Raoul-Rochette, Osann, and Böckh, was only a fragment (lines 14–57); valuable indeed and interesting, but in many places leaving the sense incomplete and obscure. Another portion of the same slab of grey marble was discovered in the Akropolis in 1836, a copy of which was sent by L. Ross to Meier, 'a few days after its discovery,' enclosed in a letter dated Athens, June 4, 1836. Meier published this communication, with some valuable comments, in the August number of the *Hallische Allgemeine Literatur-Zeitung*, *Intelligenzblatt*, 1836, p. 354, foll. The new fragment was again published, very incorrectly, in the *Ἐφημ. Ἀρχ.*, No. 176. Franz next re-edited the decree (*Elementa Epigr. Gr.*, No. 69). Rangabé (*Ant. Hell.*, No. 446) has followed Ross and Meier. Although much is still wanting, yet the whole may be restored with comparative certainty. The writing is *στοιχηδόν*, with a few exceptions which have been reproduced in the uncial copy; see lines 4, 18 (bis), 43 (bis), 44, 52, 54, 55, and (according to probable conjecture) 19, 45.

The new fragment (lines 1–24) supplies the preamble, wherein the archonship of Diotimos is assigned as the date. Two archons of the name occur in the lists, one in B. C. 428, the other B. C. 354. Neither of these is to the purpose here, as our inscription relates to Spartokos IV, son of Eumelos, whose reign began in B. C. 304 (cf. Diodor. xx. 25

and 100; C. L., vol. ii. p. 93, foll.). He died B. C. 284, so that the date of our document must be sought between these limits. Mention is made in line 22 of the recovery of the Peiræus, which took place B. C. 287. We must allow time for the news to have reached Spartokos, and for his message of congratulation to have been brought to Athens (see line 20, foll.). Our choice is accordingly limited to the years 286, 285, 284. Meier fixes upon the first of these dates, and Rangabé (*Ant. Hell.*, ii. p. 126, foll.), after a careful discussion, comes independently to the same conclusion. We may, if not certainly, at least with great probability, accept B. C. 286 as the date of this decree. The last day of Gamelion would answer to our February 15th. The archon Diotimos is also named in the decree in honour of king Audoleon (Meier, in *Hall. Allgem. Literat.-Zeit.*, May, 1834, p. 250, foll.; Rang., No. 447) and in another decree given in Rang., No. 2293; *Ἐφ. Ἀρχ.* 1364. Cp. Meier, *Index Archontum*, s. v.; Dumont, *Chronologie des Archontes*, p. 120; Pauly, *Real-Encycl.*, ed. 1862, s. v. Archontes, p. 1478.

In the restorations of the text I have chiefly followed the suggestions of Meier and Böckh; those of Rangabé are less trustworthy. Line 2, The name of the father of the secretary is recovered from the Audoleon decree. That decree, however, was passed in the same year, in the twelfth prytany (of the tribe Pandionis), and this in the seventh (of

the tribe Antiochis): how then does it happen that the *γραμματεὺς δὲ κατὰ πρυτανείαν* is the same in both? Rangabé has collected various instances of a similar kind (Ant. Hell., ii. p. 113), and suggests an explanation which differs from Böckh (Staatsh., last ed., i. p. 255, and note). Böckh afterwards in his Epigraph.-Chronol. Studien substantially adopted Rangabé's view of the case: see note on No. viii. Line 6. Observe the late form of genitive in *ov* for *ous*. Line 7. The name Agyrrhios is well known to us in the person of the Athenian demagogue, who about 395 B.C. obtained the restoration of the *θεωρικόν*, and raised the pay for attendance at the assembly to three obols. It is just possible that the Agyrrhios, son of Kallimedon, of our inscription may be the grandson of the demagogue, who was of the same deme, viz. Kollytos.

Line 8, foll. I have followed Meier's almost certain restorations. In justification of the words supplied in line 13 he observes that Demosthenes (adv. Leptin. 466, Reiske) expressly mentions that the citizenship had been granted to 'Leukon, ruler of Bosporos, and his sons,' i. e. the ancestors of Spartokos. Also in line 51, foll., we find that before the publication of this decree the Athenians had in various ways expressed their good-will to Spartokos himself: *τῶν δωρεῶν τῶν προστιθεμένων αὐτῷ πρὸς ταῖς ἐπαρχοῖσιν*—words which in all likelihood imply gift of citizenship.

Line 14. Meier here reads *πολλὰς ἐποιήσατο ἡ πόλις*, and *δὲ εἰκόσι χαλκαῖς*, κ.τ.λ. I have recovered *EN* from the stone, and so restore the line somewhat differently. The words *[εἰκόσι χαλκαῖς]* are justified by lines 40, 41, where Böckh with certainty restored *στήσιν δ' αὐτοῦ καὶ εἰκόσι χαλκῶν ἐν τῇ [ἀγορᾷ παρ'] τοῖς προγόνους*. This sufficiently proves that bronze statues of the ancestors of Spartokos had been erected in the Athenian Agora, i. e. the old market-place in Kerameikos (Leake, Top., i. p. 215, foll.). But further still, according to Deinarchos (adv. Demosth., p. 34, Reiske) Demosthenes had been the author of a proposal to set up in the Agora bronze statues in honour of Berisades, Satyros, and Gorgippos, all of whom were 'ancestors' of Spartokos.

The *ἐμπόριον* mentioned in line 15 is the Emporion at Athens: this was in the innermost or N. E. portion of the harbour of Peiraeus, and was lined with large warehouses and quays, as we learn from the Schol. to Aristophanes (Peace, 144): *κύκλω τοῦ λιμένος στοαὶ πέντε*. The most famous of the *στοαὶ* was the *Ἀλφειόσπαις*, built by Perikles (Schol. on Ar. Ach. 547), which doubtless adjoined that portion of the harbour where the corn-ships usually put in (cf. Thukyd. viii. 90; E. Curtius, de Portub. Athenarum, p. 38; Leake, Top., i. p. 373, foll.). Ulrichs has a valuable essay, 'Ueber des Attische Emporium im Piraeus,' in the Zeitschr. für die Alterthumswissenschaft. von Th. Bergk und Jul. Caesar, 1844, p. 20. For the situation of the Emporion see E. Curtius, Sieben Karte zur Top. von Athen, 1868, pl. ii, and p. 60 of his Text. Böckh had suggested that Theudisia was meant, the Emporion established by Leukon, and where, as at Bosporos, he had granted

the Athenians the privilege of exporting corn free of duty (Demosth. adv. Leptin. 467, Reiske): and there would be nothing in itself improbable (says Meier) if the Athenians had raised statues to such benefactors not only in the Athenian Agora, but also in Theudisia. But it is more natural to understand the Emporion in Peiraeus.

Line 16. The letter *K* can be distinctly read on the stone; therefore I have departed from Meier's restoration by reading *προσθήκει*.

Line 17, foll. When Chandler first copied this inscription upon the Akropolis the stone was certainly less injured than it was by the time it was placed in the British Museum. Sometimes on the left side he gives a letter more than now remains; but at the end of the lines his additional readings are so important that I have where necessary placed a mark (|) to show how far each line was complete when he transcribed it. The brackets (|) represent its present condition.

Line 17. If Chandler's copy be right we must understand *ΒΑΔΙΖΕ|* as a remnant of archaic orthography for *βαδίζη* (cp. Franz, El. Ep. Gr., p. 150).

Line 18. *N* being certain before *ΑΥΤΟΥ* we are obliged to vary Meier's restoration. The reading *τῇ τῶν προγόνων* seems warranted by the frequent mention of the *πρόγονοι* of Spartokos in this decree. It would appear that the territory enjoyed by his predecessors had not descended to Spartokos entire, some portions being perhaps left to his kinsmen; so that the Athenians might very well undertake to lend their aid not only when an attack was made upon Spartokos' own domain, but also if any portion of that entire territory was threatened which had once belonged to his ancestors; they equally with himself had claims upon the goodwill of Athens. Here I find I am partly anticipated by Franz, ib., p. 179.

Line 22, foll. Compare the very similar expressions in the Audoleon decree, line 17, *καὶ ἐξομωμένου [τῷ δήμῳ] τὸ ἄστυ πυθόμενος σ[υν]ήσθη [τῷ] γεγενημένους εὐτυχήμασι*, κ.τ.λ. By the word *ἄστυ* the Athenians usually designated the upper city, as opposed to the Peiraeus; and this sense would be so far possible here, as Demetrios placed a garrison not only in Munychia but also in Museion, the latter being an important post in the system of Athenian fortification, and commanding the Long Walls (Leake, Top., i. p. 405). Sometimes again *ἄστυ* means the city lying round the Akropolis, and contrasted with the citadel, which was familiarly termed *ἡ πόλις* (Thukyd. ii. 15). *Ἄστυ*, however, was the name given by the Athenians to their city as a whole, just as the Romans called theirs *Urbs*; and this is doubtless the meaning in this passage. Concerning the garrison placed in Athens by Demetrios, and its expulsion by the Athenians under the leadership of Olympiodoros (see Pausan., Attic. 25, 26). His words are striking:—*χρόνον δὲ ὕστερον* (i. e. after the establishment of the garrison) *ἄνδρας ἐπέλθοντες οὐ πολλοὺς καὶ μὴμήν τε προγόνων, καὶ ἐς οὖν μεταβολὴν τὸ ἀξίωμα ἔκει τῶν Ἀθηναίων, αὐτίκα τε ὡς εἶχον αἰρούσινται στρατηγὸν Ὀλυμπιόδωρον. Ὁ δὲ σφῆς ἐπὶ τοῖς Μακεδόνας*

ἦγε, καὶ γέροντας καὶ μεिरάκια ὁμοίως, προθυμίᾳ πλὴον ἢ
 ῥώμῃ κατορθοῦσθαι τὰ ἐς πόλεμον ἐλπίζων, κ.τ.λ. That
 Pausanias does not misrepresent the enthusiasm of
 the occasion seems proved by our inscription*.

Line 23. Leukon, the ancestor of Spartokos, had been similarly generous towards the Athenians (cp. Demosth. adv. Leptin. 467).

Line 25, foll. Here the new fragment deserts us, and the beginnings of the next few lines can only be restored conjecturally: they run, however, in well-known formulas, and the sense is quite clear.

Line 33, fol. As *Παίωνα* is added to the name of king Audoleon in the similar decree to his honour, so here we may safely fill up the lacuna by reading *Βοσπορανών*, which is the usual form of the gentile derivative from *Βόσπορος*. (See the funeral inscriptions of natives of Bosphoros buried at Athens in Kumanudes, *Ἀττικῆς Ἐπιγραφαὶ ἐπιτύμβιοι*, No. 1622, foll.)

Line 35. It is not uncommon to have the weight of a crown specified in honorary decrees : cp. Rang., No. 454, line 16; C. I. 99, etc.

Line 39. *τοὺς ἐπὶ τῇ διοικήσει*. This expression is remarkable. Mention is often made of 'a treasurer of the administration,' whose office is defined thus by Pollux (viii. 113): *ὁ ἐπὶ τῆς διοικήσεως αἰρετός ἦν ἐπὶ τῶν προσιόντων καὶ ἀναλυσκομένων*. But in the decree in honour of Audeleon, in the decree before us, and in C. I 112 (which is not much later in date than the other two), the board is described in the plural. It appears, however, that this change was but temporary, for in later documents *ὁ ἐπὶ τῇ διοικήσει* (or *τῆς διοικήσεως*) appears as before. See Böckh, *Staatsb.*, i. p. 230, fol.

Line 42. Demosthenes, *adv. Leptin.* 466, Reiske, calls Leukon τὸν ἀρχοντα Βοσπόρου; here the Athenians in a complimentary decree give Spartokos the

title of king. Westermann (on Demosth., l. c.) remarks that the rulers of Bosporos termed themselves ἀρχοντες in relation to the Greek population there, and βασιλεύοντες towards the barbarian tribes of the neighbourhood. See C. I. 2117, foll., where the term ἀρχων constantly occurs.

Line 44. Böckh observes that three was a favourite number at Athens for an embassy.

Line 49. For ἐξόδια, see Böckh, Staatsh., i. p. 336. In Aristophanes' days (Ach. 66. 603) the travelling expenses of an ambassador were reckoned as two or three drachmas per day. The forms *πρεσβείων*, in line 49, and *δωρεῶν*, in line 51, are peculiar. We may compare them with *κείνεται* in No. xiii, line 10, and *δείγματ'αι* for *δείγματ'αι*, given by Franz, El. Ep. Gr., p. 150. (See, too, his note, ib., p. 179.)

For the proper understanding of this decree we must remember that the poverty of the Attic soil, and the large population it contained, rendered Athens greatly dependent upon foreign supplies of corn; as Demosthenes (adv. Lept. 466, Reiske) says:—*ὅτι γὰρ ὀλίγον τοῦθ' ἔστι πλεῖστον τῶν πάντων ἀνθρώπων ἡμεῖς ἐπικρατοῦντες χώρας*. At least a third of their corn was imported from Euboea; Thrace, Pontus, Cyprus, Aegypt, and especially the Crimea. On the magnitude of the dealings of the Athenian corn-merchants at Bosphoros see Grote's remarks (Hist. Gr., viii. p. 654, foll., ch. xcviij). For the history of Bosphoros and the Spartokid dynasty we may refer to Böckh's discussion, C. I., vol. ii. p. 90, foll.; Grote, Hist., i. c.; Clinton, Fast. Hell., i. p. 281; Curtius, Griech. Gesch., i. p. 381. The Spartokos (the IVth) of our inscription is mentioned several times in Bosporan decrees, e.g. C. I. 2105, 2106, 2120.

Line 57. The appended $\delta \delta\eta\mu\omicron\varsigma$ seems not to have been observed by previous transcribers.

XVI.

Fragment of white marble found on the Akropolis near the Erechtheion: height, 6 in.; breadth, 9 in. From the Inwood Collection,
No. 37. Not before edited.

ΟΔΗΜΟΣ

Within an olive crown in relief is inscribed $\delta \delta \eta \mu \circ \varsigma$. On the left is the broken remainder of a similar crown, which probably contained a similar inscription, e. g. $\eta \beta \omicron \upsilon \lambda \eta$. It is probable that these inscribed chaplets formed part of an honorary decree of the senate and people: cp. No. xv, and many similar examples. Such chaplets have been found

also upon funeral monuments (at Smyrna), where they probably denote that the state had decreed a gold crown to be placed on the corpse of the person interred, on account of distinguished services: see C. I. 3216, and foll., with Böckh's remarks there; cp. Cic. pro Flacco, 31. There is, however, no reason to suppose that this custom was known at Athens.

* It is worth while to compare the very interesting inscription published in 1859 in the 'Εφημ. Αρχ., No. 3499. Here the Athenians do honour to one Stombichos for the following services:—'Ἐπειδὴ Στρυμῶνος στρατηγόμηνος πρότερος τῆς παρὰ δημοτικῆς καὶ καταδικτικῆς ἐν τῇ Ἀσπιδί μετ' Ὑπὸνάρχου, λαβόντος τὸ δῆμον διὰ ἐπὶ τῇ ἐλευσίᾳ καὶ παρακαλῶν τὸς καὶ τοὺς στρατιώτας διδόναι πρὸς τὴν πόλιν ὅτι κούνησαν τὴν δημοῦ εἰς τὴν ἐλευσίαν [κα] ἔθροτο διὰ ἐπὶ μετὰ τῇ πόλει οὐλόμην δὲν μὴ ἐπὶ τῇ ῥαδίᾳ τῇ τῇ πόλει συμφορῶν, ἀλλὰ συνάτοσ γενή[θε] τῇ σωτηρίᾳ συνεπαλόντες δὲ καὶ τὸ Μουσ[ε]ῖον μετ' ἰσθμῶν, κ. τ. λ. It would appear from this that the tumultuous rising of the Athenians was to some extent favoured by partisans within the garrison itself.

Ptolemais was created in honour of Ptolemy Philadelphos, who assisted the Athenians with his fleet, and built for them a gymnasium (Leake, *Top.*, ii. p. 12). At this time, Dittenberger thinks, the names Antigonis and Demetrias were discontinued, and the number of twelve tribes was made up by the creation of an *Ἐρεχθίδης νεωτέρα*, which probably occupied the second place, while Ptolemais stood next to Leontis (Hermes, ii. 288). If these dates are correct, then the date of our inscription must be placed between B.C. 307–266. See, however, Böckh, *Epigr. Chronol. Studien*, p. 58; Bergk, *Zeitschr. f.*

Alterth. Wiss., 1847, p. 1098, 1853, p. 275, 1855, p. 151; Hermann, *ibid.*, 1845, p. 580. Ancient authors are at variance as to whether Antigonis or Demetrias held the first place, Demetrias being allowed the precedence by Diodoros (xx. 46) and Plutarch (Demetr. 10); while others, as Stephanos Byz. (s. v. *Βερενικίδαι*) and Pollux (viii. 110), place Antigonis first. The question is decided in favour of Antigonis by inscriptions (Rangabé, *Ant. Hell.*, No. 478); indeed, we should have expected Antigonis, as bearing the name of the father of Demetrios, to hold the superior position.

XVIII.

Part of a stela of white marble: height, 11 in.; breadth, 7 in.; thickness, 5 in. From the Elgin Collection. Dodwell, *Tour*, vol. i. p. 372, who states that it was found near the building formerly called the Gymnasium of Ptolemy, but now recognized as the Stoa of Attalos; Osann, *Sylloge*, p. 136; C. I. 113.

ΤΟΝΘΑΛΛΟΥΣΤΕΦ
ΣΜΑΤΟΝΓΡΑΜΜΑΤΕΑ
ΕΙΛΙΘΙΝΕΙΚΑΙΣΤΗΣΑΙ
5 ΝΑΓΡΑΦΗΝΚΑΙΤΗΝΓΟΙ
ΤΙΤΕΙΔΙΟΙΚΗΣΕΙΤΟΓΕ

ΑΦΑΝΑΡΧΙΔΗΝΕΡΙΤΗΣ
ΑΝΕΙΑΣΗΓΡΟΚΛΗΣΓΕΡΙ
10 ΣΚΙΡΟΦΟΡΙΝΟΣΕΝΕΙΚΑΙΝΕ
ΚΛΗΣΙΑΕΝΤΩΙΘΕΑΤΡΩΙ
ΤΟΣΚΡΑΤΗΤΟΣΕΛΕΥΣΙΝΙΟΣ
ΞΕΝΟΦΩΝΕΥΦΑΝΤ
ΟΥΣΙΝΟΙΠΡΥΤΑΝΕΙΣΤΗΣΓ
15 ΥΟΝΤΑΓΡΟΤΩΝΕΚΚΛΗΣΙΩ
ΕΙΑΡΤΕΜΙΔΙΤΕΙΒΟΥΛΑΙ
ΑΓΑΘΕΙΤΥΧΕΙΔΕΔΟΧΘΑ
ΤΑΕΝΤΟΙΣΙΕΡΟΙΣΟΙ
ΟΥΔΗΜ ΎΙΓΑΙ
20 ΑΣΕΘ

The stone is perfect on the right side alone, where only a few letters here and there are lost. The restoration is rendered easy by a comparison of C. I. 112, and similar inscriptions. The writing

is not *στοιχηδόν*, and the lines towards the end contain a greater number of letters. The dative termination -η is written *ΕΙ*, a remnant of archaic spelling which long survived.

..... σκολ
..... καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφάνῳ
ἀναγράφαι δὲ τὸδε τὸ ψήφισμα τὸν γραμματεῖα [τ-
δὴν κατὰ πρυτανείαν ἐν στήλῃ λιθίνῃ καὶ στήσαι
5 ἐν τῷ πρυτανείῳ. εἰς δὲ τὴν ἀναγραφὴν καὶ τὴν παλ-
σιν τοῦ στεφάνου μερίσται τοὺς ἐπὶ τῇ διοικήσει τὸ γε-
[νόμενον ἀνάλωμα].
Ἐπὶ ἀρχοντος τοῦ μετὰ Φαναρχίδην ἐπὶ τῆς
..... Ἰδος δωδεκάτης πρυτανείας ἡ Προκλῆς Περι-
10 ἐγραμμάτευεν.] Σκίροφορίωνος ἔην καὶ νέ-
α, τριακοστῇ τῆς πρυτανείας, ἐκκλησίᾳ ἐν τῷ θεάτρῳ
τῶν προέδρων ἐπεψήφισεν [πρὸς Κράτητος Ἐλευσίνιος
καὶ συμπρόεδροι ἔδοξεν τῷ δήμῳ.] Ξενοφῶν Εὐφάντ-
Κ

- ου ἔπεν, ὑπὲρ ὧν ἀπαγγέλλουσιν οἱ πρυτάνεις τῆς Π-
 15 ἰδος, ὑπὲρ τῶν θυσιῶν ὧν ἔθνον, τὰ πρὸ τῶν ἐκκλησιῶν
 τῷ τε 'Απόλλωνι τῷ προστατηρίῳ καὶ τῇ 'Αρτέμιδι τῇ βουλαίῃ
 καὶ τοῖς ἄλλοις θεοῖς οἷς πάτριον ἦν] ἀγαθὴ τύχη δεδόχθαι τὰ μέ-
 ν ἀγαθὰ δέχεσθαι τὰ γεγονότα ἐν τοῖς ἱεροῖς οἷς ἔθνον
 20 ἐπὶ σωτηρίᾳ τῆς βουλῆς καὶ τοῦ δήμου καὶ παύσαν καὶ γυναι-
 κῶν ἐπειδὴ δὲ οἱ πρυτάνεις τὰς τε θυσίας ἔθνον, κ. τ. λ.

The stone contains part of two distinct decrees, both of the same date, and inscribed by the same hand. The former refers to the crowning of some individual, whose name is lost. In line 1, however, there can be traced the remains of the letters ΣΟΚΛ, which are plainly part of a proper name, probably [Κηφι]σοκλ[ῆς]. This may be the name either of the person crowned, or of his father. In line 6 I have followed Böckh in restoring τοὺς (not τὸν) ἐπὶ τῇ διοικήσει; for the plural seems to be rightly read in C. I. 112, which is manifestly of the same date as the document before us. (Cp. note on No. xv; and Dittenberger, *Hermes*, ii. 302.)

There are numerous examples of two separate documents being inscribed, as here, upon the same stelē; e. g. C. I. 99, 115.

The second decree relates to the crowning of the Prytanes because of the auspicious sacrifices which they report themselves as having offered. Sacrifices of this kind seem to have been frequently offered by the βουλή, the πρυτάνεις conducting the ceremony—how often, however, is uncertain (Schömann, *De Comit.*, p. 306; id. *Gr. Alt.*, i. 393). Antiphon (*De Chorea*, p. 146, Reiske) speaks of a prytanis as ἱεροποιῶν καὶ θύων ὑπὲρ τῆς δημοκρατίας; and Theophrastos (*Charact.* xxi.) says that the μικροφιλότιμος (as member of the βουλή) is just the man συνδιοικήσασθαι παρὰ τῶν πρυτάνεων ὅπως ἀπαγγεῖλη τῷ δήμῳ τὰ ἱερά, καὶ παρασκευασάμενος λαμπρὸν ἱμάτιον καὶ ἐστεφανωμένος παρελθὼν εἰπεῖν ὧ ἄνδρες 'Αθηναῖοι, ἐθόμεν οἱ πρυτάνεις τῇ μητρὶ τῶν θεῶν τὰ ἱερά ἄξια καὶ καλὰ καὶ ὑμεῖς δέχεσθε τὰ ἀγαθὰ; (cp. *Pseudo-Demosth. Prooem.*, No. 54, p. 1460, Reiske.) It is probable that these sacrifices are to be distinguished from the sacrifice probably offered at each meeting of the senate, as well as from the εἰσιτήρια which were offered when a new senate entered upon its office, and the ἐξιτήρια offered at the end of its year. Rangabé (*Ant. Hell.*, Nos. 1161 and 1253) gives examples of votive inscriptions set up by prytanes who had been in this manner crowned; while examples of decrees closely resembling in expression the one before us are numerous: cp., in addition to C. I. 112, Köhler, in *Hermes*, ii. p. 328, fol.; Rangabé, *Ant. Hell.*, Nos. 467-469, 797.

Line 7. The formula, 'in the archonship of —, archon after Phanarchides,' is easily explained: it is to distinguish the archon in question from another of the same name, and so to avoid a confusion of dates (cp. *Plutarch, Vitae X Oratorum, Lysiae Vita*, init., ἐπὶ Φιλοκλέους ἀρχοντος τοῦ μετὰ Φρασικῆ; and shortly afterwards, ἐπὶ Καλλίου τοῦ μετὰ Κλεόκριτον ἀρχοντος; *Athenaeos*, v. p. 217 B, ἐπὶ 'Απολλοδόρου τοῦ μετ' Εὐδόδημον). The name of Phanarchides does not appear in the list of ascertained archons, which becomes defective at the year B. C. 291. Our inscription is therefore later than this date, and therefore later than the institution of twelve tribes (B. C. 307), from which time forward the prytanies became coincident with the months. Accordingly, as Skirophorion (line 9) was the twelfth month, we may restore δαδεκέτης in line 8. We should further expect the last day of Skirophorion (a καὶλος μῆν) to correspond with the twenty-ninth day of the prytany. But the space in line 10 does not admit of this, and Böckh restores τριακοστῇ. For just as the last day of a 'hollow month,' although really the twenty-ninth, was yet called ἡ τριακάς, so also the last day of a prytany of twenty-nine days might be termed ἡ τριακοστή (cp. Schömann, *De Com.*, p. 35). The Π at the end of line 13 is doubtful, or we might restore either Pandionis or Ptolemaïs. The assembly is held ἐν τῷ θεάτρῳ (line 11), i. e. probably the Dionysiac Theatre, which almost superseded the Pnyx (cp. Schömann, *ib.*, ch. iii, and *Antiqq. Jur. Pub. Gr.* p. 219). Line 11. ὁ ἐπιψηφίζων is of the deme Eleusis, and line 10 of the tribe Hippothoontis, and not of the φυλὴ πρυτανεύουσα, if Π is rightly read in line 13. Line 15. The θεοὶ βουλαῖοι were Hestia, Zeus, Athene, Artemis, and others (see Schömann, *Antt. Jur. Pub. Gr.* p. 218 n.). Lines 18, 19. This formula is a common one in documents relating to public sacrifices, and is sometimes more prolix than here, e. g. τὰ μὲν ἀγαθὰ δέχεσθαι ἃ φασιν γηγόνεαι ἐν τοῖς ἱεροῖς οἷς ἔθνον ἐφ' ὑγίειᾳ καὶ σωτηρίᾳ τῆς βουλῆς καὶ τοῦ δήμου καὶ παίδων καὶ γυναικῶν καὶ συμμάχων. See the examples quoted by Keil, *Schedae Epigraphicae*, p. 30, and the decree cited above from *Hermes*, ii. 329. Cp. also the first of the gymnastic documents, No. xxxix.

XIX.

A fragment of white marble: height, 9½ in.; breadth, 9 in. From the Elgin Collection. Edited by Osann, *Sylloge*, p. 91; C. I. 118; Le Bas, pt. i. No. 394; *Hermes*, i. p. 405, foll.

. ΩΝ
 ΤΑΤΤ
 ΙΟΠΩΣΑΙ
 ΕΛΕΥΣΕΙΝΟ
 5 ΑΔΕΛΓΑΘΗΤΥΧ
 ΩΙΚΟΣΜΗΤΗΤΩΝ
 ΙΕΙΝΕΛΕΥΣΙΝΑΔΕΤΟΥ
 ΤΟΥΒΟΗΔΡΟΜΙΩΝΟΣΜΕ
 ΤΗΣΑΜΑΙΕΡΟΙΣΠΟΜΠ
 10 ΣΜΨΩΣΙΝΤΑΙΕΡΑΜΕΥ
 ΟΛΕΙΩΣΑΝΚΟΣΜΟ
 ΤΑΙΕΡΑΥΠΑΡΧΟ
 ΑΓΓΕΛΛΕΙΚ
 ΙΕΡΑΚΑ
 15 Ε

The above uncial copy gives the Elgin fragment just as it stands. Dittenberger (*Hermes*, vol. i. p. 405, foll.) has happily recognised it as part of the same inscription of which a large portion was published by Kumanudes in the *Φιλότης*, ii. p. 238. This portion he had pieced successfully together out of seven separate fragments, which had been discovered near the church of St. Δημήτριος Κατηφόρης in the excavations instituted by the *ἀρχαιολογικὴ ἐταιρεία* at Athens. A. Mommsen (*Heortologie*, p. 227) has printed this portion unaltered from the

Philistor. The restoration and accompanying commentary by Dittenberger in the *Hermes* are so satisfactory and complete, that I have little more left me to do beyond transcribing the results of his enquiry as clearly and concisely as I can. In one or two minute points Böckh's copy of the Elgin fragment must be corrected, and Dittenberger's restoration modified accordingly. This done, the whole document, so far as it has been preserved to us, will run as follows:—

. ΩΝ
 προῖσταται [Εὐμο]χτιδῶν
 ἡ ὅπως ἂν ὀρθῶς ἀχθῇ τὰ ἱερὰ
 5 μέχρι τοῦ ἄστεως Ἐλευσεῖν ἔθεν καὶ ἀπὸ τοῦ ἄστεως Ἐ-
 λευσινάδε· ἀγαθὴ τύχη δὲ δέχεται τῷ δήμῳ προς-
 τάξει τῷ κοσμητῇ τῶν ἐφέβων κατὰ τὰ ἀρχαῖα νόμι-
 μα πέμπειν Ἐλευσινάδε τοῖς ἐφέβους τῇ τρίτῃ ἐπὶ δέ-
 κα τοῦ Βοηδρομιῶνος μετὰ τοῦ εἰσισμένου σχήμα-
 10 τος τῆς ἑμα ἱεροῦ πομπῆς, ἵνα τῇ τετραδί ἐπὶ δέκα πα-
 ραπέμψωσιν τὰ ἱερὰ μίχ[ρι] τοῦ Ἐλευσεῖν τοῦ ὑπὸ
 τῇ πύλῃ, ὡς ἂν κόσμος τε πλείων καὶ φρουρὰ μείζων
 περιτὰ ἱερὰ ὑπάρχ[η] ἐπειδὴ καὶ ὁ φαίδυντής τῶν θε-
 οῶν ἀγγέλλει κατὰ τὰ πατρία τῇ ἱερῇ τῆς Ἀθηνᾶς ὡς
 15 ἦκει τὰ ἱερὰ κατὰ τὴν παραπέμψουσα στρατῶν κατὰ τὰ αὐτὰ
 δὲ καὶ τῇ εὐνίατῃ ἐπὶ δέκα τοῦ Βοηδρομιῶνος προς-
 τάξει τῷ κοσμητῇ τῶν ἐφέβων ἄγειν τοὺς ἐφέβους
 πάλιν Ἐλευσινάδε μετὰ τοῦ αὐτοῦ σχήματος [παραπ-
 έμποντας τὰ ἱερὰ, μέλει δὲ τούτων τῷ κατ' ἐνιαυτὸν
 20 κοσμητῇ ὅπως μηδέποτε τοῦτο ἐκλείψεται μηδὲ κ-
 ατολιγωρηθεῖν ποτὲ τὰ τῆς εὐσεβείας [τῆς πρὸς τὸ Θε-
 ῶ, παραπέμπειν δὲ τοὺς ἐφέβους πᾶντας ἔχοντας (?)
 τὴν πανοπλίαν, ἐστεφανομένους μύρῳ στεφά-
 νῳ, βαδίζοντας ἐν τάξει· ἐπ' ἀνάγκης δὲ εἶναι τοῖς ἐ-
 25 φέβοις τὴν τσαυτὴν ὁδοπορήσαι [ὁδὸν καὶ χορείων (?)
 καὶ θυσιῶν καὶ σπονδῶν καὶ παιάνων τῶν κατὰ τὴν
 ὁδὸν μετέξαι, ὡς ἂν τὰ τε ἱερὰ μετὰ φρουρᾶς βεβαίως
 τέρας καὶ πομπῆς μακροτέρας ὄντοιο, οἱ τε ἐφέβοι

παρακολουθούντες τῇ περὶ τὸ θεῖον τῆς πόλεως
 30 θεραπείαι καὶ ἄνδρες εὐσεβέστεροι γένοιοντο· μετέ-
 ξουσιν δὲ καὶ οἱ ἐφηβοὶ πάντες τῶν τε ἄλλων ἂν ἂν
 παρέχῃ τοῖς Εὐμολπίδαις ὁ ἀρχὼν τοῦ γένους καὶ τῆς
 δ[α]ν[ρ]μῆς· γενέσθαι δὲ τὴν γνώμην ταύτην φαίνε-
 35 ρ[α]ν καὶ τῇ ἐξ Ἀρείου πάγου βουλῇ καὶ τῇ βουλῇ τῶν
 Φ καὶ τῷ ἱεροφάντῃ καὶ τῷ γένει τῶν Εὐ[μ]ολπίδων·
 ἀναγράψαι δὲ τὸ ψήφισμα τοῦτο τὸν [τα]μίαν τῶν γέ-
 νους τῶν Εὐμολπίδων ἐν τρισὶν [στήλ]αις καὶ στήσαι
 τὴν μὲν ἐν Ἐλευσευνίῳ τῷ ὑπὸ τῇ πόλει, τὴν δὲ ἐν
 40 τῷ Διογενείῳ, τὴν δὲ ἐν Ἐλευσεύνῃ ἐν τῷ ἱερῷ πρὸ
 τοῦ βουλευτηρίου.

Thus restored the inscription is complete, with the exception of the introduction, which is utterly mutilated, and also of a serious breakage about half-way down the right side. The latter has been conjecturally restored, as far as might be, by Dittenberger, to whose commentary in the *Hermes* (l. c.) I am chiefly indebted for the remarks which follow.

The inscription is not written στοιχιδόν, and the number of letters contained in each line slightly varies. The portion which is edited by Kumanudes in the *Φιλίστωρ* is printed in cursive Greek; it is therefore worth while, on palaeographic grounds, for me to characterise particularly the form of the letters on the Elgin fragment. They are fairly represented in the uncial copy above, being cut with regularity and simplicity; and are about a third of an inch in height. They are almost without apices, the ends of a sigma, epsilon, etc., being merely emphasized slightly by a pressure of the chisel. Α, Δ, Λ have a very similar shape, with slanting apices: Θ encloses a line, and not a dot; both Θ, Ο, and Ω being perfectly circular. Ξ does not occur. The second leg of Π almost touches the line. The arms of Υ are straight lines, not curves; the stem extends above and below the line, as would probably Φ, if it occurred. The iota subscript is carefully observed.

At the end of the inscription it is decreed that three separate copies of the document shall be made, of which two are to be set up in Athens, and the other at Eleusis. In C. I. 440 Dittenberger recognises a small fragment of the other Athenian duplicate, his restoration of which may be seen in the paper in the *Hermes* before cited. Unhappily it adds almost nothing to the inscription before us, corresponding only to lines 6-15 of the latter.

The introduction of our decree, which gave the date, with the names of the archon of the year, and the mover of the resolution, is wholly lost. The preamble, such as was usually prefixed to decrees of this kind, setting forth its main objects, is much mutilated (lines 2-6); but enough remains to enable us to restore, if not the exact words, yet certainly the sense and grammatical connexion. The following is probably not far wrong:—Ἐπειδὴ αἱ περὶ τῶν μνηστῆρων νόμοι προστάττουσι τῷ γένει τῶν Εὐμολπίδων [ἐπιμελεῖσθαι], ὅπως ἂν ὀρθῶς ἀχθῇ τὰ ἱερὰ μέχρι τοῦ ἄσπεως Ἐλευσευνίῳ καὶ ἀπὸ τοῦ ἄσπεως Ἐλευσευνίῳ. In line 4 (the third of the Elgin fragment) the first letter may perhaps be the remains of an Η,

in which case ἐπιμελεῖσθαι will not stand. The general sense, however, is fairly certain. I have ventured in one point to depart from Dittenberger's restoration, by substituting ὅπως ἂν ὀρθῶς ἀχθῇ τὰ ἱερὰ [μέχρι τοῦ ἄσπεως] Ἐλευσευνίῳ καὶ ἀπὸ τοῦ ἄσπεως Ἐλευσευνίῳ in place of his conjecture ὅπως ἂν αἱ παρασκευαῖαι τὰ ἱερὰ [ἐν τῇ τῶν] Ἐλευσευνίῳ ἱερῇ ἐν κίσῳ ἐξ ἄσπεως Ἐλευσευνίῳ. This alteration is required by the certainty of the reading ΕΛΕΥΣΕΙΝΟ in line 5, the Ο being quite plain: also the letter before ΕΛΕΥΣΕΙΝΟ seems, from the marks on the stone, to have been certainly Σ. Now we know that on all the Ephebic inscriptions of the second century B. C. mention is made of two different Eleusinian processions performed by the Ephebi in arms. See the inscriptions in the *Φιλίστωρ*, vol. i. pp. 56, 90, foll., 288; or in the *Ἐφημ.* *Ἀρχ.*, Nos. 4097, 4098, 4104; and the remarks of Dittenberger in his treatise *De Ephebis Att.*, p. 61, foll. The former of these two processions is described on those documents in these terms:—ἀπήντησαν (or ὑπαπήντησαν, τὴν ὑπαπήντησιν ἐποιήσαντο) τοῖς ἱεροῖς ἐν ὅπλοις καὶ προέπεμψαν αὐτά. This clearly refers to a procession from Eleusis to Athens which the Ephebi went forth to meet and accompany to the city. And it must be this to which the words of Philostratos refer (*Vit. Sophist.* ii. 20, end), ὄνομα μὲν δὲ τῷ προσελεῖν ἱερὰ συνετὴ τὰ δ' Ἐλευσινίῳ ἱερὰ ἐπειδὴν εἰς ἄσπεω ἀγῶσιν, ἐκεῖ ἀναπαύουσιν (cp. Leake, *Top.*, ii. p. 136, n.). In the first of the inscriptions quoted above as in the *Φιλίστωρ*, we learn that the Ephebi went out to meet the procession μέχρι τῆς Ἥχου, which was clearly some well-known spot on the sacred way (cp. for similar spots, Pausan. ii. 35, 6, and v. 21. 7; and see A. Mommsen, *Heortol.*, p. 252, n.). That is, in the second century B. C., the Ephebi only went a part of the way to meet the procession coming from Eleusis. But in our inscription, which we shall presently find to be of a much later date, the δαιο-δαιμονία of the Athenians has increased, and the celebration of the Eleusinia has engrossed a larger share of public attention. Hence the Ephebi are enjoined to go in procession to Eleusis itself on the thirteenth Boedromion (lines 8, 9), so that on the following day (the fourteenth) they may accompany those who are charged with the bringing of the ἱερὰ to Athens. These considerations, taken together with the expression of Philostratos above quoted, seem to render my restoration a probable one.

Line 6. There is not room for Böckh's restoration τῇ βουλῇ καὶ τῷ δήμῳ, and we know that the omission of the senate is not uncommon (Franz, *Elem. Ep. Gr.*, p. 321).

Line 8. πέρειπεν must be restored in preference to Böckh's παραπέμπειν, which is too long, or Dittenberger's ἀγίειν, which is incompatible with the certain reading of Π at the beginning of the line. The Ephebi are, on the thirteenth Boedromion, to go in procession to Eleusis with all the pomp (although they were empty-handed) which was usual when they were conducting τὰ ἱερά. What is here meant by τὰ ἱερά? We may understand them with A. Mommsen (*Heortol.*, p. 253) to have partly consisted of objects employed in the worship of Iakchos, especially toys wrought in precious materials to delight the divine child, such as the ἀστράγαλος, σφαῖρα, στρόβιλος, μῆλα, ῥόμβος, ἐσπῆτρον, which are mentioned by Clemens, *Cohort. ad Gentes*, p. 5. Dittenberger believes that the ἱερά here mentioned included also the statues of Demeter and Kore, belonging to the temple at Eleusis. Now we know for certain (Schömann, *Gr. Alt.*, ii. p. 370; Preller's art. 'Eleusinia,' in Pauly's *Real-Encycl.*, vol. iii; A. Mommsen, *Heortologie*, p. 224, fol.) that the festival of the greater Eleusinia consisted of two portions, the first being celebrated at Athens, the second and more important at Eleusis. It was for the former introductory portion that certain sacred images or relics had to be conveyed before the commencement of the festival from Eleusis to Athens. A procession (so we learn from our inscription) left Athens on the thirteenth Boedromion for this purpose, to be accompanied by the Ephebi with all formality. On the fourteenth they return to Athens, παραπέμποντες τὰ ἱερά (lines 10, 11), which are brought to the Eleusinion (μέχρι τοῦ Ἐλευσινίου). This is further described as ὑπὸ τῷ πύλῃ, 'beneath the Akropolis,' an expression often employed to describe the situation of this sanctuary. Leake (*Top.*, i. p. 296, fol.) identifies it with the 'great cavern surmounting a slope,' which is seen 'at the eastern end' of the Akropolis, 'in the middle of the precipitous rocks, which terminate the hill on that side.' E. Curtius (*Text d. sieben Karten z. Top. Athen.*, pp. 24, 55) places it a little to the east of this grotto, and according to Bötticher (in *Philol. Suppl.* B⁴ iii, 1867, pp. 292-315) it was still more to the east. Wherever it was, the Eleusinion of course formed the centre of interest during the celebrations of the following days (Schömann, *ib.*, p. 370; and No. ii C, line 39, n.). Our inscription does not decide the doubtful point as to the day of the month on which the festival began. Probably this journey to and from Eleusis, on the thirteenth and fourteenth, to bring τὰ ἱερά is to be regarded as preparatory to the festival, the first day of which, entitled ἀγυμῶς (Hesych., s. v.), or 'the day of assembling,' would thus fall on the fifteenth (see A. Mommsen, *Heortol.*, p. 224, fol.).

Line 13, foll. The form φαίδντης for φαίδρντης is only found in inscriptions. It occurs in the fragment C. I. 446; and also among the front seats (of

the time of Hadrian(?)) in the Dionysiac Theatre (excavated in 1862), which bear the titles of the priests and other officers to whom they were assigned. One is thus inscribed:—φαίδρντοῦ Διὸς ἐκ Πελοῦς; and another, φαίδρντοῦ Διὸς Ὀλυμπίου ἐν Ἀστει (Φιλίστωρ, iii. p. 458, fol., Nos. 34, 36). The title is thus explained by Hesychius:—Φαίδρντης. ὁ τὸ ἔδος τοῦ θεοῦ θεραπεύων (cp. No. xxix. § 40; and Keil, in *Philol.* xxiii, pp. 212-216). With what image is the officer here mentioned entrusted, and why does he announce the arrival of τὰ ἱερά to the priestess of Athene, who had nothing to do with the Eleusinian deities? If we may suppose with Dittenberger that the ἱερά conveyed from Eleusis included the images of Demeter and Kore, then all becomes clear. The φαίδρντης who has the especial care of these sacred statues accompanies them with the procession to the Eleusinion at Athens: having there deposited his charge, what more natural than that he should proceed to announce to the priestess of the national goddess the news of this august arrival? The term παραπέμπονσα στρατιά would have originally designated the entire body of armed citizens, whose place in later days was on this, as on other occasions, occupied by the Ephebi. The omission of ρ in φαίδρντης is remarkable, but the analogy of ἀσχροῦς, as compared with ἀσχροῖνα, helps to explain it. Also by the side of φαίδρνς we have φαίδρμος, Φαίδων, and the gloss Φαίδει· ἔφει in Hesychius. The latter seems to be the dative of a substantive φαίδρνος, which stands in the same relation to φαίδρνμα as αἰσχος to αἰσχίνα. Cp. also the form σκηπτῶχος.

Line 15, foll. We have here mention made of the grand procession from Athens to Eleusis on the nineteenth Boedromion, when the statue of Iakchos was brought forth from his temple and conducted by the Iakchagogos, amid a countless throng of worshippers, along the sacred way, to be at length deposited in the Eleusinian temple of Demeter and Kore.

Line 21. Dittenberger's restoration τῆς πρὸς τὰ Θεῖα is certain: the Ω in line 22, without iota subscript, can indicate nothing else.

Line 22. I have ventured to supply πᾶντας ἔχοντας: the sense requires something of the kind.

Line 23. Dittenberger's conjecture μυρρίνης στεφάνῳ is sufficiently certain; other expressions, such as θαλλοῖ, would be too short to fill the lacuna. Moreover, we know that the myrtle-crown played a conspicuous part at the Eleusinia in various ways: not only was it worn by the image of Iakchos himself (Aristoph., *Frogs*, 330), by all the priestly officers (Schol. Soph. *Oed. Col.* 683, quoted by Mommsen, *Heortologie*, p. 237), and by the mystae (Schol. Aristoph., *Frogs*, 330), but we also learn, from a fragmentary inscription edited by Rangabé, *Ant. Hell.*, No. 803, that persons whose services had been of value in the mystery-celebration were presented with an honorary myrtle-crown. Dittenberger gives his restoration of line 25 as a mere conjecture, based upon Plut. *Alkib.* 34, ἀλλὰ καὶ θυσίαι καὶ χοροὶ καὶ πολλὰ τῶν δρῶμένων καθ' ἑδὼν ἱερῶν

δταν ἐξελάνουσι τὸν ἱακχὸν ὑπ' ἀνάγκης ἐξελέπετο: cp. Pausan., i. 38, 6. Also in Aristoph., Frogs, 324, foll., the χόροι are repeatedly mentioned as forming an essential part of the celebration. The sudden change of tense in the infinitives ὀδοιπορῆσαι and μεθέξειν is not more surprising than several other syntactical peculiarities of our inscription, which will be presently remarked.

Line 32. ὁ ἀρχὼν τοῦ γένους. Similarly we meet with an ἀρχὼν of the gens of the Κίρυκες, C. I. 397, 399. In the later times of Greece it appears that distributions of money at festivals (διανομαί) were not uncommon (C. I. 2336). The Attic Ephebi partook of such distributions not only at the Eleusinia, but also at other celebrations (Φιλίστωρ, iii. p. 444; iv. p. 548; Ἀρχ. Ἐφημ., New Series, No. 199. Cp. R. Neubauer, Commentationes Epigraph., p. 49, foll.).

Line 39. ἐν τῷ Διογενείῳ. 'Diogencion est Epheborum gymnasium, et quidem imperatorum aetate unicum videtur fuisse.' Neubauer, ib., pp. 42, 58. This has been recently discovered: see, for its position, E. Curtius, Text d. sieben Karten z. Top. Athen., pp. 46, 54.

Line 39. The expression ἐν τῷ ἱερῷ πρὸ τοῦ βουλευτηρίου is not very clear. If we understand by βουλευτήριον a building distinct from the temple, then the words can only be meant to define more definitely the temple intended, by specifying its position relatively to the council-chamber. But in that case we should have expected ἐν τῷ ἱερῷ τῷ πρὸ τοῦ βουλευτηρίου: besides which it would seem extraordinary that the world-renowned ἀνάκτορον of Eleusis should have been defined by the help of a far less famous and less important building. Dittenberger, therefore, is no doubt right in understanding πρὸ τοῦ βουλευτηρίου to specify a spot within the sacred enclosure; in other words, the βουλευτήριον is some portion of the ἱερόν itself (see Bötticher, in Philol. xxv, p. 207, who thinks that its situation can be recognized at Eleusis). It was therefore no chamber for the political meetings of the Eleusinian deme, but was the place for meetings relating to the mystery-festival. It was doubtless the chamber of the ἱερὰ γερουσία mentioned in C. I. 399 (cp. συνέδριον, C. I. 402), which seems to have consisted of the most eminent members of the Eleusinian priesthood. Of this γερουσία we have no mention earlier than the reign of Commodus; but it is well known that the Eumolpidae were competent to deal judicially with offenders against the mysteries, deciding and giving sentence according to certain unwritten rules (Demosth., adv. Androt., p. 601, Reiske; Lys., adv. Andok., p. 204; Schömann, Gr. Alt., ii. p. 382).

What is the date of our inscription? Unfortunately its contents give no direct evidence on the point: but Dittenberger has carefully reviewed all the circumstances which might give a clue to the date. The Palaeography is not very marked, and therefore gives little assistance. By the forms Σ, Ε, Ω we learn that the inscription dates from a time when the rounded forms C, E, Ω had not yet succeeded in displacing the others. Franz, El. Epig.

Gr., p. 244, says of the latter, that by the time of Hadrian they were quite commonly used in Greece proper, although the older forms were still employed as well. If we confine our attention to Attika alone, this does not quite give the state of the case. Here the older characters were still the rule under Hadrian and the Antonines, so much so that any occurrence of the later forms during this period is to be regarded as something quite exceptional. With the last years of M. Aurelius the employment of the rounded forms, often indeed combined with the others in the same inscription, becomes more and more frequent, until under Septimius Severus and Caracalla they seem quite to have displaced the older forms. Such are the canons laid down by Dittenberger, for his proofs of which the reader is referred to the Hermes, vol. i. p. 412, fol. And if his results are, as they seem, trustworthy, then it follows that our inscription cannot have been written after the end of the second century A. D. (R. Neubauer, Commentationes Epigraphicae, p. 40, contends that the round and the angular forms were used contemporaneously under the Empire. I doubt this, but should like to see the palaeography of later Athenian inscriptions more exactly determined.)

The careful observance of the iota subscript, certainly in the Elgin fragment, and apparently in the other portion, would tend to the same result. The omission of this letter began as early as the first century B. C., but it did not become the rule until the time of Septimius Severus (Franz, El. Ep. Gr., pp. 233, 247). Another orthographical peculiarity of this inscription is the use of εἰ for ι long. With the sole exception of Ἐλευσινιάδε, in line 8, the oblique cases or derivatives of Ἐλευσίς are written with εἰ (five times over, lines 5, 8, 10, 37, 38), not to mention γείνουτο, line 30. Now it seems that this mode of spelling did not become common in Attika, whatever may be true of the rest of Greece, before the Roman supremacy. In Augustus' time εἰ and ι were used quite indiscriminately, whereas an attempt seems to discover itself in the Antonine era towards employing εἰ consistently for ι alone, and the simple ι for ι. Dittenberger cites, in proof of this, inscriptions like that in Φιλ. iv. p. 76, foll. Our inscription contains too few examples of ι long by nature to enable us to conclude anything with certainty on these grounds: we cannot do more than infer the probability of its having been drawn up somewhere about the time of Hadrian. There occurs a single instance of εἰ used for ι short by nature and long by position, viz. βαδίζοντας in line 24. Upon this, however, we must not lay too much stress. Certainly the usage of the Imperial period seems to grow more and more capricious in this matter, but in No. xxix, a document belonging to the year 397 B. C., we find already the form σύμμεκτος (side B, lines 13, 22).

The syntax of our inscription displays a peculiarity which seems to imply a very late date; this is the barbarous use of the moods in final sentences. We find ὅπως with the optative after a present tense (line 19, μέλυν—τῷ—κοσμητῇ, ὅπως μηδέποτε τοῦτο

ἐκλειφθεῖν μηδὲ κατολιγαρηθεῖν, κ.τ.λ.): *ὥς ἂν* occurs twice with the optative (lines 12, 27; cp. line 4). In contrast to these solecisms once only does *ἵνα* occur with a subjunctive (line 10). Cp. the decree of the Emperor Hadrian given in C. I. 355. By a comparison of the latter we are led to assign the second century as the probable date of our inscription.

The mention of the Areopagus (line 34) is a circumstance that would suit one portion of the Imperial period as well as another. We know that in the Roman times it acquired a more prominent position than before, and its association, as here, with the *δῆμος* and the *βουλὴ* is frequent enough (see C. I. 313, 318, 320, 361, 372, 381, 397, 415, 417, 420, 421, 438; Ross, *Demen*, No. 141. Cp. Pauly, *Real-Encycl.*, ed. 1866, art. 'Areopagus,' p. 1503). Equally unimportant is the mention of the Diogenicon (line 39), on which we commented above. By far the most significant indication of date is to be found in the mention of the senate of five hundred. Of course the old senate, as it existed from the time of Kleisthenes, B.C. 510, down to the addition of the tribes Antigonis and Demetrias, B.C. 307, is here quite out of the question. From the institution of the twelve tribes down to the reign of Trajan it appears that the senate always numbered six hundred. Our inscription belongs to the period during which the old number of five hundred was (nominally at least) restored. When did this take place? Böckh, C. I., i. p. 902, shows that the change must have occurred between the reigns of Claudius and Marcus Aurelius. The inscriptions recently discovered at Athens, especially on the site of the Dionysiac Theatre, enable Dittenberger to speak more definitely. The senate of six hundred is proved to have still existed as late as the earlier part of Hadrian's reign by the inscriptions published in the *Φιλίστωρ*, iii, Nos. 364, 463, 565. *Ἀντοκράτορα Καίσαρα θεοῦ Τραϊανῷ Παρθικοῦ υἱόν,*

θεοῦ Νεροῦα υἱόν, Ἀδριανὸν σεβαστὸν ἡ ἐξ Ἀρείου πάγου βουλὴ καὶ ἡ βουλὴ τῶν X καὶ ὁ δῆμος, κ.τ.λ. On the other hand the senate of five hundred invariably occurs under the Antonines. Accordingly no more probable date could be assigned (says Dittenberger) for the change from the six hundred to the five hundred than the time at which the twelve tribes became thirteen by the addition of Hadrianis. The two changes clearly stand in close connection with each other, and no year can be assigned for both of them with more probability than A. D. 132, the year in which Hadrian visited Athens and showed the city many tokens of his munificent favour. It follows then, from the mention of the five hundred, that our document cannot be earlier than A. D. 132, nor much later than the middle of the third century, since a *βουλὴ* of seven hundred and fifty is found (C. I. 380) about the year 270; and still later, at the commencement of the fourth century, a senate of three hundred is mentioned (C. I. 372). These, then, are the extreme limits within which the date must be found. But we may narrow them still further. On the one side, the palaeography and the observance of the iota subscript cannot be later than the opening of the third century; on the other side, the orthography and syntax are hardly correct enough for the time of Hadrian. This inscription, therefore, may very probably have been issued in the reign of M. Aurelius; and a confirmation of this conjecture may be found in the general tendency of the decree, which is to add new lustre to the Eleusinian festival, as is expressly stated in lines 12, foll., 27, fol. Now it is known that M. Aurelius, following the example of Hadrian, visited Eleusis and obtained initiation in the mysteries (Jul. Capitolin. M. Ant. Phil., ch. 27); and this interest shown by the Emperor in the worship of the Eleusinian deities must, according to the state of feeling in that day, have stimulated the Athenians to bestow an extraordinary care in the management of the celebration.

XX.

A fragment of grey marble; height, 6½ in.; breadth, 6½ in. From the Elgin Collection. C. I. 119.

X ΙΤΗΣΒC
PO ΓΑΡΓΗΤΤΙΟ
ΓΙΔΕΚΑΑΓΟΡΑΚΥΡΙ
Δ Ρ Ο Σ Λ Ε Ω
5 ΗΙΔΕΟΧΘΑΙΤΟΙΣ/
ΙΚΥΡΙΑΣΕΠΕΙΛ
ΟΝΟ ΤΗΙΔΕΚΑΤΗΚ
ΥΟΣΟΥΣΙΑΝ
ΕΣΤΙΝ

From line 5, [*ἀγαθὴ τύχη*] *δεδοχθαι τοῖς* . . . , it appears that this fragment is part of a decree; not, however, a decree of the senate and people, but of

some deme or tribe, like Nos. i, xi, xii. Accordingly, instead of *ἐκκλησία*, in line 3, *ἀγορά* is used. The decree had some reference to a sacrifice, line 8.

The following is all that can be made out. Line 1. *της βουλῆς (?)*; the *χ* is dubious. Line 2. *Γαργή-
τιος*. Lines 3, 4. [*τοῦ δεινὸς μηνὸς τρίτῃ* (or the like)
ἐπὶ δέκα: ἀγορὰ κυρίᾳ: ὁ δὲ ναὶ ἐπεψήφισεν] *ἄρος
Λω* [*ἔπειν*]. On the words *ἀγορὰ κυρία*, cp.
Schömann, *Antiqq. Jur. Publ. Gr.*, pp. 203, 205.
C. I. 85 is a decree of the tribe Kekropis, passed at

a *κυρία ἀγορὰ ἐν ἀκροπόλει*. Line 5. [*ἀγαθῇ τύχῃ* *δε-
δοχθαι τοῖς* . . . Line 6. *κυρίας ἐπε[δῆ]* . . .]
Line 7. *τῇ δεκάτῃ κ* Line 8. *vos θυσίαν*.
Line 9. *ἔστιν*.

The characters are quite late, certainly not earlier
than the first century A. D.

XXI.

A slab of white marble: height, 1 ft. 2 in.; breadth, 11½ in. From the Elgin Collection. Osann, *Syll.*, p. 169; C. I. 120; Le Bas,
pt. i, No. 381; Foucart, *Des Associations Religieuses chez les Grecs*, Paris, 1873, p. 207, No. 24; Lüders, *Die Dionys. Künstler*,
Berlin, 1873, p. 159, No. 26.

ΟΣ Ι: Α ΙΙΔΔ
ΕΡΕΙ]ΔΗΟΤΑΜΙΑΣΤΩΝΣΑΡΑΓ.ΑΣΤΩ[ΝΙΩΠΥΡΟΣ
ΚΑΙΟ]ΓΡΑΜΜΑΤΕΥΣΘΕΟΦΑΝΗΣΚΑΙΟΕ[ΡΙΜΕΛΗ
ΤΗΣ]ΟΛΥΜΠΙΧΟΣ[Α]ΝΕΓΚΗΝΤΟΥΣΕΑΥΤΟ[ΥΣΓΡΑΡΕ
5 ΣΚΕ]ΥΑΚΑΣΙΝΠΛΕΟΝΑΚΙΣΜΕΝΚΑΙΠΡΟΣ
. ΕΝΤΑΙΣ[ΕΓ]ΙΜΕΛΕΙΑΙΣ[ΤΑ]ΥΤΑΙΣ . Ν . . . ΕΥ
. ΔΕΔΩΚΑ[ΣΙΝ]ΠΕΡΙ . . . ΩΝΠΑΡΑΤΩΝ
ΚΑΤΑΣ]ΤΑΘΕΝΤ[ΕΣ]ΔΕΚΑΙΕΡΙΑΓΝΟΥΑΡΧΟΝ[ΤΟΣΙ
ΕΡΟΓΟ]ΙΟ.ΚΑΙ . Σ . ΕΝ . Α ΕΝΙΑΥΤΩΝ
10 ΔΕΔΟΧΘΑΙΤΟΙΣ[ΣΑΡΑ]ΓΙΑΣΤΑΙΣΕ[ΡΙΜΕΛΗ
ΣΑΙΑ]ΥΤΟΥΣΚΑΙ[Σ]ΤΕΦ[ΑΝ]ΩΣ[ΑΙΟ]ΑΛΛΟΥ[ΣΤΕΦΑΝΩ]
ΕΝΣΑΡ]ΑΙΓΙΔΙΩΙΟΤΑΝΡ[Ω]ΤΟ[Ν]ΟΥΝΩΙΝΟ[Ι]ΣΑΡΑΓΙ
ΑΣΤ]ΑΙΚΑΙΑΝΑΓΟΡΕΥΕΙΝ[ΑΥ]ΤΩΝΤΑΟΝ[ΟΜΑΤΑ
Τ]ΟΥΣΙΕΡΟΓΟΙΟΥΣΑΕΙΚΑ[ΘΕ]ΚΑΣΤΗΝΘ[ΥΣΙΑΝΜΕ
15 Τ]ΑΤΑΙΕΡΑΕΑΝΔΕΜΗΑΝΑΓΟΡΕΥΣΩΣ[ΙΝΗΜΗΣΤΕ
ΦΑ]ΝΩΣΩΣΙΝΑΡΟΤΕΙΣΑΤΩΕΚΑΣΤΟΣΑΥ[ΤΩΝ]
Δ]ΡΑΧΜΑΣΙΕΡΑΣΤΟΙΣΣΑΡΑΓΙΑΣΤΑΙΣ[ΟΓ]ΩΣΑΝ
Ε]ΦΑΜΙΛΛΟΝΗΤΟΙ[ΣΕΙΣ]ΑΥΤΟΥ[Σ]ΦΙΛ[ΟΤΙΜΟΥ
Μ]ΕΝΟΙΣΟΤΙΤΙΜΩΗΣΟΝΤΑΚΑΤΑΞΙΩ[ΣΕΣΤΑΙ
20 Δ]ΕΑΥΤΟΙΣΚΑΙΕΙΣΤΟΛΟΙΓΟΝΦΙΛΟΤΙΜ[ΟΥΜΕ
Ν]ΟΙΣΕΥΡΕΣΘΑΙΤΙΑΛΛΟΑΓΘΟΝ[ΓΑΡ]ΑΤΟ[ΥΚΟΙΝΟΥ
Τ]ΩΝΣΑΡΑΓΑΣΤΩΝ ΕΓΑΙΝΕΣΑ.ΔΕΚΑ[ΙΣΤΕΦΑ
Ν]ΩΣΑΙΚΑΙΤΗΝ[Γ]ΡΟΕΡΑΝ[ΙΣ]ΤΡΙΑΝΝ[Ι]Κ[Ι]ΓΗΝΟΤΙ
Ε]ΟΥΣΕΤΑΣΟΥΣΙΑΣΕΝΤΟ[ΙΣ]ΧΡΟΝΟΙΣΤΟ[ΙΣΤΕΤΑΓ
25 Μ]ΕΝΟΙΣ ΑΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΥΗ[ΦΙ]Σ[ΜΑΕΝΣΤΗ
ΛΕΙΛΙΘΙΝΗΚΑΙΑΝΑΘΕΙΝΑΙΕΙΣΤΟ[ΣΑΡΑΓΙΔΙΩΝ
Τ]ΟΔΕΓΕΝΟΜΕΝΟΝΕΙΣΤΑΥΤΑΑΝΑΛΩ[ΜΑΔΟΥΝΑΙΕΚ
Τ]ΟΥΚΟΙΝΟΥΤΟΝΤΑΜΙΑΝΩΓ[Υ]ΡΩΝ
ΓΡΟ]ΕΡΑΝΙΣΤΡΙΑ ΣΕΛΕΥΚΟΣ Γ
30 Ν[Ι]ΚΙΓΓΗ ΔΩΡΙ[Ω]Ν
ΤΑΜΙΑ[Σ] ΕΥΓΟΥΛΙΔ[ΗΣ]
ΩΝΓΥΡΟΣ ΑΝΤ
ΓΡΑ[ΜΜΑ]ΤΕΥΣ ΕΕ
[ΘΕΟΦΑΝΗΣ]

This inscription is written in small scratchy letters, not arranged *στοιχῶν*. The left side alone is unbroken. The surface has been much worn away, but by assiduously poring over the stone I was able to arrive at a considerably more perfect copy than is given in the *Corpus*. In the orthography there is little to remark. In line 5 we should expect some word like *παρεσχέσθαι*; but I think I can read *Υ* clearly on the stone, and *παρὰσκέψαι* is not an unlikely word, although I have never seen it

used quite in this connection. The characters are in other respects very similar to those of Nos. xii, xiii, xiv, xvii, and others; but the legs of *Α* frequently do not meet at the apex. In line 12 Böckh reads [*Σ*]ραπει[φ], a form familiar to us from the Serapeum at Alexandria; but the reading [*ΣΑΡ*]ΑΠΠΙΔΩΙ is quite certain, and I have edited accordingly. The diphthong in the second syllable is peculiar. On the spelling of *ἀποτεισάτω*, line 16, I have spoken elsewhere. It seems that in derivatives

of *τῶν* especially the Athenians were inclined to substitute *εἰ* for *αἰ*. [ΣΤΗ]ΛΕΙ in line 26 is a remnant of archaic spelling. Compare No. xvi, line 17, and Franz, *El. Ep. Gr.* p. 150. In line 31 ΕΥΠΟΥ-ΛΙΑ is clearly a lapidary's error for ΕΥΘΥΛΙΑ.

Ἐπειδὴ δὲ ταμίαι τῶν Σαραπιστᾶν Ζώνυρος
καὶ ὁ γραμματεὺς Θεοφάνης καὶ ὁ ἐπιμελη-
τὴς Ὀλύμπιχος [ἀν]εγκλήτους ἑαυτοῦς παρε-
σκεύασαν, πλειονάκις μὲν καὶ πρὸς
5 . . . ἐν ταῖς [ἐπ]ιμελείαις [ταῖς] αὐταῖς ἀντ
. δεδῶκα[σιν] περὶ . . . ὡν παρὰ τὸν?
καταστραθέν[τες] δὲ καὶ ἐπὶ Ἀγνίου ἀρχόντος ἐ-
ροποιοὶ καὶ . . σ . α ἐνιαυτὸν
. δεδῶχθαι τοῖς [Σαρα]πισταῖς ἐπαινε-
10 σαι αὐτοὺς καὶ [σ]τρεφ[ανώσ]αι θαλλοῦ [στεφάν]ου
ἐν Σαρ[α]πισίδῳ, ὅταν πρ[ω]τῶν ὅσων εἴ[ς] Σαραπι-
αστῆναι, καὶ ἀναγορεύειν [αὐ]τῶν τὰ ὠφέλιμα
τοῖς ἱεροποιοῖς ἀεὶ καθ' ἑκάστην θυσίαν με-
τὰ τὰ ἱερὰ· ἐὰν δὲ μὴ ἀναγορεύσῃν ἢ μὴ στε-
13 φα[ν]ώσωνται, ἀποτεισάτω ἕκαστος αὐτῶν
δραχμὰς ἱερὰς τοῖς Σαραπισταῖς, ὅπως ἀν-
εἰσφύλλον ἢ τοῖς [εἰς] αὐτοῦ[ς] φιλοτιμου-
μένους ὅτι τιμηθῇσονται καταξίως, ἔσται
ἔξ αὐτῶν καὶ εἰς τὸ λοιπὸν φιλοτιμούμε-
20 νους εἰρέσθαι τι ἄλλο ἀγαθὸν π[α]ρὰ τῷ κοινῷ
τῶν Σαραπιστῶν. ἐπαινεῖσαι δὲ καὶ στεφα-
νῶσαι καὶ τὴν [π]ροερα[ν]ίστριαν Ν[ε]κ[κ]ίππην ὅτι
ἐθύσε τὰς θυσίας ἐν τῇ[ς] χρόνοις τῇ[ς] τεταγ-
μένους. ἀναγράψαι δὲ τὸδε τὸ ψήφισμα ἐν στή-
25 λῃ λιθίνῃ καὶ ἀναθεῖναι εἰς τὸ [Σαραπισίδ]ιον
τὸ δὲ γενόμενον εἰς ταῦτα ἀνάλωμα δοῦναι ἐκ
τοῦ κοινῷ τὸν ταμίαν Ζώνυρον.
προερανόστρια Σέλευκος Π
Ν[ε]κ[κ]ίππη Δωρ[ε]ῖων
30 ταμίαις Εὐ[κ]λείδ[ου] [ἡς]
Ζώνυρος Ἀντ
γραμματεὺς Ξε
[Θεοφάνης]

It was only from conjecture that Böckh assigned this inscription to Attika, on the ground that the Elgin collection, to which it belonged, came almost wholly from Athens, and that the numerous formulas comprised in it are such as are very common in Attic decrees. This opinion becomes a certainty now that the name of the archon Hagnias is recovered in line 7. The only other mention of this archon that I can find is in a mutilated preamble of a decree respecting the Ephebi, published in the *Ἐφ. Ἀρχ.*, No. 3479. A. Dumont, (*Essai sur la Chronologie des Archontes Athén.*, 1870, p. 40.) places Hagnias (on somewhat vague grounds) in the first century B.C., and the palaeography of our inscription would very well accord with such a date. A consideration of the history of Sarapis-worship will lead us to a date certainly not much earlier than the first century. It is well known that this worship was introduced at Athens in the time of Ptolemy Philadelphos (B.C. 285-247). Pausan. i. 18. 4, ἐντεῖθεν ἰοῦσιν ἐς τὰ κάτω τῆς πόλεως Σαρᾶπιδος ἔστιν ἱερόν, ὃν Ἀθηναῖοι παρὰ Πτολεμαίου θεὸν ἐσηγάγοντο. The traveller does not indeed say which Ptolemy this was; but there can be no doubt that he means the monarch who defended the Athenians against Antigonos

Gonatas and the Macedonians (Pausan. i. 7, and i. 1), who built them a gymnasium named after himself (Pausan. i. 17. 2), and in whose honour they established the new tribe *Πτολεμαῖς*. Our inscription is a decree of a society or college (*θῖακος, ἑρᾶνος*) of Sarapis worshippers. The club has its own common funds, its own treasurer, scribe, sacrificial officers (*ἱεροποιοὶ*), and other functionaries. It also numbered women among its members, for a *προερανόστρια*, or 'head of the *ἑρανόστρια*,' is named (see Foucart, as quoted in heading, p. 6). Associations of this kind were very common in Greece; indeed it may be affirmed that no private association was ever formed by the Greeks, for whatever purpose, without the accompaniment of a common worship. (Compare the interesting chapter on *Cultgenossenschaften* in Schömann's *Gr. Alterth.*, vol. ii. p. 516, foll.; and Wescher, *Revue Archéol.*, N. S., xii. p. 219.) Thus, when Sophokles founded a literary club, he is said (*Vita Soph.*, § 10) ταῖς Μούσαις θύσαν ἐκ τῶν πεπαιδευμένων συναγαγεῖν. The profligate Konon (Demosth. adv. Con., Reiske, pp. 1262, 1267) throws a mock-religious character over his riotous gatherings. In C. I. 124 we learn of a *σύνδοδος*, or corporation of Delian merchants, who have Zeus Xenios as their

tutelar god (cp. C. I. 2271). Dramatic companies, united by a common worship of some deity, especially Dionysos, were quite common (cp. Strabo, xiv. p. 643); and in No. xlviii we shall meet with a theatrical association of this kind with the Roman emperor as their patron-god.

The corporation mentioned in the inscription before us seems to exist only for a religious purpose, and perhaps stood in some special relation to the temple of Sarapis mentioned by Pausanias. Many similar names of associations have come down to us, such as Haliasts, Paniasts, Dionysiasts, Aphrodisiasts, Adoniasts, Asklepiasts, Agathodaemonists, and others mentioned by Schömann (l. c.). Various inscriptions relating to such private religious societies have been found at Athens, especially in the Peiraeus, where the numerous resident foreigners retained their native worships with the full toleration of the government (cf. Rang. Ant. Hell. 809, 810, 811; 'Εφ. 'Αρχ. 2583; and Schömann, Opuscula, iii. p. 428, De Religio-nibus exteris apud Athen.). The worship of Sarapis in particular is a very interesting phenomenon in the history of Greek religion; and it is worth while here to state the principal facts certainly known concerning it, which have been conveniently collected by E. Plew in a dissertation De Sarapide (Regimonti Pr., 1868). Sarapis is preeminently an Alexandrian divinity, but he is first heard of at Babylon in connexion with the death of Alexander (Arrian, Exped. Alex. vii. 26. 2; Plutarch, Life of Alex., §§ 73, 76). This worship seems to have been introduced by Ptolemy Soter (B. C. 323-285) into Alexandria (cp. Tacitus, Hist. iv. 83). The Greeks appear to have identified Sarapis (for the

most part) with their own Pluto and with the Egyptian Osiris; the latter having been almost entirely displaced by Sarapis, who henceforth became the chief deity in the Egyptian, or Graeco-Egyptian Pantheon in association with Isis. From Alexandria the worship of Sarapis spread widely throughout Greece during the third and second centuries B. C. Its popularity was partly owing to the influence of the Alexandrian court and to that strange charm which Egypt seems to have had for the Greek imagination from the days of Herodotos down to those of Iamblichos. But a deeper cause is to be found in the fact that Sarapis was at once a Chthonian deity, and also a god of healing; thus appealing to the two most powerful cravings of human nature, and that precisely at a time when the old Greek religion was fast losing its hold upon the general mind.

A similar decree of a college of Sarapiasts from the island of Keos is published in the 'Εφ. 'Αρχ., No. 2629 (and again from a more accurate copy, No. 3003). Its object is to present a crown to one Epameinon for his munificence towards the society (*θλαρος*) in lending it a sum of money free of interest for the purchase of timber (*εἰς ξυλαντας*). Letronne, in a valuable paper in the *Annali d. Inst. Arch.* xvii. 1845, p. 255, foll. ('Observations sur l'étude des Noms propres grecs'), has some interesting remarks on the frequent appearance throughout Greece of proper names derived from Sarapis from the second century B. C. onwards. On the whole, I think our inscription cannot be much older than B. C. 150, nor much later than B. C. 100.

XXII.

Part of a slab of white marble: height, 10½ in.; breadth, 13½ in. From the Elgin Collection. Osann, *Sylloge*, p. 716; C. I. 2155.

The inscription given below in uncials formed part of the Elgin Collection, which chiefly consisted of Athenian antiquities. From the subject, however, of the document Böckh was led to place it among the Lemnian inscriptions (C. I. 2155); but of its Athenian origin there is now no doubt, since another fragment of the same inscription was discovered upon the Akropolis in May, 1836, and was edited by Rangabé, *Ant. Hell.* 407, and by Pittakis in the 'Εφ. 'Αρχ. 1848. The two portions were per-

ceived by A. Kirchhoff to belong to the same document, and were edited by him in the *Hermes*, i. p. 217, foll. I shall, for the most part, be content to reproduce his comments. In several places, however, Böckh's copy of the Elgin fragment requires correction, and this will involve a modification of Kirchhoff's restorations. The following is a carefully revised copy of the fragment in the British Museum:—

ΑΝΑΓΟΡΕΥΞΕ
ΠΑΤΗΡΟΥΣΕΡΕΜΨ
ΟΧΡΥΣΟΝ ΠΕΝΤΗΚΟΝΤΑ
ΟΥΝ ΠΑΡΧΕΙ ΠΑΡΑΤΕΙΟΘΕΝΙΥ ΡΟΜΝΗΜΑ
5 ΗΣ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ ΕΥΝΟΙΑΣ ΚΑΙ ΡΟΙΗΣ ΑΞΟΑ
ΗΝ ΑΙΩΝΤΩ ΝΕΜΜΥΡΙΝ ΗΙ ΧΑΡΙΣ ΘΗΡΙΟΝΤΕΙ
ΗΣ ΡΟΛΕΩΣ ΥΠΕΡ ΤΗΣ ΓΕΓΟΝΕΙΑΣ ΕΠΙ ΤΗΣ ΡΩΜΑΙΩ
ΝΥ ΠΑΡΧΟΥΣΩΝΝΗΣΩΝΤΩ ΔΗΜΩ ΙΤΙ ΔΙΟΗΝ ΑΙΩΝ
10 <ΟΡΑΙ ΤΑΣ ΤΟ ΔΕΥΤΕΡΟΝ ΗΡΑΚΛΕΙΟΥ ΤΟΥΤΟΥ ΡΟΣ ΕΙΔΙΡΡΟΥ
ΟΥΝΤΟΣ ΦΙΛΑΡΧΙΔΟΥ ΓΑΙΑΝΙΕΩΣ ΙΡ ΠΑΡΧΟΥΝΤΟΣ ΤΟ ΔΕΥ

ΙΟΥΕΚΑΛΗΘΕΝΧΕΙΡΟΤΟΝΗΞΑΙΔΕΤΟΝΔΗΜΟΝΗΔΗΓΡΕΞΕΡ
 ΑΝΤΩΝΟΙΤΙΝΕΞΑΦΙΚΟΜΕΝΟΙΕΙΞΑΘΗΝΑΣΚΑΙΑΓΩ
 ΙΟΥΞΟΥΕΙΝΤΙΛΑΧΗΝΑΙΚΑΚΑΛΙΕΡΞΕΑΝΤΙ
 15 ΞΙΑΞΕΚΑΙΞ[Ω]ΤΗΡΙΑΞΚΑΙΤΗΞΤΩΝΦΙΑ
 ΜΜΥΡΙΝΕΙΡΟΛΙΤΩ[Α]ΝΑΘΕΝΤΕΞΔΕΚΑ
 ΗΞΕΡΙΓΡΑΦΗΞΥΡΟΓΡΑΨΑΝΤΕΞΚΑ
 ΙΓΩΝΡΟΙΗΞΟΝΤΑΙΤΗΝΡΟΣΟΔΟΝΕ
 ΜΕΝΟΙΑΥΤΟΥΞΞΥΝΧΑΡΞΟΝΤΑ
 ΕΙΛΗΦΕΝΑΙΤΑΞΥΠΕΡΤΩΝΝΗΣΞ
 20 ΥΞΙΝΔΕΤΟΝΔΗΜΟΝΤΗΝΕΝΔΕΧ
 ΕΜΜΥΡΙΝΕΙΝΑΔΕΚΑΙΥΡΟΜΝΗ
 ΤΟΝΔΗΜΟΝΤΟΝΑΘΗΝΑΙΩΝΕΥΧ
 ΙΞΞΤΗΛΑΞΑΙΟΙΝΑΞΔΙΤΤΑΞ
 ΤΕΤΕΡΑΝΕΜΜΥΡΙΝΕΙΡ
 25 ΝΟΝΚΑΙΤΗΝΟΥ
 ΡΑΦΗΞΥ

There are some traces of letters in the line above line 1, but nothing can be recovered. Lines 3-10 are complete on the right, and the edge of the marble is here uninjured. The characters are without apices, and clearly and simply formed, with the exception of Α, which is often open at the top, and approximates to Η: in this, as in other points, the writing resembles that of the Sarapiast inscription and the Peiraean decree. The letters are not at all arranged στοιχῶδῶς.

With respect to the new fragment I have followed the copy used by Kirchhoff (see uncial copy in *Hermes*, l. c.), which appears to be more accurate than those of Pittakis or Rangabé. It will be seen that line (1) of the new portion completes the left of line 10 of the Elgin fragment, and so onwards. When the two are reunited the whole inscription, as far as we can restore it, will read as follows: —

..... ἀναγορεύσας τοῦ
 στεφάνου ἐπιμεληθῆναι τοῖς στρατηγοῦς. πέμψαι δὲ
 εἰς Ἀθήνας τὸν στέφανον καὶ πινάκιον ὁλ[ό]χυρσον πεντήκοντα
 καὶ δραχμῶν, ὅπως ἀν αἰδ[ί]ον ὑπάρχη παρὰ τῇ θεῷ ὑπόμνημα
 τῆς τῶν οἰκόντων ἐμ Μυρίνῃ ὑπαρχούσης πρὸς τὸν δῆμον εἰνόςας, καὶ ποιήσασθα-
 5 ι τὴν ἐπιγραφὴν τήνδε τὸ κοινὸν Ἀθηναίων τῶν ἐμ Μυρίνῃ χαριστήριον τῇ
 Ἀθηνᾷ τῇ Ἀρχηγετίδι τῇς πόλεως ὑπὲρ τῆς γεγονέας ἐπὶ τῆς Ῥωμαίων
 ν συγκλήτου τῶν ὑπαρχουσῶν νήσων τῷ δήμῳ τῷ Ἀθηναίων
 Ἀθήνησι στρατηγούτων ἐπὶ ταῖς ὁπλίτας τὸ δεύτερον Ἡρακλείτου τοῦ Ποσειδῆπου
 ἐπὶ δὲ Ἀθήνων στρατηγούτων Φιλαρχίδου Παλαιῶς, ὑπαρχούτων τὸ δεύ-
 10 τερον Τηλεσιδῆμου τοῦ Ἀλ[ε]ξίου Ἐκαλήθεν. χειροτονήσαι δὲ τὸν δῆμον ἥδη πρίσβε[ι]ς
 τρεῖς ἄνδρας ἐξ Ἀθηναίων ἀπ[ι]όντων, οἵτινες ἀφικόμενοι εἰς Ἀθήνας καὶ ἀπ[ι]όντες
 5 τόδε τὸ [ψ]ήφισμα πρῶτον μ[ε]ν ὁύσουσιν τῇ Ἀθηνᾷ καὶ καλλιερῆσαντες ἐπὶ τῆς τοῦ
 δήμου τοῦ Ἀθηναίων εὐδ[ο]ξίας τε καὶ σ[ω]τηρίας καὶ τῆς τῶν φιλ[ω]ν καὶ τῶν συμμάχων
 τῶν αὐτοῦ, ὁμοίως δὲ καὶ τῶν ἐμ Μυρίνῃ πολιτῶν, [ἀ]ναθίντες δὲ καὶ καθιερῶσαντες τὸν
 15 στ[ε]φανον μετὰ τῆς προειρημ[ε]νης ἐπιγραφῆς, ὑπογράφαντες καὶ τὰ δυνάματα τῶν Ἀθην-
 σιν καὶ τῶν ἐμ Μυρίνῃ στρατ[η]γῶν, ποιήσονται τὴν πρόσθετον πρὸς τὴν
 βουλὴν καὶ τὸν δῆμον καὶ ἀσπασάμενοι αὐτοὺς συναρῶσιν αὐτὴν ἐπὶ τῷ νενικηκέει τὸ
 20 γενόμενον κρίμα καὶ τέλος αὐτοῖς εἰληφέναι τὰς ὑπὲρ τῶν νήσων
 τὰς πρὸ τ[η]ρ[α]ς, παρακαλέσ[ω]σιν δὲ τὸν δῆμον τὴν ἐνδεχ[ο]μένην παρέχασθαι
 ἀεὶ προθυμίαν ὑπὲρ τῶν οἰκόντων ἐμ Μυρίνῃ. ἵνα δὲ καὶ ὑπόμνημα ὑπάρχη τῆς τῶν ἐμ
 Μυρίνῃ οἰκόντων πολιτῶν εἰς τ[η]ν δῆμον τὸν Ἀθηναίων εὐχ[α]ριστίας τε καὶ φιλοτιμί-
 15 ας, ἀνογράφαι τῇδε τὸ ψήφισμα [εἰ]ς στήλας λιθίνας διττὰς [καὶ] στήσαι τὴν μὲν ἐτέραν
 αὐτῶν Ἀθήνησιν ἐν ἀκροπόλει, τὴν [δε] ἐτέραν ἐμ Μυρίνῃ
 εἰ δὲ τῶν εἰς τὸν στέφανον καὶ τὴν θυ[σί]αν
 20 καὶ τὰ ἐφόδια τῶν πρεσβυτῶν καὶ τῆς ἀναγ[ρ]αφῆς καὶ
 τὴν [βουλὴν] καὶ τοὺς στρατηγούς
 οὐ Φρέβριος, Φαιδρία[ς]
 25 .. οὐ Ἀ[ρα]φ[η]ν[ι]ος, Μνησκλη[ς] Μνησι[ς]

The junction of the two stones is in general marked by the lacunas, but as no letter is wanting in lines 15 and 21 I have marked the division by a stroke. It is observable how often ΕΙ is employed for η, this being a remnant of archaic writing which

long survived. Line 7: the reading ΓΕΓΟΝΕΙΑΣ is quite certain; this form is the common one in late inscriptions. Line 11: Ἐκαλήθεν may be clearly read upon the stone.

The subject of this inscription is simple and

interesting. The 'Athenians living at Myrina,' i. e. the Athenian kleruchs there, hearing that a decision has been given by the Roman senate in favour of Athens respecting certain islands, decree a crown in honour of Athens, and proceed to elect envoys who shall convey the crown to Athens and dedicate it to Athena, and shall also formally congratulate the Athenian people on the success they have met with in their suit before the Roman senate.

We will now follow Kirchhoff in his remarks upon the inscription. The first lines cannot be completely restored; but the word ἀναγορεύ[ω]ς in line (1) obviously refers to the proclamation of some crown—the same, no doubt, which in line (15) is to be dedicated to Athena on the Akropolis, having been decreed by the kleruchs at Athens in honour of the people of Athens. The mention of στρατηγοί in line (2) seems to be connected with this proclamation. They must have been magistrates at Myrina to whom was entrusted the duty of proclaiming the crown. This would take place at Myrina, as was customary at Athens and elsewhere, upon some festal occasion. Cp. the crowns voted to Athens by Byzantium and Perinthos (Demosthenes, De Corona, Reiske, p. 255). The words πέμψαι δὲ in the same line mark the commencement of a fresh sentence, in which the crown is ordered to be carried to Athens, and there, as was usual, to be dedicated to Athena. This is clear from line (4), and completely accords with Kirchhoff's restoration of line (5). The restoration of line (3) is more difficult. The numeral can hardly give the weight of the crown, since this would already have been specified earlier in the inscription—certainly before the mention of the proclamation in line (1). Moreover, Böckh's reading στέφανον θαλλ[ο]ῦ χρυσοῦν cannot stand; for σ would not be thus employed twice over for *on* in a document like this of the Roman times. If the word then be ἀλ[λ]οχρυσον or the like, of what object is it the epithet? Kirchhoff supposes a reference to a casket (κιβότιον) containing the crown: but a more probable restoration is πινάκιον, the label on which the inscription is to be placed; the crown and the label being made of one piece, ἀλόχρυσον (cp. No. xxix, §§ 34, 42; and Gerhard, Ant. Bildwerke, pl. lx, where a gold crown with its dedicatory inscription, found at Armento, is engraved). With ποιησάσθαι in line (5) a new clause begins, the drift of which is at once seen from line (6), foll., containing the words of an inscription to be placed upon the πινάκιον (cp. line (16), μετὰ τῆς προεξημε[ρ]ῆς ἐπιγραφῆς). At the beginning of line (7) Böckh conjectured τῇ [θεῷ τῇ Ἀρχηγέτιδι καὶ σωτέρᾳ τῇ] πόλει, which I have followed, after Kirchhoff, with a slight change to suit the real length of the lacuna. To restore lines (8) and (9) is impossible. We learn indeed from line (19) that the subject of congratulation on the part of Myrina was a judicial decision in favour of Athens (κρίμα), which had put an end to certain vexatious disputes. These disputes were concerning certain islands—lines (8) and (19)—of which Lemnos does not appear itself to be one. We may accordingly restore with certainty ἐπὶ τῆς Ῥωμαίων συγκλή-

του, i. e. 'before the tribunal of the Roman senate.' We cannot go further, since we are unaware whether this decision of the senate merely confirmed Athens in the possession of the islands in question (in which case Lemnos *may* have been one), or restored to her possessions of which she had for a time been deprived. Perhaps the latter is more probable, and we should restore τῶν πρότερόν ὑπαρχουσῶν. Next follows a date—lines (9–11)—which is evidently that of the year in which the decision so favourable to Athens was given. It is noticeable that in line (16) we do not find the names of the magistrates who are to mark the date of the dedication of the crown. The reason evidently is, that the decree before us was passed towards the end of the official year but before the election of magistrates for the ensuing year (ἀρχαιεσσίαι); otherwise the people of Myrina, among the instructions given to their envoys, would have included the names of magistrates—line (17)—by way of date. As it is, they know that the στρατηγοί will be changed by the time of the dedication of the crown, but are not aware as yet who will fill the office. It is remarkable that the Archon is wholly unmentioned. It is well known that since the days of Augustus the στρατηγὸς ἐπὶ τοῖς ὁπλίταις was regularly named in documents side by side with the Archon; but for the mention of the former alone Kirchhoff can quote only one instance beside our present inscription, viz. a document of emancipation from Delphi, of similar age, published by Wescher-Foucart, 'Inscriptions recueillies à Delphes,' No. 424, p. 273, which gives the Attic date thus:—ἐν Ἀθήναις στραταγέοντος Ξενοκλέους μηνὸς Ποσειδεῶνος. The στρατηγὸς ἐπὶ τοῖς ὁπλίταις is undoubtedly meant.

From χειροτονήσαι δὲ—line (11)—down to ἐμ Μυρίνη—line (21)—follows a second paragraph, prescribing the election of envoys who shall convey the congratulatory decree and crown to Athens, and specifying what they shall do upon their arrival. If the Σ at the beginning of line (12) is correct, we are tempted to read τρεῖς; but in lines (28), (29) we find traces of four names, and space for more. In line (14) I have recovered traces of Ξ, and so can at once restore εὐδ[ο]ξίας. Kirchhoff conjectured εὐδ[ο]ξίας, which is unlikely. I can suggest nothing to fill up the lacuna in line (17). In line (19) Kirchhoff suggests τὰς ὑπὲρ τῶν νήσων ἀμφισβητήσεις or the like, with which substantive τὰς] προ[τ]ί[ε]ρας in line (20) would agree. Being sure of the X at the end of line (20) I suggest ἐνδεχ[ο]μένην, κ.τ.λ., as probably giving the drift of the sentence.

Lines (21)–(24) bring us to a third paragraph, specifying, as would be natural in such a case, that two copies of this decree are to be made, the one to be set up in the Akropolis of Athens, the other at Myrina. The restorations so far are certain enough, and doubtless after ἐμ Μυρίνη, in line (24), there was specified the exact place in which the stelē should be erected. The restoration of the succeeding lines is impossible, but their general meaning is quite clear. Provision is made for the necessary expenses which will be incurred in carrying out the decree.

These expenses would comprise, (1) the making of the said crown, (2) the sacrifice to be offered at Athens by the envoys, (3) the travelling expenses of the embassy, and (4) the erection of the two stelae at Athens and Myrina. The reference of τὴν [βουλὴν κ'] αὶ τοὺς στρατηγοὺς, in line (27), is uncertain. In lines (28), (29) followed the names of the envoys elected in accordance with the above decree. They would be introduced by οἷδε ἡρέθησαν, or some such formula.

We have next to determine the date of our inscription. The mention of the decision of the senate respecting the claim of Athens to certain islands, suffices at once to stamp the document as belonging to the later years of the Roman republic, i. e. somewhere between 200 and 50 B.C. It appears also from the whole tone of the decree, and especially from the mode of dating the dedication of the crown—lines (9)–(11)—that Lemnos was at the time one of the possessions of Athens. And if, as seems likely, the decision of the senate had restored to Athens certain islands formerly hers, but of which she had been for an interval deprived, then Lemnos cannot have been one of these. Unfortunately, as we have already seen, the inscription is defective at the passage where this would have appeared—line (8). In these circumstances it is scarcely possible to determine the date more accurately than within 150 years, especially as our notices of the relations between Lemnos and Athens during the Roman period are but meagre. Various inscriptions indeed have been found relating to the Athenian kleruchia at Lemnos, but they do not assist us, being either of an earlier date than the present document, or themselves of doubtful age*.

One thing, however, we know for certain; that upon the conclusion of the Macedonian War (B.C. 167) the Athenians sent an embassy to Rome to ask for the restoration to them of the islands of Lemnos and Delos, and that the request was granted by the senate. We learn this from Polybios (xxx. 18), whose words are as follows:—οἱ Ἀθηναῖοι παρεγένοντο πρεσβεύοντες τὸ μὲν πρῶτον ὑπὲρ τῆς τῶν Ἀλιαρίων σωτηρίας, (Haliartos had been razed to the ground by the Romans in the late war), παρακούμενοι δὲ περὶ τούτου τοῦ μέρους, ἐκ μεταθέσεως διελέγοντο περὶ Δῆλου καὶ Λήμνου καὶ τῆς τῶν Ἀλιαρίων χώρας, εἰς ἑαυτοὺς ἐξαιτούμενοι τὴν κτήσιν· εἶχον γὰρ διττὰς ἐντολάς, οἷς περὶ μὲν τῶν κατὰ Δῆλον καὶ Λήμνον οὐκ ἂν τις ἐπιτιμήσειε διὰ τὸ καὶ πρότερον ἀντιστεποιῆσθαι τῶν νήσων

τούτων, περὶ δὲ τῆς τῶν Ἀλιαρίων χώρας εἰκότως ἂν τις καταμέμφαιτο—πλὴν ἡ γε σύγκλητος καὶ τὴν Δῆλον αὐτοῖς ἔδωκε καὶ τὴν Λήμνον. It appears from this circumstantial account that Lemnos was not, in B.C. 167, and had not been for some time past, in possession of the Athenians; but that it was restored to them in this year, along with Delos, by the favour of the Roman senate, the same request having, it may be presumed, been previously made. It is not known in what way Athens had thus come to lose her old possession Lemnos. The connection seems not to have been severed until the convulsions which followed upon the death of Alexander. Then we hear of Lemnos as siding with Antigonos (Diod. xix. 68), but upon his defeat at Ipsos (B.C. 301) the island appears to have passed into the power of Lysimachos, from whose harsh sway it was liberated by the victory of Seleukos, B.C. 281. This we learn from Athenaios (p. 255 A), who mentions the gratitude which οἱ Ἀθηναῖοι Ἀθηναῖοι, i. e. the Athenian kleruchia at Myrina, displayed towards Seleukos. Very probably from this time onward the island remained independent, until its restoration to Athens mentioned by Polybios. This seems to be confirmed by the circumstance which Livy (xxxiii. 30) quotes from Valerius Antias, although the silence of Polybios throws some doubt upon its accuracy. Livy says that after the defeat of Philip at Kynoskephalae (B.C. 197), the Athenians, in B.C. 196, were granted the possession of Paros, Imbros, Delos, and Skyros by the Romans; where, from the omission of Lemnos, it would appear that it was still independent of Athens. To make the statement of Livy accord with that of Polybios, we must suppose that between B.C. 196 and 167 Delos had become lost to Athens, an event which we may well conceive, knowing as we do that the Delians subsequently sought several opportunities of throwing off the Athenian yoke. (Appian, Mithr. 28. Compare Polybios, xxx. 18; xxxii. 17.)

We may then with safety conclude that our inscription is later than 167 B.C., in which year the Athenians, after a long interruption, recovered possession of Lemnos. But which was the precise year, or which the islands that had formed the subject of the decision of the senate, and what was the point in dispute respecting them, we are not in a position to conjecture.

* I need therefore do no more than refer to them. They may be found in Rang. 406, 2323 (Ἐφ. Ἀρχ. 1375, 2626); Ἐφ. Ἀρχ. 2772; Rang. 408 (Ἐφ. Ἀρχ. 1047); Rang. 496 (Ἐφ. Ἀρχ. 1950); Ἐφ. Ἀρχ. 3617, 1379, 3650.

CHAPTER II.—FINANCE.

INTRODUCTION.

THE class of documents contained in Chapter I is familiar to all readers of Greek literature from the specimens of *ψηφίσματα* which occur in Demosthenes and other authors (cp. Thukyd. iv. 118; Andokid., *De Mysteriis*, *passim*), and the parodies of their formulae which amuse us in Aristophanes (*Thesmoph.* 372, foll.) and Lukian (*Deor. Concil.* 14; Timon, 50, foll.). The documents which occupy Chapter II are of a less familiar kind, and require a few words of introduction: I shall, however, be as brief as possible, and would refer the reader who wishes for a comprehensive treatment of the subject to Böckh, C. I., p. 176, foll.; Staatsh. i. p. 217, foll., 575, foll.; Kirchhoff, *Abhandlungen* d. Berlin. Akad., 1864; Michaelis, *Parthenon*, p. 288, foll.

Upon the completion of the Parthenon (B. C. 438) the treasures which had been hitherto kept elsewhere on the Akropolis, were transferred (with one or two exceptions) to the newly-dedicated building: indeed it seems to be established that the Parthenon was not an ordinary temple for worship, but was itself a magnificent *ἀνάθημα* to Athena Polias, and intended partly to form the centre of the Panathenaic festival, and partly to serve as a storehouse of sacred treasure. The treasure here deposited was placed under the charge of a board of ten *ταμίαι*, appointed by lot yearly, one from each tribe, from among the wealthiest class in the state (*πεντακοσιομέδιμοι*). Their office extended from one Panathenaic festival to another, and each recurrence of the Great Panathenaea marked the beginning of a new financial period (*πεντηετηρίς*—*αἱ τέτταρες ἀρχαί*). The expression *ἐπὶ χρήματα τῆς Ἀθηνᾶς* was of wide import. It included not only the valuables of all kinds which were offered to the goddess as *ἀναθήματα*, and the money accruing to her treasury from sacred lands or from the tenth of the spoils of war, but also to her were dedicated all honorary gifts presented by other states to Athens (*ἀριστεία τῆς πόλεως*), while even the national treasure (i. e. the balance of the national income which was not required for current expenses) was considered as dedicated to her. This balance could not be drawn upon for state-purposes without

an *ἄδεια* previously obtained (see No. xxiii, line 3.) Accordingly, Harpokration thus defines the functions of the *ταμίαι* (s. v.): *ἀρχὴ τις παρ' Ἀθηναίοις ἦν οἱ ταμίαι, δέκα τὸν ἀριθμὸν παραλαμβάνουσι δ' οὗτοι τὸ τε ἀγαλμα τῆς Ἀθηνᾶς (the chryselephantine) καὶ τὰς Νίκας καὶ τὸν ἕλλον κόσμον καὶ τὰ χρήματα ἐναντίον τῆς βουλῆς, ὥς φησιν Ἀριστοτέλης ἐν Ἀθηναίων πολιτείᾳ.*

Not long after the institution of these officers we hear of another board similar to them in all respects, and bearing the title of *ταμίαι τῶν ἄλλων θεῶν*. This new board was appointed to take charge of the treasures of the 'other gods,' an expression that included all shrines upon Attic soil, with the exception only of the treasures of Athena Polias and the Parthenon. More will be said of these *ταμίαι* in the notes on No. xxix.

All the inscriptions comprised in Chapter II (except Nos. xxxv, xxxvi) are accounts drawn up by *ταμίαι* of Athena. They fall into two classes: (1) accounts of expenditure; (2) inventories of *ἐπὶ χρήματα* handed on from one board to another.

Nos. xxiii and xxiv, and the last few lines of No. xxxii, are of the former kind, and may be compared with several other documents of a similar character published by Böckh (*Staatsh.* ii. p. 2, foll.) and Rangabé (*Ant. Hell.* vol. i. p. 166, foll.). These accounts of expenditure were made out yearly, and refer only to money, and not to other kinds of treasure. This money was almost always drawn from the Opisthodomos, or national treasury; in other words, the money was paid out of the surplus funds, and not from the revenue annually raised, by taxation and in other ways, to meet current expenses. The accounts are arranged according to prytanies, and it is usually specified to whom, and for what purpose, the payment is made; also from what source it is taken, viz. *ἐξ ὧν αὐτοὶ συνελέξαμεν*, or *ἐξ ὧν παρελάβομεν παρὰ τῶν προτέρων ταμίων*. In one or two cases it appears that the sum is furnished not from the Opisthodomos, but from other treasuries, as from that of 'Athena Nike' (No. xxiv A, line 15; B, line 23).

The second and more numerous class of financial documents consists of inventories of temple-trea-

asures. These valuables were kept in three separate treasuries—the Proneos, the Hekatompedos, and the Parthenon (proper). The *Proneos* (πρόνεως, also προνήϊον: see note on No. xxv) was the compartment of the Parthenon into which the great eastern entrance immediately opened: in it was kept a large collection of sacred objects, chiefly of silver (see Nos. xxv, xxvi). From the Proneos a massive door (see No. xxxi, § 3) led into the cella, called the *Hekatompedos* (νέως ὁ ἑκατόμπεδος) because it measured in length exactly one hundred Attic feet. The treasure here bestowed consisted chiefly of chaplets (στέφανοι χρυσοί) and other objects of gold (see Nos. xxvii, xxviii): after the archonship of Eukleides, however, this collection became more multifarious, and the Hekatompedos assumed greater importance in the inventories. The eastern portion of the cella was railed off by κιγκλίδες, and formed the *Parthenon* proper, the adytum occupied by the chryselephantine statue of Athena Parthenos. This treasury, in the times before the Anarchy, was remarkable for containing a large number of silver bowls (φιάλαι ἀργυραί, over one hundred and fifty) and articles of furniture, such as chairs (δῖφροι), etc., all of which were employed at festival-time, besides a quantity of weapons and musical instruments which we may suppose to have been used in the various contests at the Panathenaea. The British Museum possesses no inventory of this collection earlier than after the fall of Athens (b. c. 404): see Nos. xxxii, xxxiii. The *Opisthodomos*, which served as the national treasury, was immediately behind the Parthenon proper; and at the extreme west of the building was a compartment answering to the Proneos on the east, which was probably used as the office of the treasurers (ταμίων). On these divisions of the temple the reader is referred to Michaelis, *Parthenon*, p. 21, foll., and plate i, 3*.

Although the office of treasurer was an annual one, and the treasures were duly revised every year, yet it was only at the great Panathenaea (at least before the Anarchy) that the inventories of the whole πεντητηρίς were brought together and inscribed upon stelae. These stelae were three in number, and related to the Proneos, Hekatompedos, and Parthenon respectively. The first year of the quadriennium is introduced by the words—Τάδε παρέδοσαν αἱ τέτταρες ἀρχαὶ αἱ ἐδίδονσαν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθήναια τοῖς ταμίαισι οἷς ὁ δεῖνα ἐγραμμάτευσεν, οἱ δὲ ταμίαι οἷς ὁ δεῖνα ἐγραμμάτευσεν παρέδοσαν τοῖς ταμίαισι οἷς ὁ δεῖνα ἐγραμμάτευσεν, ἐν τῇ Πρόνεω (or Παρθενῶνι, or τῇ νέω τῇ ἑκατομπίδῃ, as the case may be). For the

other three years the formula is—Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνῶν, ὁ δεῖνα καὶ ξυνάρχοντες, οἷς ὁ δεῖνα ἐγραμμάτευσεν, παρέδοσαν τοῖς ταμίαισι οἷς ὁ δεῖνα ἐγραμμάτευσεν, παραδεχόμενοι παρὰ τῶν προτέρων ταμίῶν οἷς ὁ δεῖνα ἐγραμμάτευσεν, ἐν τῇ, κ.τ.λ. At the end of each year's inventory there is appended a list of objects added during the office of the outgoing board—Ἐπέτεια ἐπεγένετο, or Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμίῶν οἷς ὁ δεῖνα ἐγραμμάτευσεν.

The series of these treasure-lists, as now recovered, is nearly complete from b. c. 434 down to the fall of Athens; and though many of the slabs on which they were inscribed are much mutilated, yet the recurrence of the same objects in each register renders the task of restoration comparatively easy (see Rangabé, *Ant. Hell.*, i. pp. 92-165; Böckh, *Staatsk.*, ii. pp. 145-228; cp. Michaelis, *Parthenon*, p. 295, foll.). The British Museum contains a sufficient number of these documents to enable the reader to gain an adequate idea of their character in the following chapter.

One or two objects of value, however, which we should expect to find mentioned in these lists are omitted. One is the chryselephantine statue itself. Böckh (*C. I.*, p. 177) explained its omission by supposing that the account of this statue was kept in separate documents, which future excavations would bring to light. This expectation has not been realized, and it is more natural to conclude with Michaelis (*Parthenon*, p. 291) that the annual cleansing and re-adorning of the statue was considered sufficient to secure its safe custody, no document being drawn up concerning it except in the rare event of repair or restoration (cp. Michaelis, *ibid.*, p. 315, fol.). Another interesting relic not mentioned in the lists is the throne upon which Xerxes sat to watch the battle of Salamis: Harpokration, s. v. ἀργυρόπους δῖφρος—ὁ Ξέρξης, ὃς αἰχμάλωτος ἑτεκαλεῖτο· ἐφ' οὗ καθέζομενος ἰδεῖναι τὴν ναυμαχίαν. ἀνέκειτο δὲ εἰς τὸν Παρθενῶνα τῆς Ἀθηνῶν. So Suidas, s. v. ἀργυρόπους (cp. Demosthenes, adv. Timokr., p. 741, Reiske). Perhaps Harpokration here confused the temple of Athena Polias with the Parthenon, a mistake all the more excusable owing to the number of δῖφροι actually kept in the Parthenon proper (see note on xxxii, § 10): δῖφροι ἀργυροπόδες are indeed mentioned in a late list of the Parthenon in Michaelis, p. 297, No. 14.

What has hitherto been said refers only to the lists before Eukleides: in the later ones considerable changes are noticeable. Although some objects reappear which were mentioned in the earlier lists, yet

* All that is here said entirely accords with Thukyd. ii. 13. There Perikles first mentions the surplus funds that were kept in the Opisthodomos: θηροῖν τε δαίμονε προσδόντων μὲν ἑκατοσίων ταλάντων ὡς ἐπὶ τὸ ποῦδ' αὐτῶν ἀπὸ τῶν συμμάχων τῇ πόλει ὅταν τῆς πόλεως προσέσθαι, ὑπαρχόντων δὲ ἐν τῇ ἀρχαίᾳ (i. e. in the Opisthodomos) ἐπὶ τότε ἀργυρίου ἐπιστήμον ἑκατοσίων ταλάντων. Next to this national fund he places the ἱερὰ χρήματα stored in the three treasuries of the Parthenon, viz. Proneos, Hekatompedos, and Parthenon proper: χωρὶς δὲ χρυσίου ἀσπίδος καὶ ἀργυρίου (kept in the Opisthodomos; see No. xxiv B) ἐν τε ἀνδράσιν ἰδίαις (dedicated by individuals) καὶ δημοσίοις (by the state) καὶ ὅσα ἱερὰ σκεύη περὶ τε τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκεύη Μυθήα (this describes the contents of the Parthenon proper, which comprised few real ἀνδράσματα) καὶ εἰ τι τοιοῦτόν ποτε, οὐκ ἔλυσσεν (ἦν) ἡ νεωτεροῦσιν ταλάντων. He goes on to allude to the treasuries of the 'other gods': ἐπὶ δὲ καὶ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οἷα ὀλῖγα, οἷα χρῆσθαι αὐτοῖς:—and finally suggests the possible dismantling of the chryselephantine statue itself: καὶ ἦν πᾶν ἡλεργασίαν πύων, καὶ αὐτῇ τῇ αὐτῷ τοῖς περιεπεμένους χρυσίῳ. In mentioning the statue last of all, and as if quite distinct from the contents of the various treasuries, Thukydides is also in agreement with the extant lists, which never include it.

by far the larger part are new accessions; indeed, in the later years of the Peloponnesian War, the desperate efforts made by the Athenians, especially in fitting out the one hundred and ten vessels to go to Konon's assistance (Xen. Hellen. i. 6. 24), rendered it necessary, as Perikles had foreseen (Thukyd. ii. 13), to draw largely upon the sacred treasures, and the treasury of the Proneos was all but emptied. After Eukleides the lists are drawn up not quadriennially, but yearly, and the distinction between the several treasuries was less and less maintained. Moreover, many of the articles are described as in bad repair (*οὐχ ὑγιή, κατεαγόμενα, ἐβρωγόμενα, ἐπισκευῆς δέοντα, ἀποστατέα ἐνι εἰχῆς*, etc.). Considerable light is thrown upon the later history of the treasures by the speeches of Demosthenes against Timokrates and against Androtion; but the most important historical fact in this connection is the financial administration of Lykurgos (B. C. 338–325), to which reference will be made in the commentary.

Those who are unfamiliar with the old Attic numeration may here note that X = 1000 (*χίλιαι*),

H = 100 (*HEKATON*), Δ = 10 (*δέκα*), Γ = 5 (*πέντε*); these referring always to drachmas, unless other money is specified, as T = one talent, Σ = stater. One drachma is marked by ρ, an obol by ι, and a half-obol by ϙ. Certain combinations are employed—Π = 5000, Π = 500, Π = 50. Again, Ξ = 1000 talents, Π = 50 talents, and so on. To take an example: ϙΤΧΧΧΠΗΗΠΔΔΔΔΠΤΤΗΠΠC means 11 talents, 3797 drachmas, 4½ obols (No. xxiii, line 4).

I append, for convenience of reference, a list of treasurers of Athena and of secretaries to the board, arranged in order, from the time of the institution of the office down to the taking of Athens by Ly-sander. This list is chiefly from Böckh, *Staatsk.*, ii. p. 148, foll. (cp. his *Kleine Schriften*, vol. vi. p. 407, foll.; and Kirchhoff, *Corpus Inscr. Att.*, i. p. 225), but in several particulars I have been able to introduce corrections. It will be seen at a glance how nearly complete is the series of documents relating to the temple-treasures, and also how well this class of inscriptions is represented in our collection.

List of Treasurers of Athena, and their Secretaries.

OLYMPIAD.	B.C.	PENTETERIS.	FIRST TREASURER.	No.	SECRETARY.	No.
85, 3	438		Dedication of the Parthenon			
4	437					
86, 1	436					
2	435					
3	434	i. 1	..... ἐκ Κεραιέων		Κρίτης Ναύωνος Λαμπρινός	
4	433	2	..... ἢς Ἐρχαίης		Εὐδίας Δισκωνος Ἀναφλιόσιος	
87, 1	432	3	Εὐρίστης Ἀτρινός		Ἀπολλώνιος Κριτίου Ἀφιδναίος	
2	431	4	Ἀντι... μήδης Κυδαθηναίος		Δάριος Ἰσάδρου Περαιεύς	
3	430	ii. 1	.....		Θιάλλος Χρωμαῖου Φλαυός	
4	429	2	Ἀρχίστρατος		Μιλησίης Πολυκλείης Ὀαιεῖς	
88, 1	428	3	Πασσαλῆς		Μεγακλῆς Μεγακλείης Ἀλαπικεύς	
2	427	4	... μιστ	xxv	Εὐβούλος Φιλογένητος Ἀχαρνεύς	xxv
3	426	iii. 1	Ἀνδροκλῆς Φλυεύς	xxv	Κηφισοφάν Κηφισοφάρου Ἑρμείος	xxv
4	425	2	Φωκυάδης ἐξ Οἴου	xxv	Λυσίστρατος Μαρκεῖου Παλληναίος	xxv
89, 1	424	3	Θουκυδίδης Ἀχερδαίσιος	xxv	Σμίκοιτος	xxv
2	423	4	Τιμακλῆς Εἰρεναίος	xxv	Τελίστης Θεόγερτος Ἀγροῖσιος	xxv
3	422	iv. 1	Εὐφύλτης Κηφισεύς		Πραβίλιος Σημίον Φηγαυεῖς	xxv, xxvii
4	421	2	Εὐφύριος Καλδονεύς	xxvii	Νικίας Εὐθυκλείης Ἀλμυρσίσιος	xxvii
90, 1	420	3	.....		Ἐπαγόνη Λυσάνδρου Αἰγυαυεῖς	xxvii
2	419	4	Δάμων Προσπίσιος	xxvii	Λουσίδικος	xxvii
3	418	v. 1	Χαρῖνος Ἀλεξιμάχου Πύρρηξ	xxvii	Λουσίδικος	xxvii
4	417	2	Πυθόδοκος Ἀλαίσιος	xxviii	Φορμίλιος Ἀριστάντος Κυδαθηναίος	xxvii, xxviii
91, 1	416	3	Ἀναξικράτης Λαμπρινός	xxviii	Εὐξένος Εὐφάνιος Προσπιδίσιος	xxviii
2	415	4	Δεξιθέος	xxviii	Λουσιδῆς Δρακοντίδου Βαρζῆν	xxviii
3	414	vi. 1	Λευκάρης	xxiii, xxviii	Τελίας Τελεικού Περικλεῖδης	xxiii, xxviii
4	413	2	Τευσταμένης Παιονεύς	xxvi, xxviii	Πολυμήδης Κηφισίσιος Ἀτηνός	xxvi, xxviii
92, 1	412	3	Πολυευνίδης Ἀχαρνεύς	xxvi	Λευκαῖος Κομάρχου Ἀφιδναίος	xxvi
2	411	4	Κάλλιστρος Εὐταυρίδης	xxvi	Αἰνολυκίτης Σωτράτρου Φωκείσιος	xxvi
3	410	vii. 1	Ἀσπασίδης Κυδαθηναίος	xxvi	..... ἰωσος Εὐδονομῆς	xxvi
4	409	2	Καλλίστρατος Μαραθῆσιος		.....
93, 1	408	3	Ἀρμενιάδης .....		.....
2	407	4	Φι... Μαραθῆσιος		..... ἢς Ἐλευσίνιος	
3	406	viii. 1	Καλλ... Ἀγριλῆδης		..... Εὐθέιος Λευκονομῆς	
4	405	2	.....		.....
94, 1	404		Fall of Athens		.....



XXIII.

ΕΣΗΕΙ...]ΔΕΣΠΡΟΤΟΣΕΛΡΑΜΜΑΤΕΥΕΤΑΜΙΑΙΗΙΕΡΟΝΧΡΕΜΑΤΟΝ
[ΣΤΕΛΕΑ]ΣΤΕΛΕΝΙΚΟΠΕΡΛΑΣΕΟΕΝΕΛΡΑΜΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΣΤΡ
[ΑΙΚΑ]ΠΑΡΕΔΡΟ,ΦΕΡΕΚΥΕΙΔΕΙΠΕΙΡΑΙΕ,ΦΞΕΦΙΣΑΜΕΝΟΤΟΔΕΜ
...]ΕΡ/.ΤΕΣΠΡΥΤΑΝΕΙΑΣΑΤΧΧΧΠΗΗΠΔΔΔΔΡΗΠΠΣΤΕΚΑΙΧΡΥΣΙΟ

...]ΑΡΙΣΤΟΚΡΑΤΕΙΕΥΟΝΥΜΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙΠΤΤΤΤΗΟΥΤΟΙΔ
ΚΑΙΧ[ΣΥΝΑΡΧΟΣΙΕΠΙΤΕΣΕΡΕΧΘΕΙΔΟΣΔΕΥΤΕΡΑΣΠΡΥΤΑΝΕΥΟΣΕ

ΡΑΙΤ]ΕΣΠΡΥΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ
... ΔΔ Vacant space.
ΑΙΤΕΣ]ΠΡΥΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ[Α

ΤΕΣΠΡΥ]ΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ[ΑΤ
ΚΕΛΙΑΙΣΤ]ΡΑΤΙΑΙ Vacant space.
ΡΑΙΤΕΣΠΡ]ΥΤΑΝΕΙΑΣΗΕΛΛΕΝΟΤΑΜΙΑΙΣΚΑΙΠΑΡΕΔΡΟΙΣΑΡΙΣΤΟΚΡ[Α
ΑΡΕΔΟΜΕΝ]ΤΑΧΡΕ[Μ]ΑΤΑΤΤΤΤΧΧ Vacant space.
ΡΑΙΤΕΣΠΡΥΤΑ]ΝΕΙΑ[Σ]ΗΕΛΛΕΝΟΤΑΜΙΑΙΚΑΙΠΑΡΕΔΡΟΙΦΙΛΟΜΕ[ΛΟΙΜ
... ΤΕΙ]ΑΥΤΕΙΗΕΜΕΡΑΙΗΕΛΛΕΝΟΤΑΜΙΑΙΚ[ΑΙΠΑΡΕ

Ο Μ Α Τ Ο Σ Τ] Ο Ε Ρ Ι Τ [Ε Σ

XVIII.

A slab of white marble: height, 1 ft. 10 in.; breadth, 1 ft. 2 $\frac{3}{4}$ in. From the Elgin Collection. Published by Chandler, Inscr., p. 40; Böckh, Staatsh. (1st ed.), taf. i. 2, and ii. pp. 182-198; Osann, Sylloge, p. 33, foll.; Rose, Inscr. Gr., p. 235; C. I. 144; cp. Addenda to vol. i. p. 903; Rangabé, Ant. Hell., i. p. 214, foll.; Böckh, Staatsh. (2nd ed.), ii. p. 26, foll.; Kirchhoff, Corpus Inscr. Ant., i. p. 79, No. 1804.

This, and No. xxiv, are the only specimens in the British Museum of that class of Attic inscriptions which record the disbursements of the Athenian state. On their general character I have already spoken in the Introduction to this Chapter, to which the reader is referred.

When the *Corpus Inscriptionum* was published our inscription was but a solitary fragment. Since then, however, four other fragments have been found upon the Akropolis, and Rangabé (*Ant. Hell.* 119, foll.) has reunited all the five portions with equal success and ingenuity into one document. Finally, Böckh, in the last edition of the *Staats-haushaltung* (ii. p. 26, foll.) has re-edited them with all the accuracy that was possible without a fresh collation of the stone itself. A scrupulous re-examination of the stone has led me to several important modifications of the hitherto received text, which will be noticed in their place. In the uncial copy have given, together with the Museum Inscription, just so much of the supplementary fragments published by Rangabé as suffice to make one year's accounts complete. For the original document, when entire, was an account issued by the Treasurers of Athens of the expenditure of a quadriennium, viz. from Ol. 90. 3 (B.C. 418) to Ol. 91. 2 (B.C. 415). The date is identified by the mention of the Archon Chabrias; and by reference to the list of Treasurers and Secretaries given above it will be seen that the treasurer Leochaeres was in office in the fourth year of the *perpetrēpēis*, so that our inscription comprises the last year of the quadriennium.

α. 1. [Ἀθηναῖοι ἀνῆλθον ἐπὶ Χαβρίου ἄρχοντος καὶ
ἐπὶ τῆς βουλῆς ἥ . . .] ὁδὸς πρῶτος ἐγραμμάτευε ταμίαι
ἱερῶν χρημάτων

2. [τῆς Ἀθηναίας, Λεωχάρης καὶ ξυνάρχοντες, οἷς Τελέας Τελεικίου Περγασήθεν ἐγραμμάτευσεν, παρέδωκεν στρ-

3. [α]τηγοῖς Τηλεφόνῳ [..... καὶ Ἑλ-
ληνοταμίᾳ καὶ] παρέδωκε Φερεκλείδῃ Πειραιεῖ, ψηφισαμένου
τοῦ δήμ-

4. [ου] τὴν ἄδειαν, ἐπὶ τῆς Αἰαντίδος τρί[της] πρυτανευ-
ούσης]έρ[α] τῆς πρυτανείας ΑΤΧΧΧΠΗΗΠΔΔ
ΔΔΓΓΕΗΙΙΙC τε καὶ χρυσίου

5. Κυζικηνού ΗΗΛΛΔΔΔΠΣΣΣ. τιμή τούτων
ΛΙΑΝ.....

Line 1. Chabrias was Archon B.C. 415 (see Clinton). It is important to remember that this was the year, the seventeenth of the Peloponnesian War, in which the great Sicilian expedition sailed from Athens. Line 2. For Leochares, see the list given above: his deme is unknown. See *ibid.* for Telesas the secretary. Line 3. The name of the general Telephos, though faint, is still certainly recover-

able from the stone. Rangabé (ad loc.) raises the question who the *πάρεδροι* here mentioned is. Elsewhere (lines 9, 11, 13, 15, but not line 17) the word is in the plural: elsewhere, too, the name of the Hellenotamiae is followed by the formula *καὶ ἐνὶ ἀνὰ-τοῦ*. He suggests that an assessor of the Hellenotamiae may have accompanied the Sicilian fleet, to whom these payments were made. On the meaning of *ὑπερφραμένον τοῦ δέδωκεν τῇν δέδωκεν* see Staatsh., ii. pp. 40, 41. There Böckh, after mentioning the various usages of the word *δέδωκε* at Athens, speaks thus of its force in this connection: 'What is implied by *δέδωκε* in respect of payments or loans from the treasury has been briefly and correctly explained by a conjecture of my friend Meier (Corp. Insc., vol. i. p. 903): his view may be more definitely stated now that more documents have come to light. At certain times, then, it happened that certain portions of the public treasure were set apart as especially sacred, or were declared absolutely inalienable or unavailable, except for the particular purposes for which they were intended. In that case the temple-treasurers were bound to make no payments from such treasure. Still the state could draw upon it in cases of necessity. But this step could not be proposed until the people had passed a previous indemnity-bill for the proposal (*ἐξυψηλάστο τῇν δέδωκεν*). This circumstance occurs several times in this document.' Comp. also Böckh's remarks, Staatsh., ii. p. 64; Thuk. ii. 24. In the law-language of modern Greek *δέδωκε* means 'permission,' or 'legal warrant for an act.'

Line 4. The reading of the stone is indisputably *ΤΡΙ[ΤΕΣ]*. Rangabé, followed by Böckh, would correct this into *πρότης*, inasmuch as the next prytany mentioned is the second (line 7). It is certainly true that in other documents of this kind the order of the prytanies is observed. Yet, where the reading is unmistakable, I think it is safer to attribute the irregularity to a blunder of the drawer-up, or of the lapidary, of the document. In the Choiseul Inscription (C. I. 147), which may be taken as the model of this class of documents, the payments of each prytany are invariably introduced by the words *Ἐπὶ τῆς —βίβος —της πρυτανεύουσας*. In the inscription before us this formula does not assume its right place until the fourth prytany (line 9). Does not this prepare us for a certain irregularity in the earlier portion of the document? Both Rangabé and Böckh restore *τριακοστή* as the day of the prytany: but I cannot make this word coincide with the lacuna, which I therefore leave doubtful. Notice the particle *τε* following the numerals, as if it were 'so many drachmas *and* so many Kyzikene staters.'

Line 5. That the Kyzikene stater was current at

Athens is well known (cp. Staatsh. i., 35, foll.). It is with reluctance that I am compelled to differ from Böckh and Rangabé in the explanation of this line. Firstly, of the number of staters. It is well known that the usual way of expressing staters resembled that of drachmas, Σ being substituted for \vdash (see C. I. 3140; Franz, *El. Ep. Gr.*, p. 348). Thus $\text{HH}\Delta\Delta\Delta\Delta\Gamma\Sigma\Sigma\Sigma$ stand for 248 staters; nor will the plain text of the stone allow of the alteration, with Rangabé and Böckh, of the first H into Γ . Underneath these ciphers are seven sigmas, cut quite small, and merely interlined apparently as an afterthought, in exactly the position represented in my uncial copy. These seven staters are by Böckh and Rangabé regarded as the interest payable on the loan just mentioned in the previous line: the word $\tau\acute{\iota}\mu\eta$ they take as synonymous with $\tau\acute{o}\kappa\omicron\varsigma$, and the letters $\Delta\text{IAN} \dots$, i. e. $\Delta\text{IAN} \dots$ (which the stone unquestionably gives), they correct to $\delta\alpha\upsilon\epsilon\iota\sigma\theta\acute{\epsilon}\nu\tau\omega\upsilon$. But no example is to be found of $\tau\acute{\iota}\mu\eta$ in this signification: when the interest of loans is mentioned $\tau\acute{o}\kappa\omicron\varsigma$ is the word used, as in Rang., Nos. 116, 117. Can we doubt that the lapidary found he had blundered, or that the treasurers found a mistake had been made; and that accordingly, to make the right number of 255 staters, instead of 248, seven staters were interlined? Lastly, the reading $\Delta\text{IAN} \dots$ forces us to depart from Böckh's view of the passage. What these last letters stand for seems extremely doubtful: the reading may, however, have been $\delta\acute{\iota}\alpha[\sigma\omicron\delta\omicron\lambda\omicron\gamma\acute{\eta}\mu\alpha\tau\omicron\varsigma]$, for which cp. C. I. 147, *passim*, and especially Staatsh., ii. p. 12, foll., where $\delta\omicron\mu\omicron\lambda\omicron\gamma\eta\mu\alpha$ is explained by Böckh as a payment by a 'money-order.' The passage before us would then run thus:—'in the third prytany, that of Aeanis, on the — day of the prytany; 11 talents, 3797 drachmas, $4\frac{1}{2}$ obols, and of Kyzikene gold 255 staters. The value of these sums was paid over by means of a bill-transaction: i. e. the Generals in Sicily had raised money by drawing a bill upon the Athenian treasury. The bill is now presented, and cashed by the treasurers in such coin as they find convenient: $\tau\acute{\iota}\mu\eta$ may signify the countervalue of a bill calculated at the current rate of exchange, with any charges for interest, etc.

δ. 6. 'Ελληνοταμίαις καὶ προέδροις ἐδανείσα[μεν . . .
.....] Ἀριστοκράτει Εὐωνυμεί καὶ ξυνάρχουσι,
ΠΤΤΤΤ, οὔτοι δ.

7. ἐῖδσαν Ἀθλοθέταις ἐς Παναθήναια, Ἀμέμπτῳ [. . .
..... καὶ] ξυνάρχουσι, ἐπὶ τῆς Ἐρεχθίδος δευτέρας πρυ-
τανεύουσης.

8. 5, εἰκοστή ἡμέρα τῆς πρυτανείας.

For which celebration of the Panathenaea was this payment made? Rangabé, i. p. 226, thinks it is for the Great Panathenaea, which took place in the third year of each Olympiad, and so would fall the next year after our inscription (B. C. 414); and A. Mommsen, *Heortologie*, p. 125, seems to favour this view. Böckh, however, Staatsh., ii. p. 46, thinks that these nine talents are intended to cover the expenses of the lesser Panathenaea, which had lately been celebrated, i. e. at the end

of Hekatombaeon. He points out that the rule in official language was to write Παναθήναια τὰ μεγάλα when the Great Panathenaea were meant (see his arguments, Staatsh., ii. p. 762; and Michaelis, Parthenon, p. 319, foll.) It is noticeable that in the Choiseul Inscription (ib., p. 6; C. I. 147) the payment in the second prytany for the Great Panathenaea is only five talents and a thousand drachmas. This Böckh explains by pointing out that these payments from the sacred treasure did not cover the whole expenditure, but were in supplement of what was wanting from other sources. The Hellenotamiae had to supply, from the moneys in their hands, the sums necessary for the festival; and, if their funds ran short, they borrowed from the sacred treasury so much as was needed. This explains the disproportion between the five talents and one thousand drachmas paid for the Great Panathenaea and the nine talents for the Lesser. The chief expenses at the Panathenaea would be for victims to be sacrificed by the tribes successful in the tribal contests (*νικητήρια*), and prizes of oil to individual competitors (see Sauppe, *Comment. de Inscript. Panathenaea*, Gotting, 1858; Schömann, *Gr. Alt.*, ii. p. 446; Michaelis, Parthenon, p. 322). In line 6 Böckh proposes to fill up the lacuna of fourteen places with $\epsilon\kappa\ \tau\omicron\upsilon\ \text{Ὁμισθεῶμον, or } \epsilon\kappa\ \tau\omicron\upsilon\ \text{Παρθενῶνος}$.

ε. 9. 'Ἐπὶ τῆς Κερκοπίδος τετάρτης πρυτανεύουσης ἡ[κτῇ
ἡμέρᾳ τῇ]ς πρυτανείας, Ἑλληνοταμίαις καὶ παρέδροις Ἀρι-
στοκρ[ά]-

10. ἀτει Εὐωνυμεί καὶ ξυνάρχουσι, στρατιάταις ε.
..... ΔΔ

'Ε[κτῇ], in line 9, seems certain, as just filling the space.

Line 10. The last letter visible on the stone is E. Böckh conjectured $\epsilon\pi\iota\ \mu\iota\sigma\theta\omicron\delta\omicron\iota\alpha\iota\upsilon$: more probably $\epsilon\upsilon\ \dots\dots$, expressing the place where the soldiers were serving, as in line 12. ΔΓ is all that remains of the numerals expressing the sum expended.

δ. 11. 'Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανεύουσης δε-
κάτῃ ἡμέρᾳ τῆς πρυτανείας, Ἑλληνοταμίαις καὶ παρέδροις
Ἀριστοκρ[ά]-

12. τει Εὐωνυμεί καὶ ξυνάρχουσι στρατιάταις ἐμ
Μ.

At the end of line 12 the second M is quite certain. This sets aside the suggestion of Böckh and Rangabé to read ἐμ [Πελοποννήσῳ], or ἐμ [Πύλῳ]. Perhaps we may read ἐμ Μ[εσσηνίᾳ], which would be equivalent to the latter. Pylas was of course at this time occupied by the Athenians.

ε. 13. 'Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανεύουσης τρίτῃ
ἡμέρᾳ τῆς πρυτανείας, Ἑλληνοταμίαις καὶ παρέδροις Ἀρι-
στοκρ[ά]-

14. εἰ Εὐωνυμεί καὶ ξυνάρχουσι, ιηιηιη. οὔτοι δ' ἐδσαν
[τῇ ἐν Σικελίᾳ στρατίᾳ].

In line 13 the stone must certainly have given 'the third day of the prytany,' for the lacuna does not admit of a longer restoration. Yet this would be contrary to the regular order, since the preceding entry belonged to the tenth day of this same prytany. Rangabé attempts, but hardly with success,

ΥΤΑΝΕΥΟΣΕΣ

5 ΤΟΝ ΠΡΟΤΕΡΟΝΤΑΜΙΟΝ
ΜΕΝ ΠΑΡΑ ΤΟΝ ΠΡΟΤΕΡΟΝΤΑΜΙΟΝ]
ΤΟΙΧΣΥΝΕΛΕΧΣΑΜΕΝ
ΧΣΥΝΕΛΕΧΣΑΜΕΝ
10 ΙΚΕΝΟ

ΕΙΑΣ]
ΙΟ
15 ΝΕΝΟΧΑΣΙ]



ΕΚΤΟΝ...

20 ΠΡΥΤΑΝΕΙΑΙ
ΤΟΝ] ΕΚΤΟΝ.....ΗΟΝΠΑ

ΙΑΙΣ]
25 Ν]
ΝΤΕΙΑΥΤΕΙΕΜΠΡΥΤΑΝΕΙΑΙ]
ΕΡΟΝΤΕΙΑΥΤΕΙΕΜΠΡΥΤΑΝΕΙΑΙ]

ΣΥΝΕΛΕΧΣΑΜΕΝ
30 ΝΕΙΑΣ]

ΠΕΤΕΙΟΗΟΑΥΤΟΙΧΣΥΝΕΛΕΧΣΑΜΕΝ

35 Ι]
ΗΕΜΕΔΑΡΟΝ?
Ν]
40

ΕΚΤΟΝ

45 ΤΟΥΤΟΝ]

50 ΜΙΟΝ

ΝΤΑΜΙΟΝ]

55 ΒΟΜΕΝ ΠΑΡΑ ΤΟΝ ΠΡΟΤΕΡΟΝΤΑΜΙΟΝ
ΡΟΝΤΑΜΙΟΝ
ΑΒΟΜΕΝ ΠΑΡΑ ΤΟΝ ΠΡΟΤΕΡΟΝΤΑΜΙΟΝ ΣΤΑΟΜΟΝ ΗΕΛΚΟΝ
ΡΛΥΡΙΟ ΕΚ
60 ΙΟΝ

ΜΕΝ
ΛΥΡΙΟ

[To face p. 51.]

ΤΡΙ
 Ε]ΓΙΤΕΣΕΡΕ[ΧΟΕΙΔΟΣΓΡ
 ΕΚΤΟΕΓ]ΕΤΕΙΟΗΟΑΥΤΟΙ[ΧΣΥΝΕ
 ΕΣΠΕΛΟ]ΠΟΝΝΕΣΟΝΑΡΛΥΡΙΟΙ.
 ΕΚΤΟΝ.....Η]ΟΝΠΑΡΕΛΑΒΟΜΕΝΠΑΡΑ 5
 ΕΚΤΟΝΕΣΤΑΣΤΡ]ΕΡΕΣΗΟΝΠΑΡΕΛΑΒΟ
 ΗΤΟΝΕΠΕΤΕΙΟΝΗΟΝΑΥ
 ΕΚΤ]ΟΝΕΠΕΤΕΙΟΝΑΥΤΟΙΗΟ[Ν
 ΕΣΠΕ]ΛΟΠΟΝΝΕΣΟΝΧΡΥΣΙΟΚ[ΥΗ
 ΕΠΙΤΕΣ]ΟΙΝΕΙΔΟΣΠΡΥΤΑΝΕΙΛ[Σ.
 ΛΟΠΕΚΕΕΙΠΙΚΟΡΟΙ... 10
 ΦΥ]ΛΑΣΙΟΙΗΕΡΜΟΑΠΟΠΡΥ[ΤΑΝ
 ΕΚΤΟΠΑΡΘΕΝΟΝΟΣΑΡ[ΛΥΡ
 ΧΡΥ]ΣΙΟΗΟΗΟΙΧΣΥΜΜΑΧΟΙ[ΕΣΕ
 ΤΧΧΧΧΑΟΕΝΑΙΑΣΝ[ΙΚΕΣ 15
 ΧΣΥΜ]ΠΑΝΚΕΦΑΛΑΙΟΝ
 ΤΡΙ.
 ΚΕ]ΦΙΣ[ΟΔ]ΟΤΟΙ ΕΙΠΟΥ,
ΗΟΝΠΑΡΕΛΑΒΟΜ]ΕΝΠΑΡΑΤΟΝ[ΠΡ]ΟΤΕ[ΡΟ]ΝΤΑΜΙΟΙ
 ΤΗΗΗΗΕΤΕΡΟ[ΝΤ]Ε[Ι]ΔΥΤΕΙΕΙ 20
 ΑΡΕΛΑΒΟΜΕΝΠΑΡΑΤΟΝ[ΠΡ]ΟΤΕΡΟΝΤΑΜΙΟΝΣΤΑΘΜΟΝΤΟ
 ΗΗΗΤΟΥΤΟΕΔΟΟΕΠΕΡΙ.
 ΕΠΙΤΕΣ.....ΙΔΟΣΓ]ΡΥΤΑΝΕΥΟΣΕΣΗΕΛΛΕΝΟΤ[ΑΜ
 ΟΙΑΛΚΥΛΕΕΙΑΡΛΥΡ[ΙΟ
 ΗΗΔΔΔΔΗΗΗΕΤΕΡΟ 25
 ΣΜΑΣΤΑΘΜΟΝΧΗΗΕΤ
 ΣΤΑΘΜΟΝΗΗΗΗΠΗΗ
 ΕΚ]ΤΟΕΠΕΤΕΙΟΗΟΑΥΤΟΙΧ
 ΕΠΙΤΕΣΗ]ΙΠΡΟΟΟΝΤΙΔΟΣΠΡΥΤΑ
 ΙΟΙΑΛΟΠΕΚΕΕΙΠΟΥ 30
 ΑΡΛΥΡΙΟΝΕΠΙΣ]ΕΜΟΝΗΕΜΕΔΑΠΟΝΤΟΕ
 ΕΚΤΟΕΠΕΤΕΙΟΗΟΑΥΤΟΙ]ΧΣΥΝΕΛΕΧΣΑΜΕΝΗΗΔΔ
 ΕΚΤΟΝΕΠΕΤΕΙΟΝΗΟΝ]ΑΥΤΟΙΧΣΥΝΕ
 ΑΟΕΝΑΙ]ΔΣ[Ν]ΙΚΕΣΑΡΛΥΡΙΟΝ
 ΣΚΑΙΠΕΡΙΠΟΛΕΣΙΚΑ 35
 ΣΙΠΑΡΕΔΟΜΕΝΠΕΜΠ...
 ΑΡΛΥΡΙΟΝΕΠΙΣΕΜΟ[Ν
 ΚΑΙΚΑΤ]ΑΛΕΝΚΑΙΚΑΤΑΘΑΙ[ΑΤΤΑ
 ΡΟΙΚΟΠΡΕΙΟΙΑΡ[ΛΥΡΙΟΝ
 ΕΠΕΤΕΙΟΗΟΑΥΤΟΙΧΣΥΝΕΛΕΧΣΑ]ΜΕΝΑΑΑΑΤΤΤΧΧ 40
 ΤΕΙΤ ΕΠΙ
 ΚΟ]ΠΡΕΙΟ[Ι
 ΑΡΛΥ]ΡΙΟ[Ν 45
 ΣΤΑ]ΘΜΟ[Ν
 ΗΗΗ
 ΠΟ
 ΠΑΡΕΛ]ΑΒΟ[Μ]ΕΝΠΑΡΑ[ΤΟΝ]ΠΡΟΤΕ[ΡΟΝΤΑ
 ΠΑΡΕΛΑΒΟΜΕΝΠΑΡΑ]ΤΟΝΠΡΟΤ[ΕΡΟΝΤ]ΑΜΙΟΝ 50
 ΑΡΛ]ΥΡΙΟΝΕΠΙΣΕ[ΜΟΝΗΕΜ]ΕΔΑΠΟ[Ν
 Π]ΑΡΕΛΑΒΟΜΕ[ΝΠΑ]ΡΑΤΟΝΠΡΟ[ΤΕΡΟ
 ΔΕΚΑΣΤΑ[Θ]ΜΟ[ΝΧΡΥ]ΣΙΟΦΟΟ[ΙΔΑΣ
 ΣΤΑΘΜΟΝΤΟ]ΥΤΟΝΤΧΧΧΗΗΗΗ Δ Ο
 ΑΡΛΥΡΙΟΝΑΣ]ΕΜΟΝΚΑΙΕΓ[ΙΣ]ΕΜΟ[Ν]ΗΟΠΑΡΕΛ[Α 55
 Π]ΑΡΕΛΑΒΟΜΕΝΠΑΡΑΤΟΝΠΡΟΤΕ
 Χ]ΡΥΣΙΟΣΤΑΤΕΡΑΣΗΟΣΠΑΡΕΛ
 ΤΑΣ...ΕΚΤΟΕΠΕΤΕΙΟΗ]ΟΑΥΤΟΙΧΣΥΝΕΛΕΧΣΑΜΕΝΑ
 ΤΟΕΠΕΤΕΙΟΗΟΑΥΤΟΙΧΣΥ]ΝΕΛΕΧΣΑΜΕΝΗΗΔΔΑΡΛΥΡ
 ΣΤΑΤΕΡΑΣΑΙΛΙΝΑ]ΙΟΣΣΤΑΘΜΟΝΗΕΛΚΟΝΤΑΣ 60
 ΕΚΤΟΕΠΕΤΕ]ΙΟΗΟΑΥΤΟΙΧΣΥΝΕΛΕΧΣΑ
 ΚΑΤΑΛΕΝΚΑΙΚΑΤΑ]Θ[ΑΙ]ΑΤΤΑΝΧΡΥΣΙΟΚΑΙΑΡ

to find a reason for this inversion of the order. I think possibly it may be a simple blunder of the framer of the document or of the lapidary (cp. note above, on line 4). Böckh thinks that the lapidary has accidentally omitted *καὶ δεκάτῃ* after *τρίτῃ*.

Line 14. The first leg of the *N* in *ἔδωσαν* is alone visible on the stone. The ciphers *HHHH* are quite legible. There can be no question as to the destination of this fragment. The verbal restoration is of course uncertain. Rangabé would read *ἔδωσαν* [*τὰ χρήματα τῇ στρατῷ*]. I have, however, given Böckh's restoration, as exactly filling the lacuna. He says:— 'The payment is made on the thirteenth (? third) day of the eighth prytany, that is, somewhere about the twenty-third (? thirteenth) of Elaphebolion, the ninth month. Now in the winter of this year, Olymp. 91. 2 (B.C. 415-414), Nikias dispatched a trireme to Athens to ask for money and cavalry (Thuk. vi. 74. 93). In the spring, possibly in the tenth month, Munychion, the cavalry arrived in Sicily, two hundred and fifty strong, fully equipped, but without horses, together with thirty mounted archers and three hundred talents of silver (Thuk. vi. 94; Diod. xiii. 7). Here we may at once recognise the three hundred talents which our inscription records as paid about the twenty-third (? thirteenth) of Elaphebolion. Nikias had asked for the money as *τροφὴν τῇ στρατῷ*, as Thukydides says (vi. 93). It would almost seem as if the expression of our inscription, *οὗτοι δ' ἔδωσαν τῇ ἐν Συκελῇ στρατῷ*, was borrowed from the wording of the decree of the people, and that the formula quoted from it by Thukydides incorporated to some degree the demand of Nikias.'

f. 15. 'Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανεύουσης, ἐκοσ[τῇ] ἡμέρᾳ τῆς πρ[ο]ταγνείας, Ἑλληνοταμίαι καὶ παρ[ε]δροῖς Ἀριστοκρ[ε]ῖ.'

16. *τῇ Εὐωνυμεί καὶ ξυνάρχουσι, ἐς τὰς] ναὺς τὰς ἐς Σ[κελῶν] παρέδομεν] τὰ χρήματα, ΤΤΤΤΧΧ.*

In line 16 I have adopted the certain restoration of Rangabé and Böckh. It will be noticed in the uncial copy that the lapidary has omitted a *Σ* by mistake.

g. 17. 'Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανεύουσης, δευ[τῆ]ρα ἡμέρᾳ τῆς πρ[ο]ταγνείας, Ἑλληνοταμίαι καὶ παρ[ε]δροῖς Φιλομήλῳ Μ[...]

18. *αραθωνίῳ, καὶ στρατηγῷ ἐν τῷ Θερμαίῳ κόλπῳ....*

h. [Τῇ] αὐτῇ ἡμέρᾳ Ἑλληνοταμίαι κ[αὶ] παρ[ε]δ[...]

19. *δρῳ Φιλομήλῳ Μαραθωνίῳ καὶ στρατηγῷ ἐν Ε....*

20. *Κεφάλαιον ἀναλώματος τ[ῶ]ν ἐπὶ τῆς]*

21. *ἀρχῆς HHHH ΤΤΤ...*

In line 17 Böckh has been led, by similar reasons to those mentioned above (line 14), to question the correctness of the date: he would read *δευτῆρα καὶ ἐκοστῇ*, or [*καὶ τριακοστῇ*]. Not that the lacuna admits of so long an expression; but he supposes the lapidary to have dropped out the words. As before, I can see no need to distrust the reading of the stone (see note on line 14). Line 18. The 'General in the Thermaic Gulf' is probably, as Rangabé conjectures, Euetion, who, at the beginning of Olymp. 91. 3 (B.C. 414), at the end of the summer, made a fruitless attempt to recover Amphipolis (Thuk. vii. 9). In line 19 the concluding *E* is quite certain: perhaps we may restore *ἐν Ἡϊώνι*, for this would accord with the account given by Thukydides (l. c.) of Euetion's design.

Line 21. We see here that the grant of three hundred talents to Nikias in Sicily was by far the heaviest payment during the year. The third *T* is quite certain, although only partially visible on the stone.

XXIV.

A slab of white marble: height, 3 ft. 5½ in.; breadth, 1 ft.; thickness, 4 in. From the Elgin Collection. Inscribed on the front (A) and on the right side (B). Published by Osann, *Sylloge*, p. 38, foll.; Rose, *Inscr. Graec.*, p. 258, tab. xxxvi; Böckh, *Staatsh.*, 1st ed., ii. p. 210, foll.; C. I. 145 (side A), cp. *Addenda* to vol. i. p. 903; C. I. 146 (side B); *Staatsh.*, and ed., ii. p. 67, foll.; Kirchhoff, *Corpus*, p. 82, Nos. 184, 185.

Although Böckh has re-edited this document in the second edition of the *Staatshaushaltung*, it is without a fresh examination of the marble; and his notes there are scarcely more than an epitome of his commentary in C. I., ad loc. Defaced as the marble is, yet, on account of the rarity of documents of this class, it is very precious. I have accordingly re-examined the stone with great care, and with important results: in particular, I have determined the exact relation which side A bears to B. The recovery of the first letters of B proves that this side (which Böckh conjectured either to be a continuation of A, or to contain the accounts of the following year) contains a summary analysis of the items of expenditure detailed more at large in side A. The

only doubts that now remain are concerning A. It resembles other documents of the same kind in giving a detailed account of payments made by the treasurers of *τὰ ἱερὰ χρήματα* for various state purposes, especially to the Hellenotamiae, and for war expenses. The sums paid are taken partly from the Parthenon proper (A, line 13; B, line 28), but mainly, no doubt, from the Opisthodomos, which seems to be mentioned in B, line 9 (and perhaps line 28), for here the various funds (*τὰ ἐς τὰς τρεῖς*, A, line 6, and so on; cp. line 14) would of course be kept. Some of the payments, however, probably came from the treasury of Athena Nike on the Akropolis (A, line 15; B, line 23). In most cases also, it is stated whether the sum expended came

XXIV, B.

Κ]ΕΦΑΛΑΙ[ΟΝΗΟΝΤΟΙΣΗΕΛΛ
 Ε]ΝΟΤΑΜΙ[ΔΙΣΠΑΡΕΔΟΜΕΝΑΡ
 Λ]ΥΡΙΟΝΕ[ΚΤΟΝΗΙΕΡΟΝΧΡΕΜΑ
 Τ]ΟΝΗΟΥΠ[ΑΡΕΛΑΒΟΜΕΝΠΑΡΑ
 5 Τ]ΟΝΠΡΟΤ[ΕΡΟΝΤΑΜΙΟΝ...
 ...ΤΟΗΕΡ...
 ...[ΕΚΤΟΟΠΙΣΟ
 ΟΔ]ΟΜΟΣΤ[ΑΤΕΡΕΣΕΚΤΟΝΠΑ
 10 Ρ]ΑΤΟΝΠΡΟ[ΤΕΡΟΝΤΑΜΙΟΝ.
 ΗΗΗΗΠΔΛ... [ΧΣΕΝΙΚΟΝ
 ΛΡΑΥΡΙΟΝ[ΧΣΥΜΜΙΚΤΟΝΑΣΕ
 ΙΟΝΚΑΙΕΓ[ΙΣΕΜΟΝΗΟΠΑΡΕ
 Λ]ΑΒΟΜΕΝ[ΠΑΡΑΤΟΝΠΡΟΤΕΡ
 15 Ο]ΝΤΑΜΙΟΝ[ΣΤΑΘΜΟΝΤΟΥΤΟ
 ...ΤΡΠΗΗ...
 ΑΡΑΥΡΙΟΝ[ΕΠΙΣΕΜΟΝΗΕΜΕ
 Δ]ΑΠΟΝΗΟΓ[ΑΡΕΛΑΒΟΜΕΝΠΑ
 Ρ]ΑΤΟΝΠΡΟ[ΤΕΡΟΝΤΑΜΙΟΝ.
 20 ...ΤΡΠΠΗΗ...[ΕΚΤΟΕΠΕΤΕΙΟ
 ΙΟΥΤΟΙΧ[ΣΥΝΕΛΕΧΣΑΜΕΝ
 ΑΡΑΥΡΙΟΝ...
 ΙΙΙ ΑΘΕΝΑ[ΙΑΣΝΙΚΕΣΤΟΕΠΕ
 ΤΕΙΟΗΟΥ[ΤΟΙΧΣΥΝΕΛΕΧΣΑ
 25 ΛΕΝΑΡΑΥΡΙΟ...
 ...ΣΥΜ[ΠΑΝΤΟΚΕΦΑΛΑΙΟΝ
 ...ΟΑΡΑΥ[ΡΙΟΕΚΤΟΠΑΡΘΕΝΟΝ
 Ο]ΣΚΑΙΤ[ΟΟΠΙΣΘΟΔΟΜΟ...
 ...ΗΠΔ...
 30 ...ΑΦΣ...
 ...ΙΗΠΣ>...
 Α]ΡΑΥΡΙ[ΟΝ...
 ...ΧΧΧΠ...
 Σ]ΤΑΤΕΡ[ΕΣ...
 35 ...ΙΟΝΤΟ...
 ...ΤΤΤΧΧ...
 ...ΙΣΤΑΤ[ΕΡΕΣ...
 ...ΤΑΙΤΕ...[ΣΤΑΘΜΟΝ
 Τ]ΟΥΤΟΝΛ...
 40 ...ΔΗΙΦ[ΟΟΙΔΕΣΧΡΥΣΙΟΣΚ
 Α]ΠΤΕΣΥΛ[ΙΚΟ...ΣΤΑΘΜΟΝΗ
 Ε]ΛΚΟΝΤΕ[Σ...ΑΡ
 Λ]ΥΡΙΟΝΤΟ...
 ...ΤΧΧΠΗΗ...
 45 Δ]ΕΚΑΣΤΑ[ΘΜΟΝ...ΧΡΥ
 Σ]ΙΟΦΘΟΙ[ΔΕΣ...ΚΕ
 Ρ]ΑΤΕΔΥΟ[ΑΡΑΥΡΟΣΤΑΘΜΟΝ.
 ...ΧΧΠΗΗΗ...
 ...ΝΛΙΑΝ...
 50 ...ΡΑΘΕ/...
 ...ΤΑΣΙΟ...[ΤΟΝΕΠΕΤΕ
 ΙΟΝΗΟΝ[ΑΥΤΟΙΧΣΥΝΕΛΕΧΣΑ
 ΛΕΝΦΘΟΙ[ΔΕΣΧΡΥΣΙΟΣΚΑΠΤ
 ΕΣΥΛΙΚΟ[ΣΤΑΘΜΟΝΗΕΛΚΟΝΤ
 55 ΕΣΗΗΗΑΡ/ΥΡΙΟΝ...
 ...ΝΕΤΑΙΧ...
 Δ]ΕΚΑΣΤΑ[ΘΜΟΝΗΕΛΚΟΝΤΕΣ.
 Σ]ΤΑΤΕΡΕΣ...[ΣΤΑΘΜΟΝ
 Τ]ΟΥΤΟΝΛ...
 60 ...ΤΟ...
 ...ΙΠ/...

SUMMARY OF PAYMENTS.

(i) From the treasure of Athena.

(ii) In Staters.

(iii) In various foreign silver, coined and bullion.

(iv) In Athenian money.

(v) From the year's receipts.

(vi) From Athena Nike.

Grand total.

Inventory of balance in hand(?).

from the balance handed over by the previous treasurers (ἐξ ὧν παρελάβομεν παρὰ τῶν προτέρων ταμίων) or from the moneys raised by the present board (ἐκ τῶν ἐπετείων ὧν αὐτοὶ ξυνελέξαμεν, or ἐκ τοῦ ἐπετείου οὗ αὐτοὶ ξυνελέξαμεν, the singular and plural forms being used in this document indifferently).

But what is the date of A? and also did it, when entire, comprise the accounts of a whole πεντητηρίς (like No. xxiii, as completed in Kirchhoff, Corpus, Nos. 180-3; Böckh, Staatsh., ii. p. 31, foll.; see also Rangabé, Nos. 116, 117) or only those of a single year (like C. I. 147)?

And firstly, of the date. The magnitude of the payments, and their warlike object (as appears, for instance, from the phrase κατὰ γῆν καὶ κατὰ θάλατταν, A, 38, 62) would stamp this document as of the date of the Peloponnesian War. And Böckh's restoration in line 6, ἐκ τῶν ἐς τὰς τριῆρεις, a conjecture which has extreme probability, would further fix the date as not earlier than B. C. 412. In that year the Athenians, in their agony of alarm at the revolt of Chios, removed the penalties which hitherto threatened such a proposal, and so made it legal to draw upon the one thousand talents deposited early in the war (Thuk. ii. 24; viii. 15; cp. Böckh, Staatsh., ii. 41, 64). Again, the constant use of ΧΣΥΝ for ΣΥΝ in our inscription marks it as older than C. I. 147, which contains the accounts of B. C. 410, in the archonship of Glaukippos. Still more does it contrast in orthography with the yet later inscriptions C. I. 148, 149, which Böckh assigns, with probability, to B. C. 409-407, and Kirchhoff, p. 88, to B. C. 407. It follows, then, that our inscription relates to one or both of the years B. C. 412, 411. And this brings us to the second question.

How many years' accounts were included in the document when originally entire? At the first glance the expression [ξύμ]παν κεφάλαιον in A, line 16, seems to indicate that at this point one year's accounts ended, and those of the following year began: so Kirchhoff, p. 84. Böckh (Staatsh., vol. ii. p. 72, fol.) decided, for various reasons, against this view, and would regard A as pertaining to one year only. The truth is, that, in the mutilated state of the stone, we have no data to determine the question. One or two points are noteworthy. The formulas in this document are comparatively simple and brief, and also not rigidly constant. Thus neither the number nor the day of each prytany is mentioned, and ἐπὶ τῆς — ἰδὸς πρυτανείας and πρυτανεύουσας are employed indiscriminately. We now come to the details of side A.

Side A. Line 2. [Ἐπὶ τῆς Ἐρεχθίδος πρυτανεύουσας, or πρυτανείας], for both forms occur in this document. Line 3. [ἐκ τοῦ ἐπ' αὐτοῦ αὐτοὶ ξυνελέξαμεν. . . .]. Line 4. [ἐς Πελοπόννησον ἀργύριον. . . .], doubtless of some payment to the στρατηγοὶ for warlike operations in Peloponnesia; cp. line 9. Böckh thinks the reference is to Pylos, which the Athenians still held until B. C. 409. Line 5. [Ἐκ τῶν. . . .] ὧν παρελάβομεν παρὰ τῶν προτέρων ταμίων]. Line 6. [Ἐκ τῶν ἐς τὰς τριῆρεις, ὧν παρελάβομεν παρὰ τῶν προτέρων ταμίων]. On this conjecture of Böckh enough has

been said above, in discussing the date of our inscription. The two last places in line 6 are left vacant on the stone. Line 7. . . . ἡ. These numerals are quite certain. Τῶν ἐπετείων ὧν αὐτοὶ ξυνελέξαμεν. Line 8. Ἐκ τῶν ἐπετείων αὐτοὶ ὧν ξυνελέξαμεν]. The lapidary, forgetting ὧν before αὐτοί, has placed it after. Line 9. [Ἐς Πελοπόννησον χρυσίου Κ[υζικηνῶν]: see on line 4. For the mention of Kyzikene staters cp. No. xxiii. In line 10 occurs the name of a new prytany. [Ἐπὶ τῆς Οὐνηίδος πρυτανείας. . . .]. Line 11. [. . . . ἠ (?)] Ἀλοπεκεῖ, Ἐπικούρῳ. . . . Possibly this native of the deme Alopeke was the same as the one mentioned in line 30. Meier's restoration ΕΠΙΚΟΡΟ[Σ] (ἐπικούροις), i. e. 'for mercenary troops,' is at least ingenious. Line 12. [Φυλάσῳ Ἐρμού, ἀπὸ πρυτανείας. . . .]. The letters ΗΕΡΜΟ are perfectly plain; it is the name of the father of the person immediately preceding, who belonged to the deme Φυλῆ. Ἐρμῆς was no uncommon name; see Pape, s. v., and Keil, Spec. Onomat. Graec., p. 25. Böckh's ingenious conjecture ΗΗΗC is inadmissible. The letters ΑΠΟΠΡΥ. . . probably point to a sum total of various payments from such and such a prytany (e. g. ἀπὸ πρυτανείας τῆς πρώτης μέχρι τῆς πέμπτης, Böckh, Staatsh., ii. 72). This total was given in line 13; of which only ἡ, i. e. one drachma, remains. Line 13. Ἐκ τοῦ Παρθενῶνος ἀργυρίου. . . .]. By the Parthenon is here meant the Parthenon proper, or adytum of the goddess, as distinguished from the Hekatompedos, Proneion, and Opisthodomos: see the Introduction to this Chapter. Line 14. [χρυσίου οὗ οἱ ξύμμαχοι ἐσυνήγασι. . . .]. This restoration is due to Osann. Line 15. . . . ΤΤΧΧΧ. Ἀθηνάας Ν[ικης. . . .]. This treasury is often mentioned: comp. C. I. 147, pryt. 1; Böckh, Staatsh., ii. 5, and C. I., i. p. 178. Line 16. [ξύμ]παν κεφάλαιον. . . . This seems to be the sum total for the period specified in line 12, ἀπὸ πρυτανείας, κ. τ. λ.]. Line 18. [Κη]φισοδότην. . . . ἢ (possibly Πειραιεῖ, or the like) Πολυ. . . .]. Line 19. [Ἐκ τῶν. . . .] ὧν παρελάβομεν παρὰ τῶν [πρ]οτέρων ταμίων. . . .]. Line 20. ΓΗΗΗ. Ἐτερον τῇ αὐτῇ [ἢ πρυτανείας]. Previous editors failed to read this line; but the letters are quite certain. The same formula seems to recur below, lines 25, 26. Ἐτερον signifies 'a further payment'; cp. C. I. 147, 3rd and 4th prytanies. So ἑτέρα δόσις, in Rangabé, Ant. Hell., No. 117, line 20. Line 21. [Ἐκ τῶν. . . .] ὧν παρελάβομεν παρὰ τῶν προτέρων ταμίων, σταθμὸν τοῦτων. . . .]. Line 22. . . . ἡ. ἡ. τοῦτο ἰδὸς Περι. . . .]. The last word was some proper name in the dative case. Line 23. [Ἐπὶ τῆς. . . .] ἰδὸς πρυτανεύουσας Ἑλληνοφαιίας. . . .]. Line 24. . . . φ' Ἀγκυλιεῖ ἀργύριον. . . .]. Line 25. . . . ΗΗΗΔΔΔΔΗΗΗ. Ἐτερον τῇ αὐτῇ ἐν πρυτανείας]. I have followed the formula found above in line 20; cp. line 26. Böckh compares C. I. 147, 3rd prytany, and reads ἔτερον ταῖς αὐτοῖς Ἑλληνοφαιίας.]. Line 26. [. . . νόμι (?)] σμα, σταθμὸν ΧΠ. [Ἐτερον τῇ αὐτῇ ἐν πρυτανείας. . . .]. See note on preceding line. The ends of lines 25-35 are quite uninjured upon the stone; cp. line 6. Line 27. . . . σταθμὸν ΠΗΗΗΓΗΗΗ. Line 28. . . . [Ἐκ] τοῦ ἐπετείου οὗ αὐτοὶ ξυνελέξαμεν]. Line 29. [Ἐπὶ τῆς Ἱπποθωντίδος πρυτανείας. . . .]. The

.. δεκα, σταθμῶν . . . Χρυσίου φθό[δας] After
 σταθμῶν the lapidary seems to have left no room for
 a cypher. Line 54. [. . . σταθμῶν τοῖσιν ΤΧΧΧΗΗΗΗ . . .
 These numerals are most defaced. Line 55. [ἀντρίων
 ἀσκήμων καὶ ἐπι[σχημῶν] δὲ παρελ[άβονεν παρὰ τῶν
 προτέρων ταμίων]. Line 56. [. . . παρελ[άβονεν παρὰ τῶν
 προτέρων ταμίων] . . . Line 57. χρυσίου σταθμῶν οὐδὲ
 παρελ[άβονεν παρὰ τῶν προτέρων [ταμίων σταθμῶν ἐλκον-
 τας] This almost certain restoration of lines
 57, 58, as given by Böckh, determines, within a few
 letters, the original width of our inscription. Line
 58. [ἐκ τοῦ ἐπετέλειον οὐ αὐτοὶ ἐνυπέλαβον ἀργυρίου] . . .
 Line 59. [ἐκ τοῦ ἐπετέλειον οὐ αὐτοὶ ἐνυπέλαβον ΗΗΔΔΔ.
 ἀργυρίου . . .] Line 60. . . . [σταθμῶν Αἰγυπτῶν σταθ-
 μῶν ἐλκοντας] Line 61. [ἐκ τοῦ ἐπετέλειον οὐ αὐτοὶ
 ἐνυπέλαβον] . . . Line 62. [κατὰ γῆν καὶ κατὰ θ[ε]ά[τα]
 ταντα, χρυσίου καὶ ἀργυρίου . . .] After this line the
 stone has never been inscribed. Here, then, the in-
 scription on this side ended.

Side B presents an abstract of the expenditure which was detailed in order of time in **A**. Here the payments are classified according to the source from which they were taken, and the total given in each case. Such at least is the character of lines 1-26. Then, in lines 26-29, comes the grand total of all these previous sums. After this point the nature of the document seems changed, and we probably have an inventory of the moneys remaining, after deducting the foregoing payments. The first line of **B** is on a level with line 10 of **A**, yet no writing can be traced above it: the beginning of **B** is therefore entire.

This seems to be the general heading.

Line 2, foll. [ʼΑρ- (i) From the trea-
 γ]όριον ἐ]κ τῶν ἱερῶν χρημά- sure of Athena.
 τ]ων οὗ π[αρελάβομεν παρὰ
 τῶ]ν προτ[έρων ταμιῶν . . .
 . . του Ἐρ . . .

Lines 7 and 8 are wholly defaced. My restoration of lines 2-5 is somewhat uncertain: this first total I take to be that of the payments made from the sacred treasure of Athena (e.g. from the Parthenon proper, A, line 13), as distinguished from payments out of the national exchequer, lines 9-22. With the exception of T, which is doubtful, the other letters in line 6 are certain: they seem to be the remnant of proper names, probably the names of previous treasurers. *HEP* may have been *Ἐρ- [μείου]*, of the deme *Ἐρμῖος*. The list of treasurers given on p. 48 does not help us, whether our present document belong to B. C. 412 or 411.

Line 8. [Ἐκ τοῦ Ὀπισθ- (ii) Staters.
οῦ] ὁμον στ[ατήρες ἐκ τῶν πα-
ρ]ὰ τῶν προ[τέρων ταμιῶν .
· ΗΗΗΗΠΔΔ . . .

We have here the total number of staters paid from the national treasury in the Opisthodomos. Two cyphers are lost from the beginning, such as XX or X^m, and at least three at the end.

- Line 11. [Ξενικόν (iii) Various foreign
ἀργύριον [ξύμικτον ἀση- silver, coined and
μίον καὶ ἐπίσημον ὁ παρε- uncoined.
λ]άβομεν [παρὰ τῶν προτέρ-
ων ταμίων, [σταθμὸν τοῦτου
· ΤΤΡΠΗΗ....

I have restored ξενικόν from Rangabé, *Ant. Hell.*, No. 124, line 7, foll., a fragment evidently closely similar in character to the present document. The cyphers are incomplete at beginning and end.

- Line 17. Ἀργύριον [ἐπίσημον ἡμε- (iv) From Athe-
δισπὸν ὁ πᾶρελάβομεν πα- nian coinage.
ρ]ὰ τῶν προτέρων ταμίων.
· ΤΡΠΡΠΗΗ....

The cyphers are here also deficient.

- Line 20. [Ἐκ τοῦ ἐπερείου (v) From money col-
ὁ αὐτοὶ ξυνέλεξαμεν lected by the pre-
ἀργύριον Π..... sent board.
IIII

Some twelve cyphers are lost from line 22. Only the beginning and end remain, viz. fifty talents and five obols.

- Line 23. Ἀθηναίας Νίκης, τοῦ ἐπε- (vi) From the trea-
τείου ὁ αὐτοὶ ξυνέλεξα- sary of Athena
μεν ἀργύριον..... Nike.
· II

For the omission of *ἐκ* before τοῦ ἐπερείου see note on A, line 31. Some eleven cyphers are lost in lines 25, 26. Only two concluding obols remain.

- Line 26. Σύμπαν τὸ κεφάλαιον Grand total.
τοῦ ἀργυρίου ἐκ τοῦ Παρθενῶν.
ο]ς καὶ ἡοῦ Ὀπισθοδόμου....
· IIΠΔ....

There is no trace of X before Σ in line 26, the space being left blank, as in lines 23 and 40. The older form ΧΣΥΜ- occurs everywhere else in this inscription (see note on A respecting the date of the document). Six cyphers are lost at the beginning; and since Η cannot be repeated more than four times, being then replaced by Π, it follows that at least two or three of the numerals must have indicated large sums, such as Χ or the like.

Line 30. The letters ΑΦΣ (...αψ...) are quite certain: they probably represent some part of the verb γράφω. And this would quite accord with the probable import of lines 30, foll., for Böckh seems right in thinking that at this point begins the list of moneys handed over by the present board to their successors.

Line 31. [Η]ΠΡΣΣ... The form of these cyphers is quite distinct, the inserted Σ being unmistakable: I have never elsewhere found staters thus expressed, except in one inscription, *Ἐφ. Ἀρχ.* 3368. The first Η and second Σ are almost effaced.

Line 35. The first letter here is probably Ι; certainly not Μ, as if [σταθμὸν].

Line 36. [Δ]ΤΤΤΧ..., thirteen talents, two thousand drachmas.

Line 37. [Κυζικην]οὶ στατ[ήρες], or the like.

Line 39. [σταθμὸν τ]ρότων Α... This last letter is

unquestionably gamma, as also in line 59, below: we are reminded of ΑΙΑΝ in line 49.

Line 40. Φ[θοῖδες χρυσίου Σκ.

α]πτησυλ[ικου... σταθμὸν
ἐ]λκοντες.....

The use of the word *φθοῖδες* in connection with metallurgy, says Böckh, is mentioned by Hesychios alone, in the following gloss: *Φθοῖς, πλακοῦς, καὶ τὰ πρὸς λεπτὸν ἀλησεμένα, καὶ τὸ ἀπὸ ῥέμεν ψήγμα τοῦ χρυσοῦ.* By the Greek medical writers it was used for a pill or bolus, and it here means round lumps or bars of gold. The mines of Skaptesyra seem not to have been in the possession of Athens at this time, from the fact of Thukydides' banishment to that place; but these bars may have been brought to Athens at an earlier date, or even acquired in the way of ordinary commerce. I have restored the adjectival form in accordance with line 54.

Line 42. ...[Ἀρ-

γ]ύριον το.....
· ΤΧΧΧΠΗ-

The last cypher was probably Η.

- Line 45. δ]έκα, σταθμὸν.... Χρυ-
σίου φθοῖ[δες σταθμὸν. Κέ-
ρ]ατε δύο [ἀργυρῶ, σταθμὸν.
· ΧΧΠΗΗΗ

By *κίρατε*, here we are probably to understand horn-shaped bars of bullion: unless silver drinking-horns are meant, as in the lists of the Pronoion, Nos. xxv, xxvi.

Lines 49–51. ΑΙΑΝ... seems to point to some part of the verb γίγνομαι (cp. lines 39 and 59). ΡΑΘΕ, in line 50, may possibly represent [π]ραθῆν-των]: for it is well known that the sacred treasure of Athena was enriched by a tithe of confiscated goods *δημιόπρατα*, (see Böckh, *Staatsh.*, i. p. 217), and τὸ γιγνόμενον would be the proper phrase to express a share of something claimed by another (see the commentators on Demosthenes, *De Cor.*, p. 261, Reiske; *Lukian. Somnium*, ch. 1, *Timon*, ch. 49). The first Ν in line 49 is dubious; so we might possibly read [ΤΟ]ΑΙΑΝ[ΟΜΕΝΟΝ].

- Line 51. [Τῶν ἐπετε-
ίων αὐτῶν ξυνελέξα-
μεν, φθοῖ[δες χρυσίου Σκαπ-
τησυλικού [σταθμὸν ἐλκον-
τες ΗΗΗ. Ἀργύριον.....

The adjectival form Σκαπτησυλικῆς is clearly to be read here, and I have restored it above, line 41.

Line 57. ...[δ]έκα, σταθμὸν ἑλκοντες].... Ten valuables, we know not what.

Line 58. [Σ]τατῆρες..... [σταθμὸν τ]ρότων Α...., see line 49.

Line 60. The earlier portion of this line is left blank. The bottom of the inscription on this side is broken, so that it is uncertain how much further side Β extended. This side is beautifully inscribed. As in Α the letters are carefully arranged στοιχηδόν, but are slightly smaller than those on the other side. Line 59 of Β is exactly upon a level with the last line of Α.

XXV.

A block of white marble, on the other side of which is inscribed No. xxvi: height, 2 ft. 10½ in.; breadth, 1 ft. 8½ in.; thickness, 5½ in. From the Elgin Collection. Osann, Sylloge, p. 51; Rose, Inscr., p. 226. tab. xxvi; C. I. 138, cp. Addenda, vol. i. p. 902; Böckh, Staatsalt., ii. p. 204, foll.; Kirchhoff, Corpus, Nos. 129-32; cp. Michaelis, Parthenon, p. 295.

Θεῶν [π]α[σι].

I. Ol. 88. 3, B. C. 426 (lines 2-12). [Τάδε παρέδοσαν αἱ τέτταρες ἀρχαί, αἱ ἐβίδωσαν τὸν λόγον] ἐκ Παναθηναίων ἐς Παναθηναίαν: [οἱ ταμίαι . . . μαντ . . . καὶ ξυνάρχον- τέ]ς, οἱς Εὐβούλος [Φι]λόχοιτος Ἀχαρνέως ἐγραμμάτευε τοὺς ταμίαις Ἀνδροκλείῳ Φλυεὶ καὶ ξυνάρχουσιν οἱς Κηφισοφῶν Κηφισοδόρῳ Ἑρμείῳς ἐγραμμάτευε, παρέδοσαν τοὺς ταμίαις Φωκιάδῃ . . . ἐξ Οἴου καὶ ξυνάρχουσιν,] οἱς Λυσίστρατος Μορηνίδου Παλληνέως ἐγραμμάτευεν, ἐν τῷ προνήφῳ.

(α) Φιάλη χρυσή ἐξ ἧς ἀποβρίθονται, ἀσταθμοί.
(β) Φιάλαι ἀργυραὶ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.

(γ) Κέρατα ἀργυρὰ ΙΙΙ σταθμὸν τούτων ΠΔΔΠΤΤΤ.
(δ) Ποτήρια ἀργυρὰ Γ σταθμὸν τούτων ΗΠΔΠΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτων ΔΔΔΠΤΤΤ.
(ς) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗ.
(ε) Στέφανος χρυσοῦς, σταθμὸν τούτων ΔΔΔΤΤΤΗΗ.
(κ) Φιάλα ἀργυρὰ ΙΙ σταθμὸν τούτων ΠΗΗ.
(ι) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΠΤΤΤ.
(κ) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτων ΔΔΔΔ.

(λ) Ἐπέτεια ἐπεγένετο φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.

II. Ol. 88. 4, B. C. 425 (lines 13-23). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας, Φωκιάδῃς] ἐξ Οἴου καὶ ξυνάρχοντες, οἱς Λυσίστρατος Μορηνίδου Παλληνέως ἐγραμμάτευε, παρέδοσαν [τοῖς ταμίαις οἱς Σμίκυθος . . . ἐγραμμάτευε, παραδέξασθαι] παρὰ τῶν προ- [τέρων ταμίῶν, οἱς Κηφισοφῶν Κηφισοδόρῳ Ἑρμείῳς ἐγραμμάτευε, ἐν τῷ προνήφῳ.

(α) Φιάλη χρυσή ἐξ ἧς ἀποβρίθονται, ἀσταθμοί.
(β) Φιάλαι ἀργυραὶ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.

(γ) Κέρατα ἀργυρὰ ΙΙΙ σταθμὸν τούτων ΠΔΔΠΤΤΤ.
(δ) Ποτήρια ἀργυρὰ Γ σταθμὸν τούτων ΗΠΔΠΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτων ΔΔΔΠΤΤΤ.
(ς) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗ.
(ε) Στέφανος χρυσοῦς, σταθμὸν τούτων ΔΔΔΤΤΤΗΗ.
(κ) Φιάλα ἀργυρὰ, σταθμὸν τούτων ΠΗΗ.
(ι) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΠΤΤΤ.
(κ) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτων ΔΔΔΔ.

(λ) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.
(λ) Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμίῶν, οἱς Λυσίστρατος Μορηνίδου Παλληνέως ἐγραμμάτευε
(μ) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΗΗΔΔ.
(μ) Ποτήριον ἀργυροῦν, σταθμὸν τούτων ΔΔΔΔ.

III. Ol. 89. 1, B. C. 424 (lines 24-33). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Θουκυδίδῃς Ἀχέρ- δῶσιτος καὶ ξυνάρχοντες,] οἱς Σμίκυθος . . . ἐγραμμάτευε, παρέδοσαν τοὺς ταμίαις, αἱ τῆς Τελέτης Θεο- γνίδος Ἀγχιούσιος ἐγραμμάτευε, Τιμοκλείῳ Εἰσέτῳ καὶ

ξυνάρχουσιν, παραδέξασθαι παρὰ [τέρων] προτέρων ταμίῶν, οἱς Λυσίστρατος Μορηνίδου Παλληνέως ἐγραμμάτευε, ἐν τῷ προνήφῳ.

(α) Φιάλη χρυσή ἐξ ἧς ἀποβρίθονται, ἀσταθμοί.
(β) Φιάλαι ἀργυραὶ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.

(γ) Κέρατα ἀργυρὰ ΙΙΙ σταθμὸν τούτων ΠΔΔΠΤΤΤ.
(δ) Ποτήρια ἀργυρὰ Γ σταθμὸν τούτων ΗΠΔΠΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτων ΔΔΔΠΤΤΤ.
(ς) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗ.
(ε) Στέφανος χρυσοῦς, σταθμὸν τούτων ΔΔΔΤΤΤΗΗ.
(κ) Φιάλα ἀργυρὰ, σταθμὸν τούτων ΠΗΗ.
(ι) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΠΗΗΗΔΔΠ ΤΤΤΤ.

(κ) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτων ΔΔΔΔ.

(λ) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.
(μ) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΗΗΔΔ.
(μ) Ποτήριον ἀργυροῦν, σταθμὸν τούτων ΔΔΔΔ.
'Επέτεια ἐπεγένετο ἐπὶ τῶν ταμίῶν οἱς Σμίκυθος . . . ἐγραμμάτευε
(ρ) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΔΔΠ ΤΤΤΤ.

IV. Ol. 89. 2, B. C. 423 (lines 34-44). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Τιμοκλείῳ Εἰσέτῳ καὶ ξυνάρχοντες, οἱς Τελέτης Θεογνίδος Ἀγχιούσιος ἐγραμμάτευε, παρέδοσαν τοὺς ταμίαις, οἱς Πρεσβίας Σημίῳ Φηγαίῳς ἐγραμμάτευε, . . . καὶ ξυνάρχουσιν,] παραδέξασθαι παρὰ [τέρων] προτέρων ταμίῶν, οἱς Σμίκυθος . . . ἐγραμμάτευε, ἐν τῷ προνήφῳ.

(α) Φιάλη χρυσή ἐξ ἧς ἀποβρίθονται, ἀσταθμοί.
(β) Φιάλαι ἀργυραὶ ΗΔΔΙ σταθμὸν τούτων ΤΤΗΗΗΗΔ ΔΔΤΤ.

(γ) Κέρατα ἀργυρὰ ΙΙΙ σταθμὸν τούτων ΠΔΔΠΤΤΤ.
(δ) Ποτήρια ἀργυρὰ Γ σταθμὸν τούτων ΗΠΔΠΤΤ.
(ε) Λύχνος ἀργυροῦς, σταθμὸν τούτων ΔΔΔΠΤΤΤ.
(ς) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗ.
(ε) Στέφανος χρυσοῦς, σταθμὸν τούτων ΔΔΔΤΤΤΗΗ.
(κ) Φιάλα ἀργυρὰ, σταθμὸν τούτων ΠΗΗ.
(ι) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΠΗΗΗΔΔΠ ΤΤΤΤ.

(κ) Ποτήριον ἀργυροῦν Χαλκιδικόν, σταθμὸν τούτων ΔΔΔΔ.

(λ) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΗΔΔ.
(μ) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΗΗΔΔ.
(μ) Ποτήριον ἀργυροῦν, σταθμὸν τούτων ΔΔΔΔ.
(ρ) Φιάλαι ἀργυραὶ ΓΙΙ σταθμὸν τούτων ΠΗΗΗΔΔΠ ΤΤΤΤ.

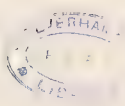
'Επέτεια ἐπεγένετο ἐπὶ τῶν ταμίῶν οἱς Τελέτης Θεογνίδος Ἀγχιούσιος ἐγραμμάτευε

(ρ) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΠΤ.
(ρ) Ποτήριον ἀργυροῦν, σταθμὸν τούτων ΠΔΠΤ.
(ρ) Λύχνος ἀργυροῦς, σταθμὸν τούτων ΔΔΔ.

About half of this Inscription is wanting on the

25 ΤΑΔΕΗΘΙΤΑΜΙΑΙΤΟΝΗΙΕΡΟΝΧΡΕΜΑΤΟΝΤΕΣΑΘΕ]ΝΑΙΑΣΘΟ
Σ.....ΕΛΡΑΜΜΑΤΕΥΕΓΡΑΔΟΣΑΝΤΟΙΣ
ΜΑΤΕΥΕΤΙΜΟΚΛΕΙΕΙΤΕΑΙΟΙΚΑΙΣΥΝΑΡΧΟΣΙΓΑ]ΡΑΔΕΧΣΑ
ΟΡΥΧΙΔΟΠΑΛΛΕΝΕΥΣΕΛΡΑΜΜΑΤΕΥΕΕΝΤΟΙΠΡΟΝ]ΕΙΟΙΦΙΑ
ΡΑΙ:ΗΔΔΙ:ΣΤΑΘΜΟΝΤΟΥΤΟΝ:ΤΤΗΗΗΗΔΔΔ:Γ:ΚΕΡΑΤ]ΑΑΡΛΥΡΑ
ΟΥΤΟΝ:ΗΠΔΠ:Γ:ΛΥΧΝΟΣΑΡΛΥΡΟΣΣΤΑΘΜΟΝΤΟΥΤΟ:]ΔΔΠΓ:Γ:
30 ΟΣΣΤΑΘΜΟΝΤΟΥΤΟ:ΔΔΔ:Γ:Η:ΦΙΛΑΔΑΡΛΥΡΑΣΤΑΘΜΟΝΤΟΥΤΟ
ΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΧΑΛΚΙΔΙΚΟΝΣΤΑΘΜΟΝΤΟΥΤΟ:]ΔΔΔ:Φ:Η:
ΡΑΙ:Η:ΣΤΑΘΜΟΝΤΟΥΤΟΝ:ΗΗΗΗΔΔΔ:ΠΟΤΕΡΙΟΝΑΡΛΥ]ΡΟΝΣΤΑΘ
ΣΣΜΙΚΥΘΟΣ.....ΕΛΡΑΜΜΑΤΕΥΕΦΙΛΑ:

35 ΤΑΔΕΗΟΙΤΑΜΙΑΙΤΟΝΗΙΕΡΟΝΧΡΕΜΑΤΟΝΤΕΣΑΘ[ΕΝΑΙΑΣΤΗ
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 ΤΕΥΕ ΚΑΙΧΣΥΝΑΡΧΟΣΙΝ[Γ]ΑΡΑΔΕΧΣΑ
 ΕΛΡΑΜΜΑΤΕΥΕΝΤΟΙΠΡΟΝΕ[Ι]ΟΙΦΙΛΕΧΕ
 ΗΔΔΕ[ΣΤΑΘΜΟΝΟΥΤΟΝΤΤΗΗΗΗΔΔΔ]Ε[Σ]ΕΡΑΤΑ[ΡΑΡΥΡΑΦΙΕ]Σ
 ΤΟΝ[ΗΠΔΓΓ]ΕΥΧΝΟΣΑΡΛΥΡΟΣΣΤΑΘΜΟΝΟΥΤΟ[Δ]ΔΓΓΓΕ[Σ]
 40 ΣΤΑΘΜΟΝΟΥΤΟ[ΔΔΔΓΓΓΕ]ΦΙΛΑΑΡΛΥΡΑΣΤΑΘΜΟΝΟΥΤΟΙ
 ΤΕΡΙΟΝΑΡΛΥΡΟΝΧΑΛΚΙΔΙΚΟΝΣΤΑΘΜΟΝΟΥΤΟ[ΔΔΔΔ]ΦΙΛΑ
 ΕΠ[Ε]ΣΤΑΘΜΟΝΟΥΤΟΝΗΗΗΗΔΔΔ[ΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟ
 ΔΓΓΓΓΕ]ΕΠΕΤΕΙΑΕΓΕΛΕΝΕΤΟΕΠΙΟΝΤΑΜΙΟΝΗ[Ι]ΟΙΣΤΕΛΕΣ
 ΑΙ[Ε]ΣΤΑΘΜΟΝΟΥΤΟΝΗΗΗΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΟΥ



xv.

[Γ] Α [Σ] Ι
ΝΤΟΝΛΟ[ΛΟΝ]ΕΚΠΑΝΑΘΕΝΑΙΟΝΕΣΠΑΝΑΘΕΝΑΙΑ[ΗΟΙΤ
ΥΒΟΛΟΣ[ΦΙΛ]ΟΛΕΙΤΟΝΟΣΑΧΑΡΝΕΥΣΕΛΡΑΜΜΑΤ[ΕΥΕ
ΝΗΟΙΣΚ[ΕΦΙΣ]ΟΦΟΝΚΕΦΙΣΟΔΟΡΟΗΕΡΜΕΙΟΣΕΛ[ΡΑΜΜΑ
ΕΡΜΕΙΟΣ[ΣΕΛΡ]ΑΜΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑ[ΜΙΑΣΙΦ
ΕΙΣΤΡΑ[ΤΟΣΜΟ]ΡΥΧΙΔΟΠΑΛΛΕΝΕΥΣΕΛΡΑΜΜΙ[ΤΕΥΕΝ
ΑΙΑΣΤΑΘ[ΜΟΣΦΙ]ΑΛΑΙΑΡΛΥΡΑΙ:ΗΔΔΙ:ΣΤΑΘΜ[ΟΝΤΟΥΤΟ
ΔΠΡΗΗ: [ΟΤΕΡΙΑΑΡΛΥΡΑΙ:ΣΤΑΘΜΟΝΤΟΥΤΟ[ΝΗΗΔΠΡΗ
ΡΛΥΡΑΙ:Π[ΕΣΤΑ]ΘΜΟΝΤΟΥΤΟΝ:ΓΗΗ:ΣΤΕΦΑΝΟΣ[ΧΡΥΣΟΣ
ΟΥΤΟΙΝ[ΗΗΦΙ]ΑΛΑΙΑΡΛΥΡΑΙ:ΗΕΣΤΑΘΜΟΝΤΟΥ[ΤΟΝΗΗΗΔ
ΟΥΤΟ:ΔΔΔ[Δ:]
ΟΥΤΟΝ:ΗΗ[ΗΗΗ]ΔΔ:

5

10

ΑΣΦΟΚΙΑ[ΔΕΣ]ΕΧΣΟΙΟΚΑΙΧΣΥΝΑΡΧΟΝΤΕ[ΣΗΟΙΣΛΥ
ΡΕΔΟΣΑΝ[ΤΟΙ]ΣΤΑΜΙΑΣΙΝΗΟΙΣΣΜΙΚΥΟ[ΟΣ.
ΡΑΤΟΝΠΡΟ[Τ]ΕΡΟΝΤΑΜΙΟΝΗΟΙΣΚΕΦΙΣΟ[ΦΟΝΚΕΦΙΣΟ
ΛΕΧΡΥΣΕΕ[ΧΣ]ΕΣΑΠΟΡΡΑΙΝΟΝΤΑΙΑΣΤΑΘΜΟΣΦΙΑΛ
ΡΑΤΑΑΡΛΥ[ΡΑ:]ΣΤΑΘΜΟΝΤΟΥΤΟΝ:ΠΔΠΡΗ:ΠΟΤΕΡΙΑ
ΣΤΑΘΜΟΝ[ΤΟΥ]ΤΟ:ΔΔΔΠΡΗ:ΦΙΑΛΑΙΑΡΛΥΡΑΙ:ΠΙ:
ΟΥΤΟ:ΔΔΔΗ:Π[ΕΦΙ]ΑΛΑΙΑΡΛΥΡΑΣΤΑΘΜΟΝΤΟΥΤΟΙΝΗΗ
ΟΤΕΡΙΟΝΑΡ[Υ]ΡΟΝΧΑΛΚΙΔΙΚΟΝΣΤΑΘΜ[ΟΝΤΟΥΤΟ:ΔΔ

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ΑΤΟΣΜΟΡΥΧΙΔΟΠΑΛΛΕΝΕΥΣΕΛΡΑΜΜΑΤ[ΕΥΕ
ΠΟΝΑΡΛΥΡΟ[ΝΣΤ]ΑΘΜΟΝΤΟΥΤΟ:ΔΔΔΔ

ΚΥΔΙΔΕΣΑΧΕ[ΡΑ]ΟΣΙΟΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣΗ[ΟΙΣΣΜΙΚΥΟΟ
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ΜΟΝΤΟΥΤΟ:Δ[ΔΔΔ:Ε]ΠΕΤΕΙΑΕΠΕΛΕΝΕΤΟΕΠΙΤΟ[ΝΤΑΜΙΟΝΗΟΙ
ΙΑΡΛΥΡΑΙ:Π[ΕΣΤ]ΑΘΜΟΝΤΟΥΤΟΝ[ΗΗΔΔΔ]ΗΗΗ

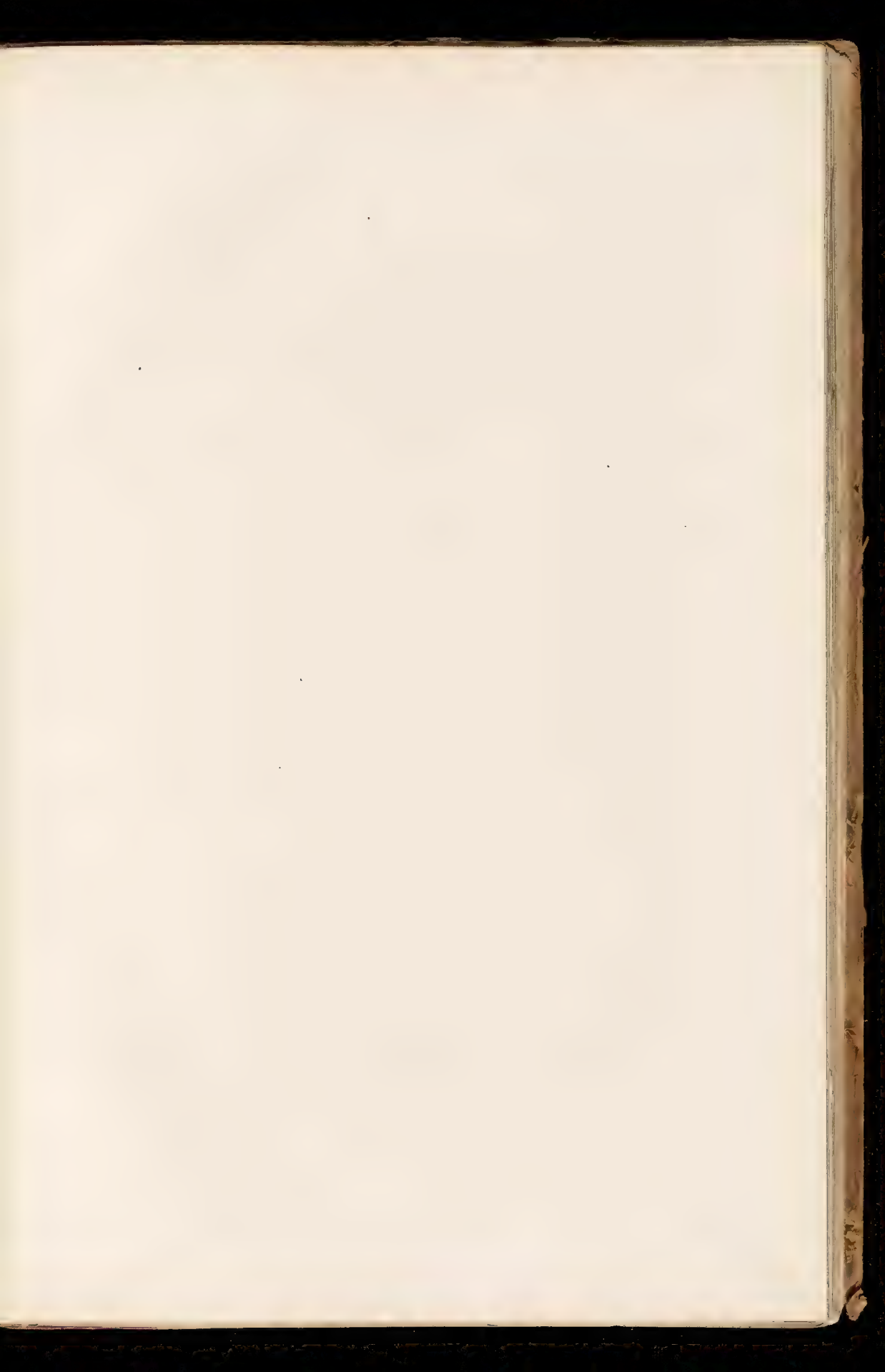
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ΜΟΚΛΕΣΕΙΤ[Ε]ΑΙΟΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣΗΟΙΣ[ΤΕΛΕΣΤΕ
ΤΑΜΙΑΣΙΝΗΟ[Ι]ΣΠΡΕΣΒΙΑΣΣΕΜΙΟΦΕΛΑΙΕΥΣ[ΕΛΡΑΜΜΑ
ΑΜΕΝΟΙΠΑΡΑ[ΤΟΝ]ΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΣΜΙΚ[ΥΟΟΣ.
ΡΥΣΕΕ[ΧΣ]ΕΣΑΠΟΡΡΑΙΝΟΝΤΑΙΑΣΤΑΘΜΟΣΦΙΑΛ[ΑΙΑΡΛΥΡΑΙ
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ΗΗΗΦΙΑΛΑΙΑΡΛΥΡΑΙ:ΠΙ:]ΣΤΑΘΜΟΝΤΟΥΤΟΝ[ΗΗΗΗΔΔ]ΔΠΡΗΗΓΟ
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ΝΤΟΥΤΟ:ΔΔΔΦ[ΙΑ]ΑΙΑΡΛΥΡΑΙ:ΠΙ:ΣΤΑΘΜΟΝΤΟΥΤΟΝ[ΗΗΗΔΔΔ
ΤΕΣΘΕΟΛΝΙΔΟ[ΣΗΑΛ]ΥΟΣΙΟΣΕΛΡΑΜΜΑΤΕΥΕΦΙΑΛ[ΑΙΑΡΛΥΡ
ΟΥΤΟΡΔΠΡΗΥ[ΧΝΟΣΑΡΛΥ]ΡΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΗ

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ΓΑΔ]Ε[ΓΑΡΕΔΟ]ΣΑΝΗΑΙΤΕΤΤΑΡ[Ε]ΣΑΡ[ΧΑΙ]ΗΑΙΕΔΙΔΟΣΑ
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 ΤΑΔΕΗ]ΟΙΤΑΜΙΑΙΤΟΝΗΙΕΡΟΛΧΡΕΜ[Τ]ΟΝΤΕΣΑΘΕΝΑΙΑΣΑ
 ΙΟΝΟΣΕΥΟΝ[ΜΕΥΣΕΛΡΑΜΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟΙΣ
 55 [ΑΘΟΝ]ΟΙΚΑΙΧΣΥΝΑΡΧΟΣΙΠΑΡΑΔΕΧΣΑΜΕΝΟΙΠΑΡΑΤΟΝΠΡΟ
 [ΕΛΡΑΜΜΑΤΕΥΕΕΝΤΟΙΠΡΟΝΕΟΙ Κ.Τ.Λ.]



VI.

ΑΝΤΟΝΛΟΛΟΝΕΚΓΑΝΑΘΕΝΑΙΟΝΕΣΓΑΝΑΘΕΝΑΙΑ
ΧΟΣΙΝΗΟΙΣΠΟΛΥΜΕΔΕΣΚΕΦΙΣΙΟΝΟΣΑΤΕΝΕΥΣΕΛΡΑ
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ΟΙΣΛΕΥΚΑΙΟΣΚΟΜΑΡΧΟΑΦΙΔΝΑΙΟΣΕΛΡΑΜΜΑΤΕΥΕ
ΑΙΑΣΤΑΘΜΟΣΦΙΑΛΑΙΑΡΛΥΡΑΙΗΔΔΙΣΤΑΘΜΟΝΤΟΥ
ΤΟΝΠΔΔΠΡΗΠΟΤΕΡΙΑΑΡΛΥΡΑΠΣΤΑΘΜΟΝΤΟΥΤΟΝ
ΦΙΑΛΑΙΑΡΛΥΡΑΙΠΣΤΑΘΜΟΝΤΟΥΤΟΝΠΗΗΣΤΕΦΑΝ
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ΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΤΟΔΔΔΔΦΙΑΛΑΙΑΡ
ΥΡΑΙΠΣΤΑΘΜΟΝΤΟΤΟΝΗΗΠΡΟΤΕΡΙΟΝΑΡΛΥΡΟΝ
ΟΔΔΡΗΦΙΑΛΑΙΑΡΛΥΡΑΙΠΣΤΑΘΜΟΝΤΟΥΤΟΝΗΗΠΔΔΔ
ΗΑΡΛΥΡΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣΗΔΡΗΠΟΤΕΡΙΟΝΑΡΛΥΡ
ΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΤΟΔΔΔΠΡΗΗΑΡΛΥΡΙΣΙΣ
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ΜΟΝΤΑΥΤΕΣΗΠΔΔΔΡΗΗΑΡΛΥΡΙΔΕΣΠΣΤΑΘΜΟΝ
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ΙΑΣΠΟΛΥΧΣΕΝΙΔΕΣΑΧΑΡΝΕΥΣΚΑΙΧΣΥΝΑΡΧΟΝΤΕΣ
ΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟΙΣΛΥΤΟΚΛΕΙΔΕΣ
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ΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟΙΣ.....
ΣΑΜΕΝΟΙΠΑΡΑΤΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΛΕΥΚ
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ΟΝΤΑΥΤΕΣΗΠΡΗΗΠΟΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝ
ΔΠΡΗΚΥΛΙΧΣΑΡΛΥΡΑΑΣΤΑΘΜΟΣΦΙΑΛΕΑΡΛΥΡΑΣΤ
ΝΤΟΥΤΟΝΠΗΗΠΔΔΔΠΡΗΗΑΡΛΥΡΙΔΕΣΠΣΤΑΘΜΟΝ

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left side. Böckh suggests that it was probably contained upon two slabs (as was often the case in inscriptions upon wall stones), of which this one alone remains. We have here the treasure-lists of the Proneion for the four years from Ol. 88. 3 to 89. 2. This date is rendered quite certain by the comparison of other treasure-lists since discovered (see Rangabé, *Ant. Hell.*, notes on 93, 100, 102). The missing portions of this inscription are restored from a comparison of C. I. 142 and the other known lists of the Proneion (see Böckh, *Staatsh.*, ii. pp. 195-228; Rangabé, *Nos.* 90-99).

The heading was probably *Θεοὶ πᾶσι*, which would account for the appearance of the Σ and Α in line 1. Line 2. The fragment of the first treasurer's name, ... *μαντ* ..., is recovered from Rangabé, *No.* 103 (*Εφ. Ἀρχ.* 2206). Böckh (*Staatsh.*, ii., p. 182, x. 6. D) restores [*Εδ*] *μαντ* ..., which is wrong, for three letters are lost at the beginning of the name. Observe that in this inscription the form *προνήϊον* is used (lines 16, 27): this appears to have been the customary form; occasionally we have *ἐν τῷ πρόνῳ* (Attic for *προνάφ*), as in the next list. From line 24

the spacing of the letters, which are still arranged *στοιχηδόν*, is more crowded than in the earlier portion. Line 44. The number III is probably a right restoration, since four cups would weigh more than 251 drachmas. In the list for the next penteteris (Böckh, *Staatsh.*, ii., p. 207, foll.) the plural *φιάλαι* is found in B, line 31, which proves that the two strokes in D, line 31, are incomplete.

We turn now to the treasures themselves. (a) The first is a vessel from which persons entering the temple sprinkled themselves by way of purification. It would be a fixture, and could not accordingly be weighed (*ἀσταθμος*). Similarly the *ἀπορρυστήριον* occurring in the treasures of the Hekatompedos is also unweighed (*Nos.* xxvii, xxviii c). The words *ἐξ ἧς* being written like one, the aspirate is dropped. (b) These 121 silver cups, like the drinking-horns which follow (c), were probably used in the sacred feasts. For such silver horns, cp. *Athenae.* xi. p. 476, E. (f), (l), (o), Böckh suggests that this frequent recurrence of the number seven has probably a sacred import.

XXVI.

On the reverse side of the same block upon which is inscribed the preceding. Osann, *Sylloge*, p. 50; Rose, *Inscr.*, Tab. xxvii. p. 226; C. I. 142, cp. *Addenda*, p. 903; Böckh, *Staatsh.*, ii. p. 213; Kirchhoff, *Corpus*, No. 133; cp. Michaelis, *Parthenon*, p. 295.

I. Ol. 91. 3, B. C. 414 (lines 1-17). *Τάδε* [*παρέδο*] *σαν αἱ τέταρ[ε] ἀρχαί, αἱ ἐδόσαν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθήναια, τοῖς ταμίαις Τεσσαμενῶ Παλαιῖ καὶ ξυνάρχουσιν, οἷς Πολυμήδης Κηφισίανος Ἀττηνεὺς ἐγραμμάτευε, οἱ δὲ ταμίαι, οἷς Πολυμήδης Κηφισίανος Ἀττηνεὺς ἐγραμμάτευε, παρέδσαν τοῖς ταμίαις Πολυξενίδῳ Ἀχαρνεί καὶ ξυνάρχουσιν, οἷς Λευκάιος Κομάρχου Ἀφιδναῖος ἐγραμμάτευε, ἐν τῷ Πρόνῳ.*

(a) Φιάλῃ χρυσῇ, ἐξ ἧς ἀπορράμυνοντα, ἀσταθμος.
(b) Φιάλαι ἀργυραὶ ΗΔΔΙ σταθμὸν τούτων ΤΤΗ]ΗΗΔΔ ΔΔΗ.

(c) Κέρατα ἀργυρὰ ΙΙΙ σταθμὸν τούτων ΙΔΔΓΗΗΗ.
(d) [Ποτήρια ἀργυρὰ Γ σταθμὸν τούτων ΗΠΔΓΗΗΗ].
(e) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΓΗΗΗ.
(f) Φιάλαι ἀργυραὶ ΓΗ σταθμὸν τούτων ΙΗΗΗ].
(g) Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΗΗΗΗ.
(h) Φιάλα ἀργυρὰ ΙΙ σταθμὸν τούτων ΗΗ.
(i) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων Η]ΗΗΔΔΓΗΗΗΗ.
(k) Ποτήριον ἀργυρὸν σταθμὸν τούτου ΔΔΔΔ.
(l) Φιάλαι ἀργυραὶ ΓΗ σταθμὸν τούτων ΙΗΗΗΗΗΔΔ].
(m) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΗΗΔΔ.
(n) Ποτήριον ἀργυροῦς, σταθμὸν τούτου ΔΔΔΔΔ.
(o) Φιάλαι ἀργυραὶ ΓΗ σταθμὸν τούτων ΙΗΗΔΔΔΔ ΔΔΔΗ.

(p) Φιάλαι ἀργυραὶ ΙΗ σταθμὸν τούτων ΗΗΠΗ.
(q) Ποτήριον ἀργυροῦς, σταθμὸν τούτου ΠΔΠΗ.
(r) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΗΗΗ.
(s) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΠΔΔΔΔ ΔΔΔΗ.
(t) Φιάλαι ἀργυραὶ Γ σταθμὸν τούτων ΙΗΗΗΗΗΗΗΗΗΗ.
(u) Ἀργυροῖς, σταθμὸν ταύτης ΗΔΗ.

(v) Ποτήριον ἀργυροῦς ΔΔΔΔ]ΠΗ.
(w) Ἀργυροῖς Ι σταθμὸν ταύτης ΠΔ.
(x) Ποτήριον ἀργυροῦς, σταθμὸν τούτου ΔΔΔΠΗΗΗΗ.
(y) Ἀργυροῖς Ι σταθμὸν ταύτης ΗΠΗΗΗ.
(z) Ποτήριον ἀργυροῦς, σταθμὸν ταύτου ΔΔΔ.
(aa) [Ἀργυροῖς ΙΙΙ σταθμὸν τούτων ΗΗΠΔΔΔΔΠΗ.
(bb) Κύλιξ ἀργυρὰ, ἀσταθμος.
(cc) Φιάλῃ ἀργυρὰ, σταθμὸν ταύτης ΗΠΔΔΔΔΗΗΗΗ.
(dd) Ἀργυροῖς ΙΙΙ σταθμὸν τούτων ΠΗΠΔΔΔΔΠΗΗΗ.
'Επέτεια ἐπ' ἐγὲν' ἐτο ἐν τῷ Πρόνῳ.
(ee) [Ἀργυροῖς ΙΙΙ σταθμὸν τούτων ΙΗΗΔΠΗΗΗΗ].

II. Ol. 91. 4, B. C. 413 (lines 18-34). *Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Πλουξενίδης Ἀχαρνεὺς καὶ ξυνάρχοντες, οἷς Λευκάιος Κομάρχου Ἀφιδναῖος ἐγραμμάτευε, παρέδσαν τοῖς ταμίαις, οἷς Ἀποκλειδὺς Σωστράτου Φριεβρίος ἐγραμμάτευε, Καλλίστοχος Εὐπύριδῳ καὶ ξυνάρχουσιν, παραδεξάμενοι παρὰ τῶν προτέρων ταμῶν, οἷς [Πολυμήδης Κηφισίανος] Ἀττηνεὺς ἐγραμμάτευε, ἐν τῷ Πρόνῳ.*

(b) Φιάλαι ἀργυραὶ ΗΔΔΙ σταθμὸν ταύτων ΤΤΗΗΗΗ ΔΔΔΗ.

(c) Κέρατα ἀργυρὰ ΙΙΙ σταθμὸν τούτων ΙΔΔΠΗΗΗ.
(d) Ποτήρια ἀργυρὰ Γ σταθμὸν τούτων ΗΠΔΠΗΗΗ.
(e) Λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΠΗΗΗ.
(f) Φιάλαι ἀργυραὶ ΓΗ σταθμὸν τούτων ΙΗΗΗ.
(g) Στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΗΗΗΗΗ.
(h) Φιάλα ἀργυρὰ ΙΙ σταθμὸν τούτων ΗΗΗ.
(i) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΗΗΗΔΔΔΠΗΗΗ.
(k) [Ποτήριον ἀργυροῦς, σταθμὸν τούτου ΔΔΔΔ].

- (ζ) Φιάλαι ἀργυραῖ Γ|| σταθμὸν τοῦτον Π||ΗΗΗΔΔΔ.
 (η) Φιάλαι ἀργυραῖ |||| σταθμὸν τοῦτον ΗΗΗΔΔΔ.
 (θ) Ποτήριον ἀργυροῦν|| σταθμὸν τοῦτον ΔΔΔΔ.
 (ο) Φιάλα| ἀργυραῖ Γ|| σταθμὸν τοῦτον Π||ΗΔΔΔΔ
 + + + +.
 (ρ) Φιάλαι ἀργυραῖ ||| σταθμὸν τοῦτον ΗΗΗ+.
 (σ) Ποτήριον ἀργυροῦν, σταθμὸν τοῦτον ΠΔΓ+.
 (τ) Λύχνος ἀργυροῦς, σταθμὸν τοῦτον ΔΔ+.
 (ς) Φιάλαι ἀργυραῖ ||| σταθμὸν τοῦτον [Η]||ΠΔΔΔΔ
 + + + +.
 (ε) Φιάλα| ἀργυραῖ Γ σταθμὸν τοῦτον ΗΗΗΗΔ+ + +.
 (ω) Ἀργυρὶς | σ| σταθμὸν ταύτης ΗΔ+.
 (υ) Ποτήριον ἀργυροῦν, σταθμὸν τοῦτον ΔΔΔΔΓ+ +.
 (φ) Ἀργυρὶς | σταθμὸν ταύτης ΠΔ+.
 (χ) Ποτήριον ἀργυροῦν σταθμὸν τοῦτον ΔΔΔΓ+ + +.
 (ψ) Ἀργυρὶς | σταθμὸν ταύτης ΗΠ+ + +.
 (z) Ποτήριον ἀργυροῦν, σταθμὸν τοῦτον ΔΔΔ.
 (aa) Ἀργυρὶς ||| σταθμὸν ταύτης ΗΗΗΠΔΔΔΓ+.
 (bb) [Κύλιξ ἀργυρᾶ, δοταθμος].
 (cc) Φιάλη ἀργυρᾶ, σταθμὸν ταύτης ΗΠΔΔΔΔ+ + +.
 (dd) Ἀργυρὶς ||| σταθμὸν τοῦτον Π||ΗΠΔΔΔΓ+ + +.
 (ee) Ἀργυρὶς ||| σταθμὸν τοῦτον Π||ΗΠΔΓ+ + +.
 (ff) Ἀργυρὶς, σταθμὸν ταύτης . .

III. Ol. 92. 1, B. C. 412 (lines 35-51). Τάδε αἱ ταμίαι τῶν ἱερῶν χρηματῶν τῆς Ἀθηνᾶς Κἀλλιστοχρος Εὐπυρίδης καὶ ξυνάρχοντες οἱς Αὐτοκλείδης Σωστράτου Φρεάβριος ἐγραμμάτευε παρέδσαν τοῖς ταμίαις οἱς Ἰωνος Εὐωνυμὸς ἐγραμμάτευε, παραδεξάμενοι παρὰ τῶν προτέρων ταμίων οἱς Λευκαῖος Κωμάρχος Ἀφιδναῖος ἐγραμμάτευε, ἐν τῷ Προνητῷ

- (δ) Φιάλαι ἀργυραῖ ΗΔΔ| σταθμὸν τοῦτον ΤΤΗΗΗ+
 ΔΔΔ+ +.
 (ε) Κέρατα ἀργυρᾶ ||| σταθμὸν τοῦτον ΠΔΔΓ+ + +.
 (d) Ποτήρια ἀργυρᾶ Γ σταθμὸν τοῦτον ΗΠΔΓ+ +.
 (e) Λύχνος ἀργυροῦς, σταθμὸν τοῦτον ΔΔΔΓ+ + +.
 (f) Φιάλαι ἀργυραῖ Γ|| σταθμὸν τοῦτον Π||ΗΗ.
 (g) Στέφανος χρυσοῦς σταθμὸν τοῦτον ΔΔΔ+ + [Η+].
 (h) Φιάλα ἀργυρᾶ δύο, σταθμὸν τοῦτον ΗΗ.
 (i) Φιάλαι ἀργυραῖ |||| σταθμὸν τοῦτον ΗΗΗΔΔΓ+ + + +.
 (k) Ποτήριον ἀργυροῦν, σταθμὸν τοῦτον ΔΔΔΔ.
 (l) Φιάλαι ἀργυραῖ Γ|| σταθμὸν τοῦτον Π||ΗΗΗΔΔΔ.
 (m) Φιάλαι ἀργυραῖ |||| σταθμὸν τοῦτον Η||ΗΗΔΔΔ.
 (n) Ποτήριον ἀργυροῦν σταθμὸν τοῦτον ΔΔΔΔ.
 (o) Φιάλα| ἀργυραῖ Γ|| σταθμὸν τοῦτον Π||ΗΔΔΔΔ
 + + + +.
 (ρ) Φιάλαι ἀργυραῖ ||| σταθμὸν τοῦτον ΗΗΗ+.
 (σ) Ποτήριον ἀργυροῦν σταθμὸν τοῦτον ΠΔΓ+.
 (τ) Λύχνος ἀργυροῦς σταθμὸν τοῦτον ΔΔ+.
 (ς) Φιάλαι ἀργυραῖ ||| σταθμὸν τοῦτον ΗΗΠΔΔΔΔ
 + + + +.
 (ε) Φιάλα| ἀργυραῖ Γ σταθμὸν τοῦτον ΗΗΗΗΔ+ + +.
 (ω) Ἀργυρὶς | σταθμὸν ταύτης ΗΔ+.
 (υ) Ποτήριον ἀργυροῦν, σταθμὸν τοῦτον ΔΔΔΔΓ+ + +.

- (ω) Ἀργυρὶς, σταθμὸν ταύτης ΠΔ+.
 (x) Ποτήριον ἀργυροῦν σταθμὸν τοῦτον ΔΔΔΓ+ + + +.
 (y) Ἀργυρὶς, σταθμὸν ταύτης ΗΠ+ + +.
 (z) Ποτήριον ἀργυροῦν, σταθμὸν τοῦτον ΔΔΔ.
 (aa) Ἀργυρὶς |||| σταθμὸν τοῦτον ΗΗΗΠΔΔΔΓ+.
 (bb) Κύλιξ ἀργυρᾶ, δοταθμος.
 (cc) Φιάλη ἀργυρᾶ, σταθμὸν ταύτης ΗΠΔΔΔΔ+ + + +.
 (dd) Ἀργυρὶς |||| σταθμὸν τοῦτον Π||ΗΠΔΔΔΓ+ + + +.
 (ee) Ἀργυρὶς ||| σταθμὸν τοῦτον Π||ΗΠΔΓ+ + +.
 (ff) Ἀργυρὶς, σταθμὸν ταύτης . .

IV. Ol. 92. 2, B. C. 411 (lines 52, foll.). Τάδε οἱ ταμίαι τῶν ἱερῶν χρηματῶν τῆς Ἀθηνᾶς Ἀσωπώδωρος Κυθαθηναῖος καὶ ξυνάρχοντες οἱς Ἰωνος Εὐωνυμὸς ἐγραμμάτευε, παρέδσαν τοῖς ταμίαις οἱς ἐγραμμάτευε Καλλιστράτος Μαραωνίος καὶ ξυνάρχωνσι, παραδεξάμενοι παρὰ τῶν προτέρων ταμίων οἱς Αὐτοκλείδης Σωστράτου Φρεάβριος ἐγραμμάτευε, ἐν τῷ Προνητῷ, κ.τ.λ.]

The right half of this list is lost, through the same breakage which deprives us of the left portion of the preceding (where see note). The inscription before us contained the treasure-lists of the Pronēion for the four years from Ol. 91. 3 to 92. 2 (B. C. 414-411). This date rests upon the same evidence as that of the preceding, and the restorations come from the same sources. In the orthography several points are noticeable. In line 2 the form ταμίαις replaces the dative ταμίαισι, which is found in earlier lists. The next word Τεισαμενῶ is the earliest instance I know of the employment of αῖ for long ι (see note on No. xix). Line 5. πρώνηφ, Attic for προνήφ, takes the place of the commoner προνητῷ (see note on preceding). There are several lapidary errors:—line 8. ΣΤΑΘΟΝ for ΣΤΑΘΜΟΝ: line 36. ΑΘΕΝΑΙΣ for ΑΘΕΝΑΙΑΣ: line 44. ΦΙΑΤΕ for ΦΙΑΛΕ. In lines 10-15 ΤΟΤΟ and ΤΟΤΟΝ occur; elsewhere ΤΟΥΤΟ, etc. Lines 1-51 are arranged στοιχηδόν; the remaining lines have their letters more crowded, and are not arranged στοιχηδόν.

Respecting the treasures themselves little need be added to what was said upon the preceding list. After the first year the article α (φιάλη χρυσῇ, ἐξ ἧς ἀπορβαίνονται) disappears from the inventory; it had probably been removed for some purpose, and its removal accounted for in some other document. Michaelis (Parthenon, p. 295) is probably right in connecting this disappearance with the fact that this year (B. C. 413) witnessed the fortification of Dekeleia and the Sicilian disaster. In the following year the Athenians had to draw upon their reserve fund of 1000 talents (Thukyd. viii. 15; cp. No. xxiv). Through the same cause one may account for there being no ἐπέτεια recorded in our list after the second year (B. C. 413).



A.

Θ] Ε [Ο Ι Σ Ε Ρ Ι
 ΓΑΔ]ΕΓΑΡΕΔΟΣ[ΑΝΗΑΙΤΕΤΤΑΡΕΞΑΡΧΑ]Ι[ΗΑΙΕΔ]ΙΔΟΣ[Α
 ΣΤΑ]ΜΙΑΣΙΗ[ΟΙΣΠΡΕΣΒΙΑΣΣΕΜΙΟΦΕΛΑΙ]Ε[ΥΣ]ΕΛΡΑΜ[Μ
 ΙΕΥ]ΞΕΛΡΑΜ[ΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΣΙ]ΗΟ[ΙΣ
 5 ΥΦΕΜ]Ο[Ι]ΚΟΛΛ[ΥΤΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙΕΝΤΟΙΝΕ]Ο[Ι]ΤΟΙ
 ΟΝΧΧ]ΠΔΔΔΔ[ΓΗΗΚΟΡΕΧΡΥΣΕΕΓΙΣΤΕΛΕΣΑΣΤ]ΑΟ[ΜΟΣ
 ΥΣΟΙ]Σ[Τ]ΑΟΜ[ΟΝΤΟΥΤΟΙΝΠΔΔΔΣΤΕΦΑΝΟΣΧΡΥΣΟΣΗΟΝ
 ΠΙΙ]Σ[Τ]ΑΟΜ[ΟΝΤΟΥΤΟΝΠΗΗΗΚΑΡΧΕΣΙΟΝΑΡΛΥ]ΡΟ[ΝΣΤ
 Σ]Σ[ΓΑ]ΟΜΟ[ΝΤΟΥΤΟΝΗΣΓΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΟΜΟ]Ν[ΤΟΥ
 10 ΓΗΣΓΕ]ΦΑΝΟ[ΙΧΡΥΣΟΙΠΠ]ΣΤΑΟΜΟΝΤΟΥΤΟΝΗΔΔΔ[ΓΗΕΓ
 ΣΣΕ]Μ[ΙΟΦ]ΕΛΑ[ΙΕΥΣΕΛΡΑΜΜΑΤΕΥΕΣΤΕΦΑΝΟΣΧΡΥΣΟΣ
 ΟΥΤΟ]ΙΝ[Η]ΗΓ[ΔΔΔΔΓΗΗ]ΙΧΡΥΣΙΣΣΤΑΟΜΟΝΤΑΥΤΕΣΗΔ
 ΤΑΔΕ]ΗΟ[Ι]ΤΑ[Μ]Ι[ΑΙΤΟΝΗΙΕΡΟΝΧΡΕΜΑΤΟΝΤΕΣΑΘΕΝΑΙ
 ΝΙ]ΚΕΑΣΕΥΟΥ[ΚΛΕΟΣΗΛΙΜΟΣΙΟΣΕΛΡΑΜΜΑΤΕΥΕΠΑΡ
 15 ΑΙΛΙΛ]ΙΕΥΣ[ΕΛΡΑΜΜΑΤΕΥΕΕΥΦΙΛΕΤΟΙΚΕΦΙΣΙΕΙΚΑ
 Ρ]ΟΝΤΑΜΙΟΝ[ΕΝΤΟΙΝΕΟΙΤΟΙΗΕΚΑΤΟΜΠΕΔΟΙΦΙΛΑΙ
 Ρ]ΥΣΕΕΠΙΣΤΕΛ[ΕΣΑΣΤΑΟΜΟΣΑΠΟΡΡΑΝΤΕΡΙΟΝΑΡΛΥΡ
 Π]ΔΔΔ:ΣΤΕΦΑΝΟΣ[ΧΡΥΣΟΣΗΟΝΗΕΝΙΚΕΕΧΕΙΣΤΑΟΜΟΝ
 Η]ΗΗΚΑΡΧΕΣΙΟΝ[ΑΡΛΥΡΟΝΣΤΑΟΜΟΝΤΟΥΤΟΝΗΚΑΡΧΕΣ
 20 ΦΑ]ΝΟΣΧΡΥΣΟΣ[ΣΤΑ]Ο[ΜΟΝΤΟΥΤΟ...ΓΗΠ]Σ[Τ]ΛΦΛ[ΝΕΧΡ
 Σ]Τ[ΑΟ]ΜΟΝΤΟΥΤΟ[ΝΗΔΔΔΓΠ]ΣΤΕΦΑΝΟΣΧΡΥ[ΣΟ]Σ[Τ]ΑΟΜ
 Ν]ΗΗ[Π]ΔΔΔΔΓΗΠ[ΧΡΥΣΙΣΙΣΤΑΟΜΟ]Ν[ΤΑΥΤ]ΕΣΗΔΔ[ΔΓΗ
 ΕΑ]ΣΕΥΟΥΚΛΕΟΣ[ΗΛΙΜΟΣΙΟΣΕΛΡΑΜΜΑ]ΤΕΥΕΧΡ[Υ]Σ[ΙΣ
 25 Τ]ΑΔΕΗΟΙΤΑΜΙΑ[Ι]Τ[Ο]ΝΗΙ[ΕΡΟΝΧΡΕΜΑ]ΤΟΝΤΕΣΑΘΕ[ΝΑ
 Ι]ΣΕ[Γ]ΙΛΕΝΕΣΛΥ[ΣΑ]ΝΔΡΟΑΙΛ[Ι]Λ[Ι]Ε[ΥΣ]ΕΛ[ΡΑΜΜΑ]ΤΕ[ΥΕΡ
 .ΟΛ[ΑΡ]ΛΕΤΕΛΡΑΜ[ΜΑΤΕΥΕΛΥΚΟΝ[Ι...ΓΡ[ΑΚΑ
 Ρ]ΟΝ[Τ]ΑΜΙΟΝΗΟΙ[ΣΝ]ΙΚΕΑΣΗΛΙΜΟ[ΣΙΟΣΕΛ]ΡΑΜΜΑ[ΤΕΥ
 ΤΡΕ]Σ[ΤΑΟΜΟΝΤΟΥΤΟΝ:ΧΧΠΔΔΔΔΓΗΗΚΟΡ]ΕΧΡΥ[ΣΕΕΠ
 30 ΤΑΟΜ]Ο[Ν]ΣΤΕΦΑΝΟΧΡΥΣΟΙ[ΣΤΑ]Ο[Μ]Ο[ΝΤΟΥΤ]Ο[Ι]ΠΔΔΔΣΤ
 ΔΔΦ[Ι]Α[Λ]ΑΙΑΡΛΥΡ[ΑΙ]Ο[Κ]ΤΟ[ΣΤ]ΑΟ[Μ]Ο[ΝΤΟΥΤ]ΟΝΠΗ[ΗΗΚΑΡ
 ΡΛ]ΥΡ[Ο]Ν:ΔΙΟΣΠΟΛ[Ι]ΟΣ[Σ]ΤΑΟ[Μ]Ο[Ν]ΤΟ[Υ]Τ[Ο]Η[Η]ΣΤΕΦ[ΑΝΟΣΧ
 ΓΑ]ΟΜ[Ο]ΝΤΑΥΤΕΣΠ[ΔΓΗΗ]ΣΤΕΦΑΝΟΙΧΡΥΣΟΙ[ΠΠ]Σ[ΤΑΟΜΟ
 ΤΟ]ΔΓ[Η]ΗΠ[Ι]ΧΡΥΣ[Ι]ΔΕΔΥΟΣΤΑΟΜΟΝΤΟΥΤ]ΟΙΝ:Η[ΠΔΔΔ
 Σ]ΙΣ:Σ[Τ]ΑΟΜΟΝΤΑΥΤ[Ε]Σ[ΗΔΓΗΗΗ
 35 ΤΑ]ΔΕΗΟΙΤΑΜΙΑΙΤΟ[ΝΗΙΕΡ]Ο[ΝΧΡΕΜΑΤΟΝΤΕΣΑΘΕ
 Σ]ΗΟΙ[Σ]ΛΥΣΙΔΙΚΟ[Σ]Λ[ΑΡΛΕΤ]Γ[ΙΟΣΕΛΡΑΜΜΑΤΕΥΕΠ
 Δ]ΑΘΕΝΑΙΕΥΣΕΛΡ[Α]ΜΜ[ΑΤΕΥ]Ε[ΧΑΡΙΝΟΙΑΛΕΧΣΙΜΑ
 ΕΝΟΙΠΑΡΑΤΟΝΠΡ[ΟΤ]Ε[ΡΟΝ]ΤΑ[ΜΙ]Ο[Ν]ΗΟΙΣΕΠΙΛΕΝΕ
 40 ΟΙΗΕΚΑΤΟΝΠΕΔΟΙ[Φ]ΙΑ[ΛΑΙ]ΧΡ[ΥΣΑΙΤΡΕΣΣΤΑΟΜΟΝ
 ΕΛΕΣΑΣΤΑΟΜΟΣΑ[Γ]ΟΡ[ΡΑ]ΝΤΕΡ[Ι]ΟΝΑΡΛΥΡΟΝΑΣΤΑ
 ΔΔΔΣΤΕΦΑΝΟΣΧΡ[Υ]ΣΟ[Σ]ΗΟ[ΝΗΕΝΙΚΕΕΧΕΙΣΤΑΟΜΟ
 ΤΟΝΠΗΗΗΚΑΡΧΕΣ[Ι]ΟΝ[ΑΡΛ]ΥΡΟ[Ν]ΣΤΑΟΜΟΝΤΟΥΤΟΝ
 ΟΝΤΟΥΤΟΝΗΣΤΕΦ[Α]ΝΟ[ΣΧΡ]ΥΣΟ[Σ]ΣΤΑΟΜΟΝΤΟΥΤΟ
 45 ΓΗ]ΣΤΕΦΑΝΟΙΧΡ[ΥΣ]Ο[ΙΠΠ]ΣΤΑΟΜΟΝ[ΤΟΥΤΟΝΗΔΔΔΓ
 ΧΡΥΣ]ΙΔΕΔΥΟΣΤΑ[ΟΜ]Ο[Ν]Τ[Ο]ΥΤΟΙΝΗ[ΠΔΔΔΔΓΗΗ
 ΑΟΜΟΝ]ΤΑΥΤΕΣ:ΗΔ[ΠΗ]Η[Γ]ΕΤΕ[Ι]ΑΕ[ΓΕΛΕΝΕΤΟΣΤΕ
 ΡΙΣΣΤΑΟ]ΜΟΝΤΑ[ΤΕ]Σ[ΗΠΔΔ]Δ[ΓΗ]ΟΥΜΙΑΤΕΡΙΟΝΑ



I.

B.

Κ Ο Ρ Ι Ο Ι Σ]
Ν Τ Ο Ν Λ Ο Λ Ο Ν Ε Κ Π Α Ν Α Θ Ε Ν Α Ι Ο Ν Ε Σ Π Α Ν Α Θ Ε Ν Α (Ι Α Τ Ο Ι
Α Τ Ε Υ Ε Η Ο Ι Δ Ε Τ Α Μ Ι Α Ι Η Ο Ι Σ Π Ρ Ε Σ Β Ι) Α (Σ Σ Ε) Μ Ι Ο Φ (Ε Λ Α
Ν Ι Κ Ε Α Σ Ε Υ Ο Υ Κ Λ Ε Ο Σ Η Λ Ι Μ Ο Σ Ι Ο Σ Ε) Λ (Ρ Α Μ) Μ Α Τ Ε (Υ Ε Ε
Η Ε Κ Α Τ Ο Μ Π Ε Δ Ο Ι Φ Ι Α Λ Α Ι Χ Ρ Υ Σ Α Ι Ι Ι Σ Τ Α Ο Μ Ο) Ν Τ Ο (Υ Τ
Α Π Ο Ρ Ρ Α Ν Τ Ε Ρ Ι Ο Ν Α Ρ Λ Υ Ρ Ο Ν Α Σ Τ Α Ο Μ Ο Ν Σ Τ Ε) Φ Α Ν Ο (Χ Ρ
Ε Ν Ι Κ Ε Ε Χ Ε Ι Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο ϙ Δ Δ Φ Ι Α Λ Α Ι) Α Ρ Λ Υ Ρ (Α Ι
Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Η Η Κ Α Ρ Χ Ε Σ Ι Ο Ν Α Ρ Λ Υ Ρ Ο Ν Δ Ι Ο Σ Ρ Ο Λ Ι) Ι (Ο
Τ Ο Η Η Η Σ Τ Ε Φ Α Ν Ε Χ Ρ Υ Σ Ε Σ Τ Α Ο Μ Ο Ν Τ Α Υ Τ Ε Σ ϙ Δ Φ
Ε Τ Ε Ι Α Ε Ρ Ε Λ Ε Ν Ε Τ Ο Ε Ρ Ι Τ Ο Ν Τ Α Μ Ι Ο Ν Η Ο Ι Σ Π Ρ Ε) Σ Β Ι Α
Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Δ Π ϙ Η Η Ι Χ Ρ Υ Σ Ι Δ Ε Δ Υ Ο Σ Τ Α Ο Μ Ο Ν (Τ
Δ Δ Π ϙ Η Η]

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Α Σ Ε Υ Φ Ε Μ Ο Σ Κ Ο Λ Λ Υ Τ Ε Υ Σ Κ Α Ι Χ Σ Υ Ν Α Ρ Χ Ο Ν Τ Ε Σ Η Ο Ι Σ
Ε Δ Ο Σ Α Ν Τ Ο Ι Σ Τ Α Μ Ι Α Σ Ι Η Ο Ι Σ Ε Π Ι Λ Ε Ν Ε Σ Λ Υ Σ Α Ν Δ Ρ Ο
Ι Χ Σ Υ Ν Α Ρ Χ Ο Σ Ι Π Α Ρ Α Δ Ε Χ Σ Α Μ Ε Ν Ο Ι Π Α Ρ Α Τ Ο Ν Π Ρ Ο Τ Ε
Χ Ρ Υ Σ Α Ι Ι Ι Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Ν Χ Χ ϙ Δ Δ Δ Φ ϙ Η Η Η Κ Ο Ρ Ε Χ
Ο Ν Α Σ Τ Α Ο Μ Ο Ν Σ Τ Ε Φ Α Ν Ο Χ Ρ Υ Σ Ο Ι Ι Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Ι Ν
Ο Υ Τ Ο ϙ Δ Δ Φ Ι Α Λ Α Ι Α Ρ Λ Υ Ρ Α Ι Γ Η Ι Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Ν ϙ
Ι Ο Ν Α Ρ Λ Υ Ρ Ο Ν Δ Ι Ο Σ Ρ Ο Λ Ι Ο Σ Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Η Η Σ Τ Ε
Υ Σ Ε Σ Τ Α Ο Μ Ο Ν Τ Α Υ Τ Ε Σ ϙ Δ Φ ϙ Η Η Σ Τ Ε Φ Α Ν Ο Ι Χ Ρ Υ Σ Ο Ι Η Η
Ν Τ Ο Υ Τ Ο Δ Π ϙ Η Η Ι Χ Ρ Υ Σ Ι Δ Ε Δ Υ Ο Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Ι
Η Η Ε Ρ Ε Τ Ε Ι Α Ε Ρ Ε Λ Ε Ν Ε Τ Ο Ε Ρ Ι Τ Ο Ν Τ Α Μ Ι Ο Ν Η Ο Ι Σ Ν Ι Κ
Σ Τ Α Ο Μ Ο Ν Τ Α Υ Τ Ε Σ Η Δ Π ϙ Η Η Η
Α Σ Ε Υ Φ Ι Λ Ε Τ Ο Σ Κ Ε Φ Ι Σ Ι Ε Υ Σ Κ Α Ι Χ Σ Υ Ν Α Ρ Χ Ο Ν Τ Ε Σ Η Ο
Α Ρ Ε Δ Ο Σ Α Ν Τ Ο Ι Σ Τ Α Μ Ι Α Σ Ι Η Ο Ι Σ Λ Υ Σ Ι Δ Ι Κ Ο Σ
Η Χ Σ Υ Ν Α Ρ Χ Ο Σ Ι Π Α Ρ Α Δ Ε Χ Σ Α Μ Ε Ν Ο Ι Π Α Ρ Α Τ Ο Ν Π Ρ Ο Τ Ε
Ε Ε Ν Τ Ο Ι Ν Ε Ο Ι Τ Ο Ι Η Ε Κ Α Τ Ο Μ Π Ε Δ Ο Ι Φ Ι Α Λ Α Ι Χ Ρ Υ Σ Α Ι
Ι Σ Τ Ε Λ Ε Σ Α Σ Τ Α Ο Μ Ο Σ Α Π Ο Ρ Ρ Α Ν Τ Ε Ρ Ι Ο Ν Α Ρ Λ Υ Ρ Ο Ν Α Σ
Ε Φ Α Ν Ο Σ Χ Ρ Υ Σ Ο Σ Η Ο Ν Η Ε Ν Ι Κ Ε Ε Χ Ε Ι Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο ϙ
Κ Ε Σ Ι Ο Ν Α Ρ Λ Υ Ρ Ο Ν Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Η Η Κ Α Ρ Χ Ε Σ Ι Ο Ν Α
Ρ Υ Σ Ο Σ Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Η Η Η Σ Τ Ε Φ Α Ν Ε Χ Ρ Υ Σ Ε Σ
Ν Τ Ο Υ Τ Ο Ν Η Δ Δ Δ Π Ι Σ Τ Ε Φ Α Ν Ο Σ Χ Ρ Υ Σ Ο Σ Σ Τ Α Ο Μ Ο Ν Τ Ο Υ
Δ ϙ Η Η Η Χ Ρ Υ Σ Ι Σ Ι Σ Τ Α Ο Μ Ο Ν Τ Α Υ Τ Ε Σ Η Δ Δ Δ Π ϙ Η Η Η Χ Ρ Υ

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Ν Α . Δ Σ Λ Υ Κ Ο Ν Π Ρ Α Σ Ι Ε Υ Σ Κ Α Ι Χ Σ Υ Ν Α Ρ Χ Ο Ν Τ Ε
Α Ρ Ε Δ Ο Σ Α Ν Τ Ο Ι Σ Τ Α Μ Ι Α Σ Ι Η Ο Ι Σ Φ Ο Ρ Μ Ι Ο Ν Κ Υ
Χ Ο Ρ Ε Λ Ε Κ Ι Κ Α Ι Χ Σ Υ Ν Α Ρ Χ Ο Σ Ι Π Α Ρ Α Δ Ε Χ Σ Α Μ
Σ Α Ι Α Ι Η Η Ε Υ Σ Ε Λ Ρ Α Μ Μ Α Τ Ε Υ Ε Ε Ν Τ Ο Ι Ν Ε Ο Ι Γ
Τ Ο Υ Τ Ο Ν Χ Χ ϙ Δ Δ Δ Δ Φ ϙ Η Η Η Κ Ο Ρ Ε Χ Ρ Υ Σ Ε Ε Ρ Ι Σ Τ
Ο Μ Ο Ν Σ Τ Ε Φ Α Ν Ο Χ Ρ Υ Σ Ο Ι Ι Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Ι Ν ϙ
Ν Τ Ο Υ Τ Ο ϙ Δ Δ Φ Ι Α Λ Α Ι Α Ρ Λ Υ Ρ Α Ι Γ Η Η Σ Τ Α Ο Μ Ο Ν Τ Ο Υ
Η Κ Α Ρ Χ Ε Σ Ι Ο Ν Α Ρ Λ Υ Ρ Ο Ν Δ Ι Ο Σ Ρ Ο Λ Ι Ο Σ Σ Τ Α Ο Μ
Η Η Σ Τ Ε Φ Α Ν Ο Σ Χ Ρ Υ Σ Ο Σ Σ Τ Α Ο Μ Ο Ν Τ Α Υ Τ Ε Σ ϙ Δ
Η Η Σ Τ Ε Φ Α Ν Ο Σ Χ Ρ Υ Σ Ο Σ Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Δ Π ϙ Η Η Η
Ρ Υ Σ Ι Σ Σ Τ Α Ο Μ Ο Ν Τ Α Υ Τ Ε Σ Η Δ Δ Δ Π ϙ Η Η Η Χ Ρ Υ Σ Ι Σ Σ Τ
Φ Α Ν Ο Σ Χ Ρ Υ Σ Ο Σ Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Δ Δ Π ϙ Η Η Α Ρ Λ Υ
Ρ Λ Υ Ρ Ο Ν Σ Τ Α Ο Μ Ο Ν Τ Ο Υ Τ Ο Χ

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XXVII.

On the face of a block of white marble, the reverse of which contains No. xxviii: height, 2 ft. 10½ in.; breadth, 1 ft. 6 in.; thickness, 5½ in. From the Elgin Collection. It is marked (A) in the uncial copy. Published by Rose, *Inscr.*, Tab. xxiv. p. 219; C. I. 140; Böckh, *Staatsk.*, ii. p. 183; Kirchhoff, *Corpus*, Nos. 153-6; cp. Michaelis, *Parthenon*, p. 299. The Elgin fragment is only half of the original stèle: the other half was discovered, says Chandler (*Inscr.*, p. xv), among the ruins of the Parthenon, and one side of it (A of No. xxviii) was copied by him and published in his Collection (p. 41). It was at that time in the French Monastery at Athens; afterwards the Prior Louis, when building a new kitchen, used this slab for the step leading from the hall. From this time nothing was heard of it until the year 1854, when Böckh (on July 27) read a paper before the Berlin Academy on the Greek Inscriptions in the possession of the Duc de Luynes, of which he had received paper-impressions; (reprinted in Böckh's *Kleine Schriften*, vol. vi. p. 321, foll.). It appears that, before the French Revolution, this stone was purchased in Greece by the Abbé Hippolyte de Montmorency-Laval, and when he died by the guillotine, became the property of his heir, the Viscomte (afterwards Duc) Mathieu de Montmorency-Laval, from whose widow it passed into the hands of the Duc de Luynes, her brother's son. For the results of Böckh's paper, see the commentary on this and the next Inscription.

Θ[ε]οῖς ἐπικουρίαις.

I. Ol. 89. 3, B. C. 422 (lines 2-12). Τάδε παρέδο[αν αἱ τέτταρες ἀρχαί], αἱ ἐβ[ό]δοσαν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθήναια· τοῖς ταμίαις [οἱ]ς Πρεσβ[ύ]τας Σημίον Φηγαί[δ]ος ἔγραμμάτευσεν, οἱ δὲ ταμίαι οἱς Πρεσβ[ύ]τας Σημίον Φηγαί[δ]ος ἔγραμμάτευσεν παρέδοσαν τοῖς ταμίαις [οἱ]ς Νικέας Εὐθύκλειος Ἀλμοῦσιος ἑ[γ]γραμμάτευσεν, Εὐφύμ[η]ος Κολαυτεῖ καὶ ξυνάρχουσιν, ἐν τῷ νέῳ τῷ ἑκατομπεδέφ[ω].

(a) Φιάλαι χρυσαὶ ἰλλ σταθμὸν τοῦτον ΧΧ[Ρ]ΔΔΔΔΤΗΗΗ. [ΤΗΗΗ].
(b) Κόρη χρυσή ἐπὶ στήλης, ἀσταθμὸς.
(c) Ἀπορβαντήριον ἀργυροῦν, ἀσταθμὸν.
(d) Στεφάνω χρυσῷ ἰλλ σταθμὸν τοῦτον ΠΔΔΔ.
(e) Στέφανος χρυσοῦς δὲ ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραὶ Γ[Π] ἰλλ σταθμὸν τοῦτον ΠΗΗΗ.
(g) Καρχήσιον ἀργυροῦν, σταθμὸν τοῦτου ΗΗ.
(h) Καρχήσιον ἀργυροῦν Διδὸς Πολ[υ]δῶς [οἱ]ς σταθμὸν τοῦτου ΗΗ.

(i) Στέφανος χρυσοῦς, σταθμὸν τοῦτου . . . ΤΗΗΗ.
(k) Στεφάνω χρυσῷ, σταθμὸν ταύτης ΠΔΤΗ.
(l) Στεφάνω χρυσῷ ἰλλ σταθμὸν τοῦτον ΗΔΔΔ[ΤΗΗΗ].
(m) Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν, οἱς Πρε[σ]β[ύ]τας Ση[μ]ίου Φηγαί[δ]ος ἔγραμμάτευσεν.

(n) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ΔΠΤΗΗΗ.
(o) Χρυσὶδε ἰσταθμὸν (τοῦτο)ν [ΗΗ]ΗΠ[ΔΔΔΔΤΗΗΗ].
(p) Χρυσὶς, σταθμὸν ταύτης ΗΔΔΔΠΤΗΗ.

II. Ol. 89. 4, B. C. 421 (lines 13-23). Τάδε [οἱ] ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Εὐφύμ[η]ος Κολαυτεῖ καὶ ξυνάρχοντες, οἱς Νικέας Εὐθύκλειος Ἀλμοῦσιος ἔγραμμάτευσεν, παρέδοσαν τοῖς ταμίαις οἱς Ἐπιγένης Αυσάνδρου Αἰγυλ[ί]ου ἔγραμμάτευσεν Εὐφύμ[η]ος Κηφισίει καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν, [ἐν τῷ νέῳ τῷ ἑκατομπεδέφω].

(a) Φιάλαι χρυσαὶ ἰλλ σταθμὸν τοῦτον ΧΧ[Ρ]ΔΔΔΔΤΗΗΗ.
(b) Κόρη χρυσή ἐπὶ στήλῃς, ἀσταθμὸς.
(c) Ἀπορβαντήριον ἀργυροῦν, ἀσταθμὸν.
(d) Στεφάνω χρυσῷ ἰσταθμὸν τοῦτον ΠΔΔΔ.
(e) Στέφανος χρυσοῦς δὲ ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραὶ Γ[Π] σταθμὸν τοῦτον ΠΗΗΗ.
(g) Καρχήσιον ἀργυροῦν, σταθμὸν τοῦτου ΗΗ.
(h) Καρχήσιον ἀργυροῦν Διδὸς Πολυδῶς, σταθμὸν τοῦτου ΗΗ.

(i) Στέφανος χρυσοῦς, σταθμὸν τοῦτου . . . ΤΗΗΗ.
(k) Στεφάνω χρυσῷ, σταθμὸν ταύτης ΠΔΤΗ.
(l) Στέφανος χρυσῷ ἰσταθμὸν τοῦτον ΗΔΔΔΠΠ.
(m) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ΔΠΤΗΗΗ.

(n) Χρυσὶδε δύο, σταθμὸν τοῦτον ΗΗ[Π]ΔΔΔΔΤΗΗΗ.

(o) Χρυσὶς ἰσταθμὸν [ταύτης] ΗΔΔ[ΠΤΗΗΗ].

Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν οἱς Νικέας Εὐθύκλειος Ἀλμοῦσιος ἔγραμμάτευσεν.

(p) Χρ[υ]σ[ί]ς, σταθμὸν ταύτης ΗΔΠΤΗΗ.

III. Ol. 90. 1, B. C. 420 (lines 24-34). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Εὐφύμ[η]ος Κηφισίει καὶ ξυνάρχοντες, οἱς Ἐπιγένης Αἰσάνδρου Αἰγυλ[ί]ου ἔγραμμάτευσεν, παρέδοσαν τοῖς ταμίαις οἱς Αυσάνδρος . . . οὐ Γραγγη. ἔγραμμάτευσεν Αἰσάντῳ τοῦ δεῖνος Πρ[ο]κ[α] καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων [ταμιῶν] οἱς Νικέας Ἀλμοῦσιος ἔγραμμάτευσεν, ἐν τῷ νέῳ τῷ ἑκατομπεδέφω.

(a) Φιάλαι χρυσαὶ τρεῖς, σταθμὸν τοῦτον ΧΧ[Ρ]ΔΔΔΔΤΗΗΗ.

(b) Κόρη χρυσή ἐπὶ στήλης, ἀσταθμὸς.
(c) Ἀπορβαντήριον ἀργυροῦν, ἀσταθμὸν.
(d) Στεφάνω χρυσῷ ἰσταθμὸν τοῦτον ΠΔΔΔ.
(e) Στέφανος χρυσοῦς δὲ ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραὶ ἑ[κ]τ[ο]ν, σταθμὸν τοῦτον ΠΗΗΗ.

(g) Καρχήσιον ἀργυροῦν, σταθμὸν τοῦτου ΗΗ.
(h) Καρχήσιον ἀργυροῦν Διδὸς Πολυδῶς, σταθμὸν τοῦτου ΤΗΗΗ.

(i) Στέφανος χρυσοῦς, σταθμὸν τοῦτου . . . ΤΗΗΗ.
(k) Στεφάνω χρυσῷ, σταθμὸν ταύτης ΠΔΤΗ.

(l) Στέφανος χρυσοῦς ἰσταθμὸν τοῦτον ΗΔΔΔΠΠ.
(m) Στέφανος χρυσοῦς, σταθμὸν τοῦτου ΔΠΤΗΗΗ.

(n) Χρυσὶδε δύο, σταθμὸν τοῦτον ΗΗ[Π]ΔΔΔΔΤΗΗΗ.
(o) Χρυσὶς ἰσταθμὸν ταύτης ΗΔΔΔΠΤΗΗ.

(p) Χρυσὶς : σταθμὸν ταύτης ΗΔΠΤΗΗ.

IV. Ol. 90. 2, B. C. 419 (lines 35-47). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας Αἰσάνδρου Πρασιεῖ καὶ ξυνάρχοντες, οἱς Αυσάνδρος ἔγραμμάτευσεν, παρέδοσαν τοῖς ταμίαις οἱς Φορμίων Κυθρηναίους ἔγραμμάτευσεν. Χαρίνφ' Αλεξιμάχου Πήληκι καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν οἱς Ἐπιγένης Αἰγυλ[ί]ου ἔγραμμάτευσεν, ἐν τῷ νέῳ τῷ ἑκατομπεδέφω.

(a) Φιάλαι χρυσαὶ τρεῖς, σταθμὸν τοῦτον ΧΧ[Ρ]ΔΔΔΔΤΗΗΗ.

(b) Κόρη χρυσή ἐπὶ στήλῃς, ἀσταθμὸς.
(c) Ἀ[π]ρ[ο]β[αν]τήριον ἀργυροῦν, ἀσταθμὸν.
(d) Στεφάνω χρυσῷ ἰσταθμὸν τοῦτον ΠΔΔΔ.
(e) Στέφανος χρυσοῦς δὲ ἡ Νίκη ἔχει, σταθμὸν τοῦτου ΠΔΔ.

(f) Φιάλαι ἀργυραὶ Γ[Π] σταθμὸν τοῦτον ΠΗΗΗ.

- (g) Καρχήσιον ἀργυροῦν, σταθμὸν τοῦτον ΗΗ.
 (h) Καρχήσιον ἀργυροῦν Διδὸς Πολιδῶς, σταθμὸν τοῦτον ΗΗ.
 (i) Στέφαν[α]ν χρ[υ]σοῦς, σταθμὸν τοῦτον . . . ΗΗΗ.
 (k) Στεφάνη χρυσή, σταθμὸν ταύτης ΠΔΗ.
 (l) Στέφανοι χρ[υ]σοῦς ΗΗΗ σ[ταθμὸν] τοῦτον ΗΔΔΔΠΠ.
 (m) [Στέφανος] χρυσοῦς, σταθμὸν τοῦτον ΔΠΗΗΗ.
 (n) Χρυσ[ὸν] δὸς, σταθμ[ὸν] ΗΗΗ ΠΠΠ ΗΗΗΔΔΔΔ
 ΗΗΗ.
 (o) [Χρυσὸς] σταθμὸν ταύτης ΗΔΔΔΠΗΗΗ.
 (p) Χρυσὸς, σταθμὸν ταύτης : ΗΔΠΗΗΗ.
 'Επ[ὶ] τ[ῇ] α' ἐπ[ὶ] γένετο'.
 (q) [Στέφανος] χρυσοῦς, σταθμὸν τοῦτον ΔΔΠΗΗ.
 (r) Ἀργυρὸς, σταθμὸν ταύτης [ΗΗΔΔΔΔΠΗΗ].
 (s) [Θυματήριον ἀργυροῦν, σταθμὸν τοῦτον Χ].

This Inscription is a list of the treasures in the Hekatompedos for the penteteris B. C. 422-419. This date is easily fixed by a comparison of the other lists of the Hekatompedos given in Böckh, Staatsh., ii. pp. 176-195. These documents also supply the restorations of our inscription.

Line 1. To account for the *E* which I have recovered, Θεὸς ἐπικουρίοις is borrowed from Böckh's restoration of the heading of C. I. 139, cp. Kirchhoff, Corpus, No. 117*; but it is quite dubious. Lines 2-7. The letters towards the end of these lines, which are excluded from the round brackets, have been recovered by Böckh (Kleine Schriften, vi. p. 325, foll.) from the marble in the Duc de Luynes's possession. Line 3. For the old form ταμίαι cp. No. ii, A, line 2, n. Line 5. On the exact meaning of ὁ νέος ὁ 'Εκατόμπεδος see Introduction to this Chapter. Line 7. HONENIKE is written without the aspirate (as elsewhere) in order to allow for the known position of the letters at the end of the line. Lines 10-12. Here again I follow Böckh's collation of the Duc de Luynes's marble, which involves a considerable departure from the arrangement given in C. I. 140. Before seeing this collation I recovered Π (i. e. Π) in line 12: in order to account for it, and for the blank space of about one line's width that follows, I had already been led to modify the old arrangement of these lines.

Line 26. The letters ΟΛ. . . ΑΕΤ are quite clear

upon the stone. Böckh distrusted his copyists, and read Χ[ρ]υ[λ]α[ρ]γ[ε]ῖς, which is inadmissible. I have therefore supposed the reading to be Λ[ΑΡ]ΑΕΤ, an abbreviation for Γαργήτιος. This is confirmed by the Α I have recovered in line 36, and by the seeming contraction ΠΡ[Α], for Πρασιεύς, in this same line 26. Abbreviations of this kind are rare before the archonship of Euklid (see Franz, El. Ep. Gr., p. 354). That Lykon was of the deme Prasiéis is known from other lists (see Böckh, Staatsh., ii, p. 150). Line 34. I have departed from Böckh here, by placing no ἐπέτεια under the third year, and reserving article g (a golden crown, weighing twenty-six drachmas three obols) for the ἐπέτεια of the fourth year. This is necessary, if I am right in reading [ΕΠ]ΕΤΕ[Ι]Α in line 46.

Line 37. It is certain, from the list published by Rangabé, Ant. Hell., No. 109 (see his note), and by Böckh, Staatsh., ii. p. 164 (D, line 20), and elsewhere, that the treasurer who was in office at the beginning of the first year of the next πεντετηρίς was Χαρίνος Ἀλεξιμάχου Ἐλεεύς: whereas in our next list the treasurer for this same year (B. C. 418) is named Πυθόδωρος Ἀλαϊεύς. It follows that Charinos must have vacated his office by death, or some other cause, before the end of his term, Pythodoros being appointed for the remainder of the year. It will be noticed that from line 35 onwards the letters, while arranged στοιχίδον, are more widely spaced than in the earlier part of the inscription.

A few words may be said on the articles themselves.

(b) Understand not Persephone, but merely a statuette of a girl, fixed upon a pillar, and therefore ἀσταθμός.

(c) Ἀποβραντήριον is a vessel for lustral water, called also περιβραντήριον. It would be fixed, and there ἀσταθμός, like the φιάλη χρυσή ἢ ἡς ἀποβράννεται of Nos. xxv, xxvi.

(d) On the Διόδια, and the worship of Ζεὺς Πολιεὺς on the Akropolis, see notes on No. lxxiv.

(e) Στεφάνη is a female head-dress; see note on No. xxix, § 1.

XXVIII.

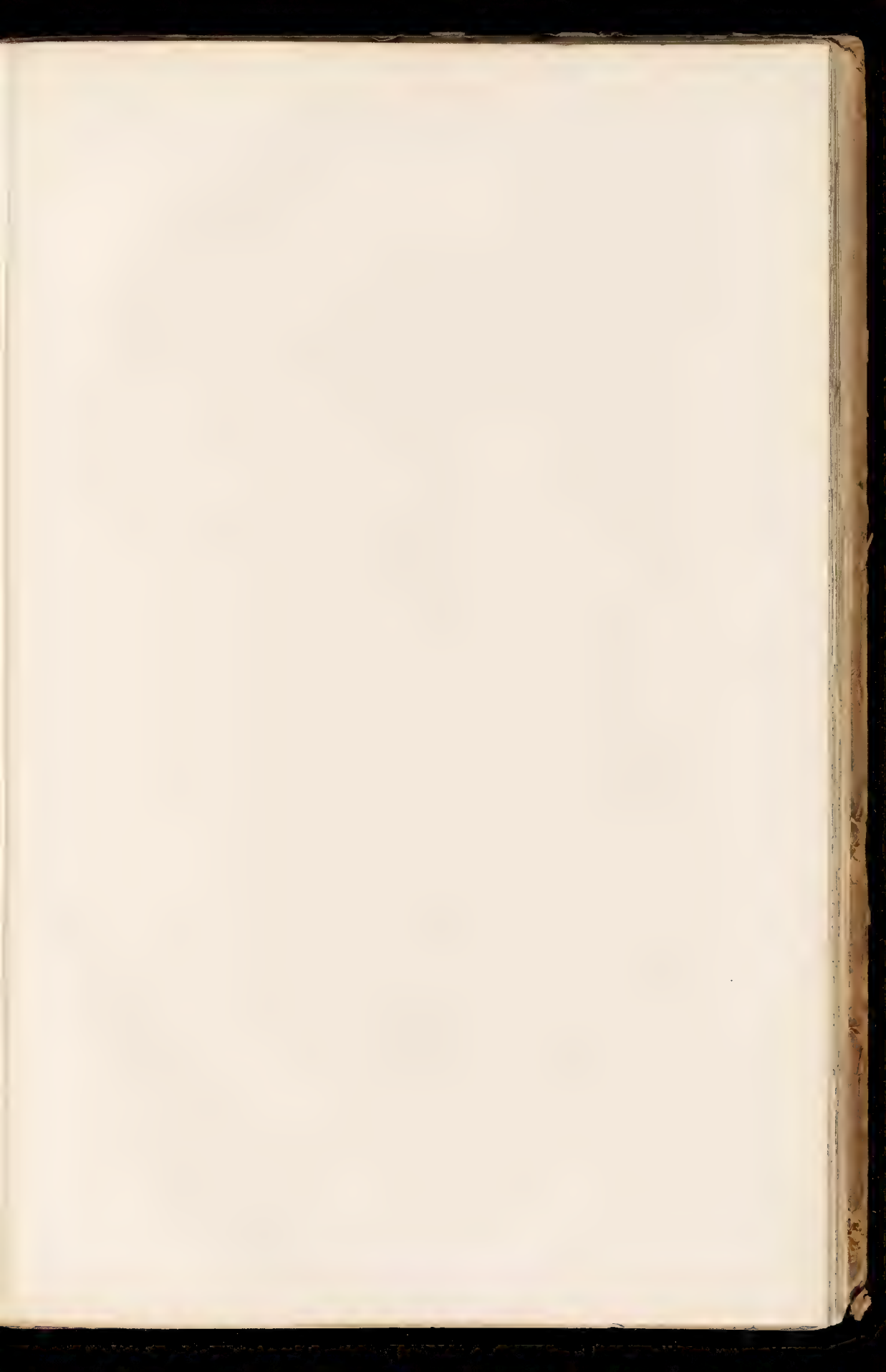
The portion marked B represents the reverse side of the same block upon which No. xxvii is inscribed; but very few letters are legible.

A is an inscription published by Chandler, Inscr., pt. ii. No. 3, p. 41, who saw it in the French Monastery at Athens, and made a careful copy. For the subsequent history of A, see heading to No. xxvii; C. I. 141; Rose, Inscr., p. 219. Tab. xxv; Böckh, Staatsh., ii. p. 187, and Kleine Schriften, vol. vii. p. 321, foll.; Kirchhoff, Corpus, Nos. 157-60; cp. Michaelis, Parthenon, p. 299.

I. Ol. 90. 3, B. C. 418 (lines 1-15). Τάδε παρέδωκαν αἱ τέτταρες ἀρχαὶ αἱ ἐδίδωσαν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθηναίᾳ: τοῖς ταμίαις Πυθόδωρ Ἀλαϊεῖ [καὶ] ξυνάρχουσι, οἷς Φορμίων Ἀριστάντος Κ[υ]ρδαθηναί[ε]υ[ς] ἐγραμμάτευε, οἱ δὲ ταμίαι οἱ[ς] Φ[α]ρμίων Ἀ[ριστάντος] Κυδαθηναίεὺς ἐγραμμάτευε π[α]ρίδωσαν τοῖς ταμίαις Ἀναξικράτει Λα[μ]π[ρο]ῦ καὶ ξυνάρχουσι, οἷς [Εὐ]θέ[νης] Εὐφάνου Προσ[τ] [π]άλτιος ἐγραμμάτευε, ἐν τῷ νῷ τῷ [Ε]κατομπίδῳ.

- (a) Φιάλαι χρυσαὶ ΗΗ σταθμὸν τοῦτον ΧΧΠΔΔΔΔ ΗΗΗ.
 (b) Κίρη χρυσή ἐπὶ στήλης, ἀσταθμός.
 (c) [Ἀποβραντήριον ἀργυροῦν, ἀσταθμός].
 (d) Στεφάνη χρυσή [Η] σταθμὸν τοῦτον ΠΔΔΔ.
 (e) Στεφάνος χρυσοῦς [Η] ἢ Νίκη ἔχει, σταθμὸν τοῦτον ΠΔΔ.
 (f) Φιάλαι ἀργυραὶ ΠΠ σταθμὸν τοῦτον ΠΗΗΗ.

* This inscription, C. I. 139, is not to be found in the British Museum, in spite of the statement in Böckh's lemma, ad loc.



A.

ΤΑΔΕΠΑΡΕΔΟΣΑΝΗΑΙΤΕΤΤΑΡΕΞΑΡΧ[ΑΙΗΑΙ ΕΔΙ
 ΙΑΓΟΙΣΤΑΜΙΑΙΣΠΥΘΟΔΟΡΟΙΗΑΛΑΙ[Ε]Ι[ΚΑΙ ΧΣΥ
 ΕΥ[Σ]ΕΛΡΑΜΜΑΤΕΥΕΝΟΙΔΕΤΑΜΙΑΙΗΟΙ[Σ]ΦΟΡ[ΜΙΟ]
 ΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΑΝΑ[Χ]ΣΙΚΡΑΤΕΙΛΑ[ΜΠ]Τ
 5 Γ]ΑΛΤΙΟΣΕΛΡΑΜΜΑΤΕΥΕΝΤΟΙΝΕΟΙΤΟΙΗ[ΚΑΤ]
 ΔΔΔΔ[Ε]ΕΕΕΕΚΟΡΕΧΡΥΣΕΕΠΙΣΤΕΛΕΣΑΣΤΑ[ΟΜ]ΟΣΑ
 ΣΟ[Ι]ΣΤΑΘΜΟΝΤΟΥΤΟΙΝ[ΔΔΔ]ΣΤΕΦΑΝΟΣΧΡΥΣΟΣ
 ΥΡΑΙΠ[Ι]ΣΤΑΘΜΟΝΤΟΥΤΟΝ[ΗΗ]ΑΡΧΕΣΙ[ΟΝ]ΑΡΛ
 ΟΣΠΟΛΙΟΣΣΤΑΘΜΟΝΤΟΥΤΟΝ[ΗΗ]ΣΤΕΦΑΝΟΣΧΡΥΣΟΣ
 10 ΜΟΝΤΑΥΤΕΣ[Ε]ΕΕΕΣΤΕΦΑΝΟΙΧΡΥΣΟΙ[Ι]ΣΤΑΘΜ
 ΟΥΤΟΔΓ[Ε]ΕΕΕΧΡΥΣΙΔΕ[Ι]ΣΤΑΘΜΟΝΤΟΥΤΟΙ[ΗΗ]
 ΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣ[ΗΔΓ]ΕΕΕΣΤΕΦΑΝΟΣΧ
 ΤΑΥΤΕΣ[ΗΔΔΔΔ]ΕΙΟΥΜΙΑΤΕΡΙΟΝΑΡΛΥΡΟΝΣΤΑ
 ΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΧΗΗ[Ε]ΣΤΕΦΑΝΟΣΧ[ΡΥΣΟΣ]
 15 ΟΥΤΟ. ΔΔΓ
 ΤΑΔΕΝΟΙ[ΤΑΜΙΑΙ]ΤΟΝΗΙΕΡΟΝΧΡΕΜΑΤΟΝ[ΤΕ]ΣΑΟ
 ΧΟΝΤΕΣ[Η]ΟΙΣΕ[ΥΧΣ]ΕΝΟ[Σ]ΕΥΦΑΝΟΣΠΡΟΣΓ[ΑΛΤ]ΙΟ[Ε]
 ΛΥΣΙ[ΚΛ]ΕΣΔΡΑΚ[Ο]ΝΤΙΔΟΒΑΤΕΟΕΝΕΛΡΑΜΜ[Α]ΤΕΥ
 ΕΧΣΑΜ]ΕΝΟΙΠΑΡΑΤΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝ[ΟΙ]ΣΦ
 20 ΕΥΕ[Ν]ΤΟΙΝΕΟΙΓΟΙΕΚΑΤΟΜΠΕΔΟΙΦΑΛ[ΑΙ]ΧΡΥ
 ΕΕΠ[Ι]ΣΤΕΛΕΣΑΣΤΑΘΜΟΣΑΠΟ[ΡΑΝ]ΤΕΡΙΟΝ[ΑΡΛΥΡ
 Ν[Ε]ΔΔΔ]ΔΣΤΕΦΑΝΟΣΧΡΥΣΟΣΕΟΝΗΕΝ[Ι]ΚΕΕΧΕΙΣΤΑ
 ΤΟΝ[ΗΗ]ΚΑΡΧΕΣΙΟΝΑΡΛΥΡΟΝΣΤΑΘΜΟΝΤΟΥΤΟ
 ΟΥΤΟ[ΗΗ]ΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝ[ΤΟΥΤΟ
 25 ΕΦΑ]ΝΟΙΧΡΥΣΟΙ[Ι]ΗΔΔΔΓ[Ε]ΣΤΕΦΑΝΟΣΧΡΥΣΟΣ
 ΟΙ[ΗΗ]Η[Ε]ΔΔΔΔ[Ε]ΕΕΕΕΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥΤΕ
 ΦΑΝΟ]ΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔ[Γ]ΕΕΑΡΛΥ
 ΡΟΝ]ΣΤΑΘΜΟΝΤΟΥΤΟΧΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜ
 Ο. . . ΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝ[ΤΟΥΤΟ. ΔΔΓΕ
 30 ΟΥ]ΤΟΙΝ[Ε]ΕΕ
 ΤΑ]ΔΕΝΟΙΤΑΜΙΑΙΤΟΝΗΙΕΡΟΝΧΡΕ[ΜΑΤΟΝΤΕ]ΣΑ[Ε]
 ΣΗ]ΟΙΛΥΣΙ[ΚΛ]ΕΣΔΡΑΚ[Ο]ΝΤΙΔΟΒΑ[ΤΕ]ΟΕΛΡΑΜΜ[Α]Τ
 ΕΝ]Ι[ΚΟΓΕΡΛΑΣ]Ε[Ε]ΘΕΝΕ[ΛΡΑΜ]ΜΑΤΕ[ΥΕΛΕΟΧΑΡ]ΕΙ.
 35 ΡΑΤ]ΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝ[ΗΟΙ]ΣΕΥΧΣΕΝΟΣΕΥΦΑ
 ΙΕΚΑΤ]ΟΝΠΕΔΟ[Ι]ΦΑΛΑΙΧΡ[ΥΣΑΙ]ΣΣΤΑΘΜΟΝΤΟΥ
 ΟΜΟΣΑ]ΠΟΡΑΝΤ[Ε]ΡΙΟΝΑΡΛΥΡΟΝ[ΑΣΤΑΘΜΟΝ]ΣΤΕΦ
 ΡΥΣΟΣ[Η]ΟΝΗΕΝ[Ι]ΚΕΕΧΕΙΣΤΑΘΜΟΝΤΟΥΤΟ[Ε]ΔΦΙ
 ΟΝΑΡΛΥ]ΡΟΝΣΤ[Α]ΘΜΟΝΤΟΥΤΟ[ΗΗ]ΚΑΡΧΕΣΙΟΝΑΡΛ
 ΧΡΥΣΟ]ΣΣΤΑΘΜΟΝΤΟΥΤΟ. . . ΕΕΕΕΣΤΕΦΑΝΕΧΡΥ
 40 ΣΤΑΘΜ]ΟΝΤΟΥΤΟ[ΗΗ]ΔΔΔΓ[Ε]ΣΤΕΦΑΝΟΣΧΡΥΣΟΣ
 [ΙΗΗ]Ε[Ε]ΔΔΔΔ[Ε]ΕΕΕΕΧΡΥΣΙΣΣΤΑΘΜΟΝΤΑΥΤΕΣ[ΗΔΔ
 ΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΓ[Ε]ΑΡΛΥΡΙΣ
 ΡΟΝΣΤΑΘΜΟΝΤΟΥΤΟΧΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜ
 [Ο. . . ΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘΜΟΝΤΟΥΤΟΔΔΓ[Ε]
 45 [ΔΕΓΕΛΕΝΕΤΟ].
 [ΤΑΔΕΝΟΙΤΑΜΙΑΙΤΟΝΗΙΕΡΟΝΧΡΕΜΑΤΟΝΤΕ]ΣΑΟ
 [ΕΣΗΟΙΣΤΕΛΕΑΣΤΕΛΕΝΙ]ΚΟΓΕΡΛΑΣΕΘΕΝΕΛ
 [ΙΣΠΟΛΥΜΕΔΕΣΑΤΕΝΕΥΣΕΛΡΑΜΜΑΤΕΥΕΤΕΙ]ΣΑΜ
 [ΟΙΠΑΡΑΤΟΝΠΡΟΤΕΡΟΝΤΑΜΙΟΝΗΟΙΣΛΥΣΙ[ΚΛ]ΕΣ
 50 [ΤΟΙΗΕΚΑΤΟΜΠΕΔΟΙ] Κ.Τ.Λ.



VIII.

B.

ΔΟΣΑΝΤΟΝΛΟΛΟΝΕΚΠΑΝΑΘΕΝΑΙΟΝΕΣΠΑΝΑ]Ο[ΕΝΑ
ΝΑΡΧΟΣΙΗΟΙΣΦΟΡΜΙΟΝΑΡΙΣΤΙΟΝΟΣΚ]ΥΔΑΘΕΝΑ[Ι
Α[Ρ]ΙΣΤΙΟΝΟΣΚΥΔΑΘΕΝΑΙΕΥΣΕΛΡΑΜΜΑΤΕ]ΥΕΓ[Α
ΡΕ[Ι]ΚΑΙΧΣΥΝΑΡΧΟΣΙΗΟΙΣΕΝΟΣΕΥΦΑΝΟ]ΣΠΡΟΣ
ΟΜΠΕΛ[ΟΙΦΙΑΛΑΙΧΡΥΣΑΙ]ΣΤΑΟΜΟΝΤΟΥΤ]ΟΝΧΧΓ 5
ΠΟΡΑΝΤΕΡΙΟΝΑΡΛΥΡΟΝΑΣΤΑΟΜΟΝΣΤΕΦΑ]ΝΟΧΡΥ
]Ο[ΝΕΝΙΚΕΕΧΕΙΣΤΑΟΜΟΝΤΟΥΤΟΠΔΔΦΙΑΛ]ΑΙΑΡ[Λ
ΥΡΟΝΣΤΑΟΜΟΝΤΟΥΤΟΗΗΚΑΡΧΕΣΙΟΝΑΡΛΥ]ΡΟΝΔ[Ι
ΣΣΤΑΟΜΟΝΤΟΥΤΟ...ΗΗΠΣΤΕΦΑ]ΝΕΧ[ΡΥ]ΣΕΣΤΑΘ
ΟΝΤΟΥΤΟΗΗΔΔΔΓΠΠΣΤΕΦΑΝΟΣΧΡΥΣ]ΟΣΣΤΑΟΜΟΝΤ 10
ΔΔΔΔΗΗΗΧΧΡΥΣΙΣΣΤΑΟΜΟΝΤΑ]Υ[ΤΕ]ΣΗΔΔΔΓΠΗΗ[Ι
ΡΥΣΟΣΣΤΑΘ]Μ[ΟΝΤΟΥΤΟΔΔΓΠΗ]ΑΡ[Λ]ΥΡΙΣΣΤΑΟΜΟΝ
ΟΜΟΝΤΟΥΤΟΧΕΠΕΤΕΙΑΕΠΕΛΕΝ]ΕΤΟ[ΣΤ]Ε[ΦΑ]ΝΟΣΧ[Ρ
ΤΑΟΜΟΝΤΟΥΤΟ...Η...ΣΤΕΦΑΝΟΣ]ΧΡΥΣΟΣΣΤΑΟΜΟΝΤ 15
ΕΝΑΙΑΣΑΝΑΧΣΙΚΡΑ]Τ[ΕΣΛΑΜΠΤΡΕΥ]ΛΚ[Α]ΙΧΣΥΝΑ[Ρ
Ε]ΛΡ[ΑΜΜΑΤΕΥΕΠΑΡ]Ε[ΔΟΣΑΝΤΟ]ΙΣ[Τ]Α[ΜΙΑ]ΙΣΗΟΙΣ
ΕΔΕΧΣΙΘΕΟ[Ι...Ι[...Ι]ΚΑΙ[Χ]Σ[Υ]ΝΑΡ[ΧΟΣ]ΙΠΑΡΑΔ
ΟΡΜΙΟΝΑΡΙΣΤΙΟΝΟΣΚΥΔΑΘ[Ε]ΝΑΙΕΥΣ[ΕΛ]ΡΑΜΜΑΤ 20
ΕΑΙ]ΣΣΤ[Α]ΟΜΟΝΤΟΥΤΟΝΧΧ[Π]ΛΔΔΔΗΗΗΚΟ[Ρ]ΕΧΡΥΣ
]ΝΑΣΤΑΟΜΟΝΣΤ[ΕΦ]ΑΝΟΧΡΥΛ[ΟΠΣΤ]Α[ΟΜ]ΟΝΤΟΥΤΟΙ
]ΜΟΝΤΟΥΤΟΠΔ[ΔΦΙΑΛ]Α[Ι]ΛΑΡ[ΥΡΑΙΠΠ]ΣΤΑΟΜΟΝΤΟΥ
]ΗΚΑΡΧΕΣΙΟΝΑ[Ρ]ΛΥ]ΡΟΝΔΙΟΛΠΟΛΙΟ[ΣΣΤΑ]ΟΜΟΝΤ 25
ΓΗΗΣΤΕΦΑΝ[ΕΧΡΥΣΕΣΣΤΑΟΜΟΝΤΑΥΤΕΣΠΔ]ΗΗΣΤ
]ΑΟΜΟΝΤΟΥΤΟ[ΔΓΠΗΗΗΧΧΡΥ]Β[Ι]ΔΕ[Π]ΣΤΑΘ]ΟΝΤΟΥΤ
]ΔΠΗΗΗ[Ι]ΧΡΥΣΙΣΣΤΑΟΜΟΝΤΑΥΤΕΣΗΔΠΗΗ]ΗΗΣΤΕ
ΣΤ]Α[Μ]ΟΝΤ[ΑΥΤΕΣΗΠΔΔΔΔΗΟΥΜΙΑΤΕΡΙ]ΟΝΑΡΛΥ 30
ΟΝΤΟΥΤ]ΟΧΗ[ΗΠΣΤΕΦΑΝΟΣΧΡΥΣΟΣ]ΣΙΑΘ[Μ]ΟΝΤΟΥΤ
ΠΕΤΕΙΑ]ΕΠΕΛ[Ε]Ν[ΕΤΟΣΤΕΦΑΝΟ]ΧΡΥΣΟ[Π]ΣΤΑΟΜΟΝΤ
ΕΝΑ[Ι]Α]ΣΔΕΧ[ΣΙΘΕΟ]Σ...ΛΣΙΟΚΛ[Ι]ΧΣΥ[ΝΑΡ]ΧΟΝΤΕ 35
ΕΥΕΓ[Α]ΡΕΔΟ[Σ]Α[ΝΤΟΙΣΤΑΜΙΑ]ΙΣΗΟΙΣΤΕΛΕΑΣΤΕΛ
...Κ[ΑΙ]ΧΣΥΝΑΡΧΟ]ΣΙΠΑΡ[Α]ΛΦ[ΧΣΑ]ΜΕΝΟΙΠΑ
ΝΟΣΠΡΟΣ]ΠΑ[ΛΤΙΟΣΕΛΡΑΜΜ]ΑΤΕΥΕ[ΕΝΤΟ]ΙΝΕΟΙΤΟ 40
ΤΟΝΧΧΠΔΔΔΔΗΗΗΚΟΡΕΧΡΥΣΕ]ΕΠΙΣ[ΤΕ]ΛΣΑΣΤΑ
ΑΝΟΧΡΥΣΟΠΣΣΤΑΟΜΟΝΤΟΥΤΟΙΝΠΔΔΔΣΤΕΦΑ]ΝΟΣΧ
ΑΛΑΙΑΡΛΥΡΑΙΠΠΣΣΤΑΟΜΟΝΤΟΥΤΟΝΠ]Η[ΗΗΚΑ]ΡΧΕΣΙ 45
ΥΡΟΝΔΙΟΣΡΟΛΙΟΣΣΤΑΟΜΟΝΤΟΥΤΟΗΗΣΤΕ]ΦΑΝΟΣ
ΣΕΣΣΤΑΟΜΟΝΤΑΥΤΕΣΠΔΗΗΣΤΕΦΑΝΟΙΧΡΥ]ΣΟΙΠΠ[Ι
ΑΟΜΟΝΤΟΥΤΟΔΠΗΗΗΧΧΡΥΣΙΔΕΠΣΣΤΑΟΜΟΝ]ΤΟΥΤΟ 50
ΔΠΗΗΗΧΧΡΥΣΙΣΙΣΤΑΟΜΟΝΤΑΥΤΕΣΗΔΠΗΗ]ΗΗΣΤΕ
ΣΤΑΟΜΟΝΤΑΥΤΕΣΗΠΔΔΔΔΗΟΥΜΙΑΤΕΡΙ]ΟΝΑΡΛΥ
ΟΝΤΟΥΤΟΧΗΗΠΣΤΕΦΑΝΟΣΧΡΥΣΟΣΣΤΑΘ]ΟΝΤΟΥΤ
ΤΕΦΑΝΟΧΡΥΣΟΠΣΣΤΑΟΜΟΝΤΟΥΤΟΙΝΠΗΗΗ]ΠΕΤΕ[Ι
ΕΝΑΙΑΣΛΕΟΧΑΡΕΣ...ΚΑΙΧΣΥΝ]ΑΡΧΟΝΤ 55
ΜΑΤΕΥΕΠΑΡΕΔΟΣΑΝΤΟΙΣΤΑΜΙΑΙΣΗΟ] *Uninscribed.*
ΕΝΟΙΠΑΙΑΝΙΕΙΚΑΙΧΣΥΝΑΡΧΟΣΙΠΑΡΑΔΕ]ΧΣΑΜΕ[Ν
ΔΡΑΚΟΝΤΙΔΟΒΑΤΕΘΕΝΕΛΡΑΜΜΑΤΕΥΕΕΝΤ]ΟΙΝ[ΕΟΙ 60

(g) Καρχήσιον ἀργυροῦν, σταθμὸν τούτου ΗΗ.
(h) Καρχήσιον ἀργυροῦν Δ[ι]δὸς Πολιδῶς, σταθμὸν τούτου ΗΗ.

- (i) Στέφανος χρυσούς, σταθμὸν τούτου . . . ΗΗΗ.
(k) Στεφάνη χρυσή, σταθμὸν ταύτης ΠΔΗΗ.
(l) Στέφανοι χρυσοὶ ΙΙΙ[Ι] σταθμὸν τούτων ΗΔΔΔΠΙΙ.
(m) Στέφανος χρυσούς, σταθμὸν τούτου ΔΠΗΗΗ.
(n) Χρ[υ]σοῖδε ΙΙ σταθμὸν τούτου ΗΗΠΔΔΔΔΗΗΗ.
(o) Χρυσίς, σταθμὸν ταύτης ΗΔΔΔΠΗΗΗ.
(p) Χρυσίς, σταθμὸν ταύτης ΗΔΠΗΗΗ.
(q) Στέφανος χρυσούς, σταθμὸν τούτου ΔΔΠΗΗ.
(r) Ἀργυρίδης, σταθμὸν ταύτης ΗΠΔΔΔΔΗΗ.
(s) Θυματήριον ἀργυροῦν, σταθμὸν τούτου Χ.
(t) Ἐπέτεια ἐπεγένητο.
(u) Στεφάνος χρυσούς, σταθμὸν τούτου ΧΗΗΠ.
(v) Στέφανος χρυσούς, σταθμὸν τούτου . . . Η.
(w) Στέφανος χρυσούς, σταθμὸν τούτου . ΔΔΠ.

II. Ol. 90. 4, B. C. 417 (lines 16–30). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς Ἀναξικράτης Λαμπρῆς καὶ ἐυνάρχοντες, οἱς Εὐξένος Εὐφάνους Προσπάλτιος ἐγγραμμάτευε παρὰ δόσαν τοῖς [ταμίαις] οἱς Ἀντικλῆς Δρακοντίδου Βατθῆν ἐγραμμάτευε Δεξιθέφ . . . καὶ ἐυνάρχοντες, παραδείξάντων παρὰ τῶν προτέρων ταμιῶν οἱς Φορμίων Ἀριστῶνος Κινδὰς ἠναϊδὸς [ἐγγραμμάτευε, ἐν τῷ νῦν τῷ ἑκατομπεδῷ].

(a) Φιάλαι χρυσαὶ ΙΙΙ σταθμὸν τούτων ΧΧΠΔΔΔΗΗΗ.

- (b) Καρχήσιον χρυσή, ἐπὶ στήλης, ἀσταθμῶς.
(c) Ἀργυροῦν χρυσή, ἀσταθμῶς.
(d) Στεφάνος χρυσή, σταθμὸν τούτου ΠΔΔΔ.
(e) Στέφανος χρυσούς, ἐν τῷ νῦν ἔχει, σταθμὸν τούτου ΠΔΔΔ.

(f) Φιάλαι χρυσαὶ ΙΙΙ σταθμὸν τούτων ΠΗΗΗ.
(g) Καρχήσιον ἀργυροῦν, σταθμὸν τούτου ΗΗΗ.
(h) Καρχήσιον ἀργυροῦν Διδὸς Πολιδῶς, σταθμὸν τούτου ΗΗ.

- (i) Στέφανος χρυσούς, σταθμὸν τούτου . . . ΗΗΗ.
(k) Στεφάνη χρυσή, σταθμὸν ταύτης ΠΔΗΗ.
(l) Στεφάνος χρυσούς, σταθμὸν τούτου ΗΔΔΔΠΙΙ.
(m) Στεφάνος χρυσούς, σταθμὸν τούτου ΔΠΗΗΗ.
(n) Χρυσή, σταθμὸν ταύτης ΗΔΔΔΠΗΗΗ.
(o) Χρυσίς, σταθμὸν ταύτης ΗΔΠΗΗΗ.
(p) Χρυσίς, σταθμὸν ταύτης ΗΔΠΗΗΗ.
(q) Στεφάνος χρυσούς, σταθμὸν τούτου ΔΔΠΗΗ.
(r) Ἀργυρίδης, σταθμὸν ταύτης ΗΠΔΔΔΔΗΗ.
(s) Θυματήριον ἀργυροῦν, σταθμὸν τούτου Χ.
(t) Στέφανος χρυσούς, σταθμὸν τούτου ΧΗΗΠ.
(u) Στέφανος χρυσούς, σταθμὸν τούτου . . . Η.
(v) Στέφανος χρυσούς, σταθμὸν τούτου . ΔΔΠ.
(w) Στεφάνος χρυσούς, σταθμὸν τούτου . ΔΔΠ.
(x) Ἐπέτεια ἐπεγένητο.
(y) Στεφάνος χρυσούς, σταθμὸν τούτου ΠΗΗΗ.

III. Ol. 91. I, B. C. 416 (lines 31–45). Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς Δεξιθέφ . . . ἀσίου καὶ ἐυνάρχοντες, οἱς Ἀντικλῆς Δρακοντίδου Βατθῆν ἐγραμμάτευε, παρὰ δόσαν τοῖς ταμίαις οἱς Τελέας Τελεικίου Περρασίδου ἐγραμμάτευε, Λεωχάρει . . . καὶ ἐυνάρχοντες, παρὰ δόσαν τοῖς ταμίαις οἱς προτέρων ταμιῶν οἱς Εὐξένος Εὐφάνους Προσπάλτιος ἐγραμμάτευε, [ἐν τῷ νῦν τῷ ἑκατομπεδῷ].

(a) Φιάλαι χρυσαὶ ΙΙΙ σταθμὸν τούτων ΧΧΠΔΔΔΗΗΗ.

(b) Κόρη χρυσή, ἐπὶ στήλης, ἀσταθμῶς.
(c) Ἀργυροῦν χρυσή, ἀσταθμῶς.
(d) Στεφάνος χρυσή, σταθμὸν τούτου ΠΔΔΔ.
(e) Στεφάνος χρυσούς, ἐν τῷ νῦν ἔχει, σταθμὸν τούτου ΠΔΔΔ.

- (f) Φιάλαι ἀργυραὶ ΙΙΙ σταθμὸν τούτων ΠΗΗΗ.
(g) Καρχήσιον ἀργυροῦν, σταθμὸν τούτου ΗΗΗ.
(h) Καρχήσιον ἀργυροῦν Διδὸς Πολιδῶς, σταθμὸν τούτου ΗΗ.
(i) Στεφάνος χρυσούς, σταθμὸν τούτου . . . ΗΗΗ.
(k) Στεφάνη χρυσή, σταθμὸν ταύτης ΠΔΗΗ.
(l) Στεφάνος χρυσούς, σταθμὸν τούτου ΗΔΔΔΠΗΗ.
(m) Στεφάνος χρυσούς, σταθμὸν τούτου ΔΠΗΗΗ.
(n) Χρυσή, σταθμὸν τούτου ΗΗΠΔΔΔΔΗΗΗ.
(o) Χρυσίς, σταθμὸν ταύτης ΗΔΔΔΠΗΗΗ.
(p) Χρυσίς, σταθμὸν ταύτης ΗΔΠΗΗΗ.
(q) Στεφάνος χρυσούς, σταθμὸν τούτου ΔΔΠΗΗ.
(r) Ἀργυρίδης, σταθμὸν ταύτης ΗΠΔΔΔΔΗΗ.
(s) Θυματήριον ἀργυροῦν, σταθμὸν τούτου Χ.
(t) Στεφάνος χρυσούς, σταθμὸν τούτου ΧΗΗΠ.
(u) Στεφάνος χρυσούς, σταθμὸν τούτου . . . Η.
(v) Στεφάνος χρυσούς, σταθμὸν τούτου . ΔΔΠ.
(w) Στεφάνος χρυσούς, σταθμὸν τούτου ΠΗΗΗ.
(x) Ἐπέτεια ἐπεγένητο

IV. Ol. 91. 2, B. C. 415 (lines 46, foll.). [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς Λεωχάρει . . . καὶ ἐυνάρχοντες οἱς Τελέας Τελεικίου Περρασίδου ἐγραμμάτευε παρὰ δόσαν τοῖς ταμίαις οἱς Πολυμήδης Ἀτθῆν ἐγραμμάτευε, Τεσσαμένει Παιανεί καὶ ἐυνάρχοντες παρὰ τῶν προτέρων ταμιῶν οἱς Ἀντικλῆς Δρακοντίδου Βατθῆν ἐγραμμάτευε, ἐν τῷ νῦν τῷ ἑκατομπεδῷ, κ. τ. λ.]

Only the portion marked B is in the British Museum: for A we are indebted to a copy made by Chandler of an inscription long thought to be lost, but now known to be in France (see heading to No. xxvii). It is quite obvious that both are parts of the same list; yet I found it a hard task to fit the one to the other, so that the letters supplied in the obliterated portions might exactly fill the lacunae left between the recovered letters. I therefore rearranged in places the letters as given by Chandler, and I am gratified to find subsequently that my order is confirmed by Böckh's collation of the Duc de Luynes's marble (Kleine Schriften, vi. p. 322). The writing is of course στοιχειώδης; yet the lapidary seems sometimes to have violated this order (see lines 2, 22, 37, and cp. line 39 of No. xxvii).

Line 2. On the treasurer Pythodoros of Halae, see the note on line 37 of the preceding list. Line 4. In order to fit the required words into the certain number of blank spaces left between ΑΑΜΠΤΡΕΙ and . . . ΣΠΡΟΣ, I have supposed the lapidary to have mistaken the Σ of ΗΟΙΣ for the Σ of ΕΥΧΣ, and so to have omitted the first syllable of Εὐξένος. Böckh, Staatsh., ii. p. 192, would find room for ΕΥΧ by writing ΣΥΝΑΡΧΟΣΙ and ΟΙΣ for ΧΣΥΝΑΡΧΟΣΙ and ΗΟΙΣ. Line 7. To get the letters into the lacuna I have written ΗΟΝΗΚΗ for ΗΟΝΗΝ, which is allowable (Franz, El. Ep. Gr., p. 126). Line 11. The weight of article n, χρυσίδε δύο, is recovered from a list later than Eukleides, published

ΣΤΑ]ΟΜΟΝΤΟΥΤΟ:ΠΔΠΓ||:ΣΤΕΦΑΝΟΣΘΑΛΛΟΧΡΥΣΟΣΟΓΓΕΛΛΝΤ
ΛΗΣ]ΛΝΙΔΟΠΕΛΛΗΝΕΥΣΑΝΕΘΕΚΕΣΤΑΘΜΟΝΤΟΥΤΟ:ΔΠΓ||:ΣΤΕΦ
35 ΑΝ]ΟΣΘΑΛΛΟΧΡΥΣΟΣΟΝΙΕΡΟΚΛΗΣΦΑΣΗΛΙΤΗΣΑΝΕΘΕΚΕΣΤΑΘ
ΜΟ]ΝΤΟΥΤΟ:ΠΓ||:ΣΤΕΦΑΝΟΣΘΑΛΛΟΧΡΥΣΟΣΟΝΗΠΟΛΙΞΑΝΕ[ΘΗ
ΚΕ]ΑΝΙΚΗΤΗΡΙΑΤΟΚΙΘΑΡΛΙΔΟΣΤΑΘΜΟΝΤΟΥΤΟ:ΠΔΔΠ:Σ[ΕΦ
ΑΝΟΣ]ΘΑΛΛΟΧΡΥΣΟΣΟΝΑΡΙΣΤΟΜΑΧΗΑΡΙΣΤΟΚΛΕΟΣΑΝΕ[ΘΗΚΕ
ΣΤΑΘ]ΜΟΝΤΟΥΤΟ:ΔΠΓ||:ΔΑΚΓΥΛΙΟΣΑΠΕΡΛΝΧΡΥΣΟΣΟΝΓ[ΛΑΘ
40 . . ΑΙ]ΤΙΝΗΤΗΣΑΝΕΘΗΚΕΣΤΑΘΜΟΝΤΟΥΤΟ:ΙC:ΣΤΕΦΑΝΟΣ[ΧΡΥΣΟ
ΣΟΝΗΝ]ΙΚΗΧΕΙΕΓΙΤΗΣΚΕΦΑΛΗΣΗΕΠΙΤΗΣΧΕΡΟΣΤ[ΟΑΓΑΛΜΑ
ΤΟΣΤΟΧ]ΡΥΣΟΑΣΤΑΘΜΟΣΦΛΚΑΙΚΩΣΤΑΤΗΡΕ:Π:ΕΚΤΑ[ΙΦΛΚΑΙΔΕ
Σ. . ΣΙΓΛ]ΟΙΜΗΔΙΚΟΙΑΡΓΥΡΟΙ:ΔΙ:ΥΠΟΣΤΑΤΟΝΧΡ[ΥΣΟΝΑΣΤΑΘ
ΜΟΝΚΡΑΤ]ΗΡΥΠΑΡΓΥΡΟΣΕΠΙΤΗΚΤΟΣΑΣΤΑΘΜΟ[ΣΕΚΤΗΦΛΚΑΙΣ
45 ΜΙΑΔΥΟΣΦΡ]ΑΓΙΔΕΛΙΘΙΝΩΧΡΥΣΟΝΕΧΟΣΑΤC[ΝΔΑΚΤΥΛΙΟΝΗΔ
ΕΤΕΡΑΑΡΓΥ]ΥC[ΝΣ[ΚΑ]ΦΑΙΧΑΛΚΑΙ:ΣΤΑΘΜΙ[ΑΧΑΛΚΑΔ:Π:ΜΑΧΑΙΡ
ΑΕΛΕΦΑΝΤΙΝΟΝΤΟΚΟΛ]ΕΟΝΕΧΟΣΑΤΑΥΤΗ[ΝΗΒΟΛΗΑΝΕΘΗΚΕΝΗΕΓ
ΑΝΤΙΓΕΝΟΣΑΡΧΟΝΤΟΣΚΑΡΧΗ]ΣΙΟΝΔΙ[ΟΣΠΟΛΙΩΣΑΡΓΥΡΟΝΣΤ
ΑΘΜΟΝΤΟΥΤΟ:ΠΔΔΔΠΓ||:ΑΡΤΕΜ]Ι[ΔΟΣΒΡΑΥΡΩΝΙΑΣΧΡΥΣΙ.
50[ΑΘΗΝΑΙΑΣΧΡΥΣΙΔΕΣ:Π:

B.

Τ]ΑΔΕΑΓ[ΡΑΦΑΓΑΡΕΔΟΣΑΝΚΑΙΑΣΤΑΤΑ.[ΓΟΡΓΟΝΕΙΟΝΧΡΥΣΟΝ
ΥΠΑΡΓΥΡΟΝΑΡΟΤ[Η]ΣΑΠΙΔΟΣΤΗΣΑΡΟΤΟ. . .[ΑΡΓΥΡΙΟΝΣΥΜΜΕΙΚΤΟΝ
ΕΛΕΥΣΙΝΟΘΕΝ:ΔΔΠ:ΒΟΙΔΙΟΝΕΛΕΦΑΝΤΙΝ[ΟΝΦΙΑΛΗΑΡΓΥΡΑΗΛΕΛΚΡ
5 ΑΤ]ΗΣΑΙΣΧΡΩΝΟΣΦΑΛΗΡΕΥΣΑΝΕΘΗΚΕΣΤΑ[ΜΟΝΤΑΤΗΣ:ΗΔ:ΦΙΑΛΗΑΡΓΥ
Ρ]ΑΗΛΛΥΣΙΜΑΧΗΤΗΛΕΜΑΧΟΜΗΤΗΡΕΝΗΙΤΟ[ΓΟΡΓΟΝΕΙΟΝΣΤΑΘΜΟΝ. . .
ΗΗ:ΔΑΚΤΥΛΙΟΣΧΡΥΣΟΣΕΠΙΝΑΚΙΛΙΟΝΚΛ[ΕΝΟΜΑΧΗΑΝΕΘΗΚΕΑΡΤΕΜ
ΙΔΙΒΡΑΥΡΩΝΙΑΙΔΑΚΤΥΛΙΟΣΧΡΥΣΟΣΚΑΙΧΡ[ΥΣΙΟΝΑΠΥΡΟΝΠΡΟΣΕΣΤ
ΙΔΕΔΕΜΟΝΟΝΟΦΡΥΝΙΣΚΟΣΘΕΤΤΑΛΟΣΑΝΕΘ[ΗΚΕΣΤΑΘΜΟΝΤΟΥΤΩΝ. .
10 ΗΗ:ΕΝΛΙΔΙΩ[Χ]ΡΥΣΩ:Π:ΑΡΤΕΜΙΔΟΣΒΡΑΥΡΩΝΙΑ[Σ.
ΟΣΑΝΕΘΗΚΕΣΤΑΘΜΟΝ:Π:ΙC:ΣΤΑΤΗΡΕΣΚΙΒΔΗΛΟΙ[ΕΝΚΙΒΩΤΙΩΙΣΕΞΗΜΑΣ
ΜΕΝΟΙΟ]ΠΑΡΑΛΑΚΩΝΟΣΟΝΥΞΕΜΕΓΑΣΤΡΑΓΕΛΑΦΟΠ[ΙΑΠΙΘΟΝΤΟΣΣΤΑ
ΘΜΟΝ:ΔΔΠ:ΧΡΥΣΙΑΣΥΜΜΕΙΚΤΑΔΙΑΛ.ΟΑΚΑΙΕΝΩΙ[ΖΙΟΝΤΑΘΜΟΝ. . .
ΤΑΔΕΕΠΕΤΕΙΑΓΑΡΕΔΟΜΕΝΧΡΥΣΙΟΝΟΑΡΙΣΤΟΚΛΗΣΟΑΠC[ΦΑΙΔΡΥΝΤ?
15 ΗΣΑΓΗΝΕΓΚΕΝΤΟΑΡΟΤΟΒΑΡΟΤΟΑΓΑΛΜΑΤΟΣΣΤΑΘΜΟΝ:Η. . .[ΕΤΕΡΟ
ΝΧΡΥΣΙΟΝΟΠΑΡΑΤΩΙΧΡΥΣΟΧΟΛΙΝΥΡΕΘΗΣΤΑΘΜΟΝ:ΠC:ΣΤΕ[ΦΑΝΟΣΧΡΥ
ΣΟΣΑΡΙΣΤΕΙΑΤΗΣΘΕΟΣΤΑΘΜΟΝ:ΗΗΔΔΔΠC:ΠΑΛΛΑΔΙΟΝΕΛΕ[ΦΑΝΤΙΝ
ΟΝΠΕΡΙΧΡΥΣΟΝΚΑΙΗΑΞΠΙΣΕΠΙΧΡΥΣΟΣΟΑΡΧΙΑΣΕΜΠΕΙΡΑΙΕ[ΙΟΙΚΩ
ΝΑΝΕΘΗΚΕΑΝΔΡΩΝΕΛΑΙΟΣΙΟΣΑΠΗΡΞΑΤΟΧΡΥΣΑΣ:Η:ΟΡΑΣΥΛΛ[ΟΣΕΥΩ
20 ΝΥΜΕΥΣΧΡΥΣΟΝC:ΣΤΑΤΗΡΕ:Π:ΑΙΓΙΝΑΙΩΑΡΤΕΜΙΔΟΣΒΡΑΥΡΩΝΙ[ΣΧΡΥ
Σ]ΟΣΔΑΚΤΥΛΙΟΣΟΝΑΞΙΟΘΕΑΣΩΚΛΕΟΣΓΥΝΗΑΝΕΘΗΚΕΣΤΑΘΜΟΝ[ΗΙΙΑ
ΡΓΥΡΙΟΝΣΥΜΜΕΙΚΤΟΝΑΣΗΜΟΝΣΤΑΘΜΟΝ:ΠΓ||:ΧΡΥΣΙΟΝΑΣΗΜ[ΟΝΣΤΑ
ΘΜΟΝ:ΗΗ:ΤΑΔΕΕΝΤΩΙΟΠΙΣΟΟΔΟΜΩΙΕΚΤΗΣΚΙΒΩΤΟΤΗΣΒΡΑΥΡ[ΩΝΙΗ
25 ΝΙΠΠΙΚΟΣΚΕΚΡΥΦΑΛΟΣΕΧΗΝΙΑΞΕΝΟ[Τ]ΙΜΟΣΚΑΡΚΙΝΟΑΝΕΘΗΚΕ[ΕΝΕΤ
ΕΡΛΙΚΙΒΩΤΙΩΙΣΥΒΗΗΕΛΕΦΑΝΤΙΝΗΚΑΤΑΧΡΥΣΟΣΕΝΚΙΒΩΤΙ[ΩΙΟΡΜ
ΩΔΥΟΥΠΟΔΕΡΙΣΔΙΟΡΩΝΔΥΟΞΕΥΓΕΤΑΥΤΑΥΓΟΞΥΛΑΚΑΤΑΚΕ[ΥΡΥΣΩΜΕ
ΝΑΦΥΣΗΤΟΝΜΗΛΔΥΟΥΠΟΞΥΛΩΚΑΤΑΚΕΧΡΥΣΩΜΕΝΩΔΑΚΤΥ[ΛΙΟΙΣΙΔΗ
30 ΡΟΙΟΚΤΩΠΡΟΣΕΝΙΧΡΥΣΙΟΝΑΠΥΡΟΝΠΡΟΣΕΣΤΙΝΣΦΑΓΙ[ΣΥΛΑΙΝΗΚΑ
ΤΤΙΤΕΡΙΝΑΕΝΩΙΔΙΑΠΕΝΤΕΤΑΥΤΑΘΑΥΜΑΡΕΤΗΑΝΕΘΗΚΕ[ΕΤΙΜΩΝΙΔΟΓ
Υ]ΡΗΗΕΓΚΙΒΩΤΙΩΙΛΥΡΙΟΝΕΛΕΦΑΝΤΙΟΝΚΑ. ΠΛΗΚΤΡΟΝ[ΕΠΗΡΓΥΡΩΜΕ
Ν]ΟΝΞΥΛΙΝΟΝΕΓΚΙΒΩΤΙΩΙΡΟΙΚΙΛΙΟΚΛΕΙΤΩΑΡΙΣΤΟ.
ΟΚΙΜΩΝΟΣΓΥΝΗΑΝΕΘΗΚΕΕΝΤΩΙΚΙΒΩΤΙΩΙΕΝΙΕΓΚΥΛ[ΙΟΜΕΝΑΣΦΡΑ
ΓΙΣΧΡΥΣΟΝΔΑΚΤΥΛΙΟΝΕΧΟΣΑΔΕΞΙΛΛΑΑΝΕΘΗΚΕΟΧΘΟΙ[ΒΟ]C[ΧΡΥΣΙΑ
35 ΕΧΩΝΔΩΔΕΚΑΕΤΕΡΟΣΟΧΘΟΙΒΟΣΧΡΥΣΙΑΕΧΩΝ:ΔΠ:ΟΧΘΟΙΒΟΣ[ΧΡΥΣΙΑΕ
ΧΩΝ:Π||:ΧΑΙΔΩΝΧΡΥΣΙΑΕΧΩΝ:ΔΣΥΝΤΩΙΑΓΥΡΩΙΣΦΡΑΓΙΔΕ[ΥΑΛΙΝΑΠΟΙ
ΚΙΛΑΔ:Π:ΠΕΡΙΚΕΧΡΥΣΩΜΕΝΑΙΑΛΥΣΕΧΡΥΣΑΣΕΧΟΣΑΙΟΝ[ΞΕΦΡΑΓΙΣΧ
ΡΥΣΟΝΔΑΚΤΥΛΙΟΝΕΧΩΝΣΦΡΑΓΙΣΙΑΣΠΙΣΧΡΥΣΟΝΔΑΚΤΥ[ΛΙΟΝΕΧΟΣΑ

ΣΦΡΑΓΙΣΙΑΣΠΙΣΠΕΡΙΚΕΧΡΥΣΩΜΕΝΗΣΦΡΑΓΙΣΥΑΛΙΝΗ[ΠΕΡΙΚΕΧΡΥΣΩ
 ΜΕΝΗΧΡΥΣΟΝΔΑΚΤΥΛΙΟΝΕΧΟΣΑΣΦΡΑΓΙΔΕΣΔΥΟΑΡΓΥ[ΡΟΣΔΑΚΤΥΛΙ
 40 ΟΣΕΧΟΣΑΙΣΦΡΑΓΙΔΕΣΥΑΛΙΝΑΙ:ΠΙΙ:ΠΟΙΚΙΛΑΙΠΕΡΙΚ[ΕΧΡΥΣΩΜΕΝΑΙΣ 40
 ΦΡΑΓΙΣΠΕΡΙΧΡΥΣΟΣΥΠΟΔΕΡΙΣΠΡΟΣ...ΛΙΕΧΟΣΑ...
 .ΕΝΤΩΙΜΕΣΩΙΑΠΥΡΟΝΧΡΥΣΙΟΝΚΑΙΑ[ΜΦΙΔΕΑΙ...
 ...Ε]ΧΩΝ:ΙΙ:Κ...

This Inscription contains:—(1) a list of the treasures in the Hekatompedos, drawn up by the treasurers of the year 398 B.C. Some of the articles are stated to have been handed over from the treasurers of the preceding year (these occupy all side A and part of B); others to have been added by the present board (B, lines 14-23). The first thirteen lines of side B comprise the articles of value which were handed over from the former board to their successors without inventory (*ἔγραφα καὶ ἄστατα*). (2) The latter portion of B (lines 23, foll.), and perhaps also of A (lines 49, foll.), enumerate certain treasures contained in the Opisthodomos, which had been removed thither from the shrine of Artemis Brauronia (concerning which see on No. xxxiv).

This document is in various ways an important one. Its chief peculiarity lies in the fact that the inventory of treasures is said to have been drawn up not by the *ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς*, who are mentioned so frequently in the preceding lists, but by the *ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν*. So entirely was Athens regarded as mistress of Athens, that the other deities who had shrines upon Attic soil were almost regarded as being there on sufferance, *ἄλλοι θεοί* (cp. Thukyd. ii. 15, τὰ γὰρ ἱερά ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἔστι). Before the archonship of Euklid there existed two separate boards of ten treasurers, resembling each other in their appointment and duties; the one had custody of the sacred treasures of Athens, the other board had custody of the treasures τῶν ἄλλων θεῶν. (On the institution of this board of *ταμίαι τῶν ἄλλων θεῶν* the reader is referred to Böckh, Staatsh., i. 218, foll.; Kirchhoff, Bemerkungen zu den Urkunden der Schatzmeister 'τῶν ἄλλων θεῶν,' in the Abhandlung, d. Berlin. Akad., 1864; Eustratiades in 'Εφ. Ἀρχ., N. S., No. 16, p. 431.) Two documents, however, are known to exist in which the two boards, instead of being distinguished, are represented as jointly constituting a consolidated board of ten. One inscription is published in the 'Εφ. Ἀρχ., No. 26, and by Böckh, Staatsh., ii. p. 301, foll., and belongs probably to the year 400 B.C.; the other is the inscription before us. This fusion of the two boards probably took place immediately after the anarchy, when not only was consolidation the order of the day, but also the loss of tribute (*φόρος*) had relieved the treasurers of Athens of their most important responsibility, viz. the custody of the national treasure. The union, however, was not of long duration, and the two boards were existing again independently of each other probably as early as B.C. 385 (see Böckh, C. I. 151, and Staatsh., i. p. 220). To come now to the inscription.

The preamble. Θεοί. [Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηνᾶς καὶ τῶν ἄλλων θεῶν οἱ ἐπὶ Ἰουκλίους ἀρχοντος,

Ἐπιχάρης Εὐωνυμίδης
 ἐ'ς,
 Κηφισοφῶν Παιανιεύς,
 Χαρίας Π.....
θεν,
 Δ[ιογείτων Ἀχαρνεύς,

[στοκλῆς Ἀμαξαντιεύς,
 Φιλοκράτης.....
Ἀναφλύστως,
 οἱς Μνηστέρως Ἀθω[μενὺς ἐγγραμμάτευε, πα[ρίδοσαν ταμίαι
 τοῖς ἐπὶ Σουινιάδου [ἀρχοντος],
 ἀπὸ Εὐωνυμεί,
 Χαρίας Ἀραφηνίφ,
 Δι..... ιεΐ,
 Εὐβίω Αἰθαλίδῃ,
 Εὐάθλῳ ἐκ Κεβ[ραμίων],
 νεΐ,
 Φιλωτάδῳ Δεκελειαΐ,

[Ἀναφλυστίφ,

οἱς Μόρυχος Βουτάδης ἐγγραμμάτευε, παραξέξμενοι παρὰ τῶν π[ρ]οτέρων ταμιῶν τῶν ἐπὶ Ἀριστοκράτους ἀρχοντος, Σακράτ[ου] Λαμπ[ρ]ώος καὶ συναρχόντων οἱς].....
 Ἐλευσίνιος [ἐγγραμμάτευε, ἐν τῷ νέφ τῷ Ἐκατομπεδῷ, ἀριθμῷ καὶ σ[ταθμῷ].

I read Θεοί on both sides as the heading, and not θεοῖς with Böckh: θεοί is the more common heading, and suits the lacuna exactly. Line 2, Ἀθηνᾶ stands to Ἀθηνᾶ as ἑλᾶα to ἐλᾶα, Wecklein (Curae Epigr., pp. 10-13) discusses the various forms of the name, and shows *inter alia* that Ἀθηνᾶ is the form all but invariable in inscriptions before the archonship of Euklid, after which Ἀθηνᾶ is commonly found. The latter was the ordinary name of the goddess, Ἀθηνᾶ the more sacred name, and generally preceded by the article. Line 3 was for some reason left one letter short. The restoration Ἰουκλίους is certain from the mention of the next year's treasurers in line 8 as τοῖς ἐπὶ Σουινιάδου. The board, therefore, who drew up the list before us belonged to the year 398 B.C., and we may restore in lines 13, 14 the name of the archon Aristokrates. Unlike the preceding list, the inventory before us relates to one year only, and not to a πεντετηρίς. This change, it seems, dated from the archonship of Euklid. Next follow, in lines 3-13, the names of the treasurers of B.C. 398 and 397 respectively. Each list contained of course ten names, which unhappily are much mutilated. It will be seen that my uncial text, which accurately represents the original, differs

somewhat from the arrangement of previous editors. The end of line 5 was never inscribed; the same is the case with the end of line 11, after which a whole line is left blank. Possibly* the lapidary left these spaces to be filled up afterwards, not having the names in the copy he was working from (cp. Rang., i. p. 144; and No. v *ante*, line 8).

An interesting question was raised by Böckh respecting the lists of treasurers both in the present inscription and in the similar one published in Staatsh., ii. p. 301, foll. It is well known that the Attic tribes had a recognized order of precedence (see Clinton, Fast. Hell., ii. p. 343 π , quoting Corsini). Now the treasurers of Ithykles' archonship, one of course being chosen by each tribe, are arranged in this tribal order. 1. Epichares of Eurytimia:—*Erechtheis*. 2. Some member of a deme of the tribe *Aegéis*. 3. Kephisophon the Paeanian:—*Pandionis*. 4. Charias, of a deme of *Leontis* (Paeonides, Pelex, Potamios). 5. Some one of a deme of *Akamantis* (probably *Κεφαλῆων*). 6. Diogeton of Acharnae:—*Oeneis*. 7. Some member of a deme of *Kekropis*. 8. Some one of Hamaxanteia:—*Hippothöntis*. 9. Philokrates, of a deme of *Aeantis*. 10. A member of Anaphlystos:—*Antiochis*. Of the treasurers belonging to the archonship of Aristokrates, only the first is named, viz. Sokrates of Lamprae; and this is so far in accordance with the tribal order, that Lamprae was a deme of *Erechtheis*. The list of treasurers belonging to the archonship of Suniades is partly to the same effect:— α tos of Eurytimia:—*Erechtheis*. 2. Charias of Araphen:—*Aegéis*. 3. Some member of a deme of *Pandionis*. 4. Eubios Aethalides:—*Leontis*. 5. Evathlos of Kerameis:—*Akamantis*. 6. Some one of *Oeneis*, probably an Acharnian. 7. Next is placed Philotades of Dekeleia:—*Hippothöntis*; after which a space is left enough for two names. It would seem that this is a blunder of the sculptor, and that the seventh treasurer was of *Kekropis*. 8. Here would come Philotades. 9. Some one of *Aeantis*. 10. A member of Anaphlystos:—*Antiochis*. It would appear that the ten treasurers, one from each tribe, presided one by one in ten successive prytanies, in the same way as the Strategi, Poetae, and other officers. But the order of these prytanies of treasurers was, before the archonship of Eukleides, a variable one, and was either settled by lot among the treasurers themselves, or (which Böckh thinks more probable) was made to follow the sortition of the prytanies in the Senate. But after the archonship of Eukleides, when the order of the prytanies in the Senate was made to correspond with the recognized order of precedence among the tribes, the order of succession among the treasurers underwent a similar change.

Next there follows an inventory of ἀναθήματα, some of which reappear in another list only thirteen years later (C. I. 151), thus enabling us to partly restore the one list by comparison of the other. Our inventory begins with a golden statue of Victory, which was in separate portions: these portions are catalogued as forming separate *θυσιαί*, i. e. perhaps

arranged in separate groups upon the floor of the Hekatompedos (cp. Hesych., s. v. *ῥαῖς*: *τάξις*, i. e. a 'row,' or 'class'). Something will be said below on § 5 as to the identification of this statue.

§ 1. Lines 16–19. *Níkēs* χρυσῆς πρώτος Ἀνυμός κε-
φαλῇ, στεφάνῃ, ἐνδοξίῳ, ὄρμος, ὑποδερίς, ἦλα δύο χρ[υσῶν,
χεῖρ] ἀριστερά, ἀμφιδέα, χρυσίδια μικρά :: : σταθμὸν τεύ-
των Χ[ΥΔΔΔΔΤΤΤΤΙΙΙ].

Στεφάνη was a head-ornament worn by women, which must be distinguished from *στέφανος* (see K. O. Müller, *Handbuch*, § 340, 4; Gerhard, *Berlin. Ant. Bildw.*, 1836, p. 371). A *στεφάνη* occurs in the treasure-lists of the Hekatompedos before Euklid (see Nos. xxvii, xxviii, article *κ*). In the life of Sophokles (ch. 17; cp. Cic. de Div., i. 25; Tertulian, de Anim., ch. 46) we are told that when a reward had been offered for a *στεφάνη* that had been stolen from the Akropolis, Herakles appeared in a vision to the poet and directed him to the house where it was concealed. As regards the 'head' (*κεφαλή*) of this Victory, it may either have been of gold entirely, or partly of ivory. On *ἐνφάδια*, Böckh, cp. Moeris: 'Ενώτια Ἀττικῶς, ἐνώδια (read ἐνφάδια) Ἑλληνικῶς. So Suidas, s. v., 'Ενώδιον τὸ ἐπὶ τῆς ἀοῦ, ἐνφάδιον (ἐνφόνιον) δὲ τὸ ἐνώτιον. παρὰ τοὺς αἰεὶν τὰ ὄντα. Etymol. Mag., s. v., 'Ενφάδια σὺν τῷ ἰ τὰ ἐνώτια ἴσως παρὰ τοὺς αἰεὶν τὰ περὶ τὸν τύπον εὐθιγέρτα ἰα. Οὐτως Ὀρίων ὁ Μελίσιος. The derivation is valueless, but inscriptions prove the grammarians to be right as to the spelling. 'Υπερόβρις is here not the lower part of the neck itself, but a necklace fastened to the statue by means of two nails (ἦλω δύο χρυσοῖ: cp. side B, line 26, where ὑπερόβρις is similarly used). Ἀμφιόβια seems to be the singular of the more usual ἀμφιβάται, Χεῖρ ἁριστερά is restored from the list in 'Εφ. Ἀρχ., N. S., No. 429. The six dots, which I have recovered from the stone, express the number of these small χρυσοῖδια. Of the total weight the first x is a safe conjecture. There is room for the first one cypher, and T would be too large a weight in proportion to the rest of the inscriptions: moreover, the head was probably hollow.

§ 2. Lines 19, 20. Δεύτερος ῥυμός· θώραξ, στρόφιον·
σταθ[μ]ὸν τ[ῶν] αὐτῶν ΧΧΔ.

In C. I. 151 the corresponding entry includes also a περιτραχήλιον. Θώραξ here is not a piece of armour, but a portion of the body.

§ 3. Lines 20, 21. Τρίτος ῥυθμός ἀπόπτυγμα, περόναι
 δύο, πόδες δύο· σταθμὸν τούτων ΧΓΓΗΗΗΗΔΔΔΓΓΓΓΓΓΓΓ.

The word ἀπὸπτυγμα is unknown to the lexicons. It must be a portion of the dress of the image, and probably means a fold hanging free, not clinging to the body. Such detached folds are common in Greek statuary. The mention of two περὶναι immediately afterwards makes it probable that the ἀπὸπτυγμα was a fold doubled over the breast and fastened on the shoulders by two περὶναι (see K. O. Müller, Handbuch, § 339, 5). The restoration πῶδ' ἐδωλ is from Rangabé, Ant. Hell., No. 834, line 10, and 'Εφ. Ἀρχ., N. S., No. 429, line 9, where a fragment of a list is published similar to the present one. Böckh, wrongly, πῶδ' ἔρρησ].

§ 4. Lines 21-23. Τέταρτος ῥυμός· [χεῖρ] δεξιὰ,

ἀμφιδέας, στέφανος, κατοῦρε δὴν σταθμὸν τοῦ[ων Χ]ΠΗΗΗ
ΗΠΔΠΗΗ.

The crown here mentioned was probably held in the hand of the Victory, and is therefore entered along with the bracelet of the right arm. Another crown of a Victory occurs as article *c* in Nos. xxvii, xxviii. Κατωρίς is clearly the feminine of κατώρης, which Hesychios, s. v., interprets κάτω βέπων (cp. ἀντηρίς, ἀντήρης, which seem to be similarly formed). Thus κατωρίς, as appears from the place they occupy in the inventory, may be taken to be two bands or fillets hanging down from the crown.

§ 5. Lines 23, 24. Πέμπτος ρυμέσ· ἀκρωτήριον χρυσού[ν] ὑπ[ίσθ]ιον, σκέλει δὴν σταθμὸν τοῦτον ΧΧΧΧΗΗ.

The stone has clearly χρύσιον, but this is evidently the lapidary's blunder for χρυσοῦν. See this entry in the treasure-list, 'Εφ. 'Αρχ., N. S., No. 429, line 10, which confirms ὑπ[ίσθ]ιον: cp. C. I. 151, line 10. Böckh is doubtless right in understanding the whole phrase 'prominent hinder portion' to refer to the wings of the Victory. Thus in Demosthenes, adv. Timokr., p. 738, Reiske, we read οἱ τὰ ἀκρωτήρια τῆς Νίκης περιέκλυαντες, where the reference is probably to this very statue. The gloss of Ulpian interprets ἀκρωτήρια of the wings: Τῶς δὲ ἐξηγουῦνται Νίκης 'Αθηνᾶς εἶναι ἀγάλμα ἐν τῇ ἀκροβόλει, ταύτης δὲ τὰς πτέρυγας χρυσᾶς οὕτως ἐπεκτετασάν τινες κακοῦργοι ἀφελῶσαι. The singular ἀκρωτήριον is employed in our inventory, because the wings were in one piece. ΣΚΕΛΕΙ is for σκέλει, as ΧΕΡ for χεῖρ, *passim*, ΑΠΕΡΩΝ for ἀπέρων, line 39; ΧΕΡΟΣ for χεῖρος, line 41; and ΖΕΥΓΕ for ζεύγεις, ΑΛΥΣΕΣ for ἀλύσεις, side B, lines 26, 36 (cp. § 34). The nominative and accusative dual were not commonly contracted, but the grammarians recognize both the form in -αι and the form in -η (see L. and S., s. v. πάλis). Here the inventory of the various parts of the statue ends, and a few words should be said as to its identification.

There were various golden statues of Victory at Athens (see Böckh, Staatsh., ii. p. 58), but some of these were melted down as early as B. C. 407 (ibid., i. p. 33). Victory was regularly represented in works of art as furnished with wings, although the Athenians had also a Νίκη ἀπτερος, concerning which cp. Leake's Topography of Athens, *passim*. Böckh justly observes that the Νίκη of our inscription must have been a well-known statue; and it is probably the same as that mentioned by Demosthenes in the passage above quoted, and by Aristophanes, Birds, 573. It is perhaps also the same statue which occurs in other lists of treasures in the Hekatompedos; C. I. 151, line 12; Böckh, Staatsh., ii. pp. 266, 285; and possibly also in the lists before Euklid, Nos. xxvii and xxviii, article *e*. (Rangabé, Ant. Hell., No. 834, seems wrong in identifying this Νίκη with the κόρη χρυσή ἐπὶ στήλης ἀσταβμος which occurs ibid. as article *δ*.) As, however, Athene was often worshipped as 'Αθηνᾶ Νίκη, some have desired to identify our Victory with some one of the well-known statues of the national goddess; but there is none of them, as Böckh shows (Staatsh., ii. p. 247, foll.), which answers to the required conditions.

§ 6. Lines 24–26. Θυρ[ε]ατήριον [ἀργ]υροῦν δὲ Κλεοστράτῃ ἀνέθηκεν Νικηράτου, χαλκᾷ διερέ[ε]σματα ἔχον σταθμὸν τοῦτον ΧΗΗΗ.

Kleostrate is the daughter of Nikeratos; had she been his wife, γυνή would have been added. The censer reappears in C. I. 151, line 11. Διερέσματα seem to be thin strips of metal across the top of the censer, forming a sort of network on which to place the incense, the fire being underneath it.

§ 7. Lines 26, 27. Χρύσιον ἀπυρ[ε]ν[ν]· σ[τα]θμὸν [τοῦτον] .ΙC.

The beginning of the cyphers being lost we cannot tell whether the weight was two and a half or three and a half obols.

§ 8. Lines 27, 28. 'Αμφιδέ[α]ι[ν] χρυσᾷ λεπτα[ί] Παλυπίῃ Μελετωῶν[ος] 'Αχαρν[έ]ως ἀνέθηκεν σ[τα]θμὸν [τοῦτον] ΗΗΗ.

A Meleteon of the tribe Oeneis, to which Acharnae belonged, is mentioned in C. I. 212: this may be the same person. ['Αχαρν]έως is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 13.

§ 9. Lines 28, 29. Στρεπτόν περ[ὶ] χρυσ[ο]ν ὑπ[α]ργυρον. σταθμὸν τ[ε]ν[ν] ΠΠΗΗΗ.

Στρεπτόν is a twisted collar, *torques*: the neuter form is not found elsewhere (cp. στρεπτός).

§ 10. Lines 29, 30. Στέφανος χρυ[σ]οῦς, ἀρ[γ]υστεία τῆς θεοῦ σταθμὸν τοῦτον ΗΗΠΔΔΗΗC.

This crown was doubtless dedicated to the goddess at the last great Panathenaic festival, B. C. 402; just as in line 17 of side B another crown is similarly described among the ἐπέτεια of the present year, B. C. 398, which was the third year of an Olympiad (Ol. 95. 3), and therefore marked by the celebration of the great Panathenaea. Cp. C. I. 158, § 5, where, among the disbursements of the Delian Amphiktyons between B. C. 377 and B. C. 374, there is mentioned the cost of a στέφανος ἀριστέιον τῷ θεῷ καὶ τῷ ἐργασαμένῳ μισθὸς ΧΠ.

§ 11. Lines 30, 31. Ολινοῦδα[ι] ἀργ[υ]ραῖ III σταθμὸν τοῦτον ΧΗΗΗΠΔΔΔΗΗ.

These reappear C. I. 151, line 21.

§ 12. Lines 31–33. Στέφανος χρυσ[ο]ῦς δ' ἂν Λύσανδρος 'Αριστοκρίτου Λακεδαιμόνιος ἀνέθηκεν [στα]θμὸν τοῦτον ΠΔΠΗΗΗ.

This entry reappears in a mutilated shape in C. I. 151, line 30, and 152, line 20, and 'Εφ. 'Αρχ., N. S., No. 429, line 14. The Lysander here named is the famous Spartan general, whose father was Aristokritos, according to Pausanias, iii. 6, 4 (see Böckh on C. I. 60). We may thus correct the reading 'Αριστοκρίτους in Plutarch, vit. Lysandr., ch. 2. Plutarch (ibid., ch. 18) mentions gold and works of art dedicated by Lysander at Delphi. This crown must have been offered by him when he captured Athens.

§ 13. Lines 33, 34. Στέφανος θαλλοῦ χρυσοῦς ἐν Γέλων Τληπόωνιδος Πελληνέως ἀνέθηκεν σταθμὸν τοῦτον ΔΠΗΗ.

Cp. C. I. 151, line 32, where Τληπόωνιδος is fully legible.

§ 14. Lines 34–36. Στέφανος θαλλοῦ χρυσοῦς ἐν 'Ιεροκλῆς Φασηλίτης ἀνέθηκεν σταθμὸν τοῦτον ΠΠΠΗΗ.

The Lykian town Phaselis belonged to the Athe-

nian confederation (cp. the Tribute-lists, *passim*, and Köhler, in *Hermes*, vii. p. 163).

§ 15. Lines 36, 37. Στέφανος θαλλοῦ χρυσοῦς ὃν ἡ πόλις ἀνέθηκε, τὰ νικητήρια τοῦ κιθαριῶδου σταθμὸν τοῦτον ΠΔΔΔΓ.

This entry recurs in C. I. 151, line 33, but the article *TA* is omitted. From a list of Panathenaic prizes, contained in a fragment published in the 'Εφ. Ἀρχ., No. 170 (Rang., No. 961), it appears that there were five prizes for singing accompanied with the lyre (κιθαριῶδός is distinct from κιθαριστής: cp. Michaelis, Parthenon, p. 322); this golden crown formed the first prize. But why was it dedicated to Athene by the city? Böckh suggests the simple reason, that the prize which had been offered may not have been awarded. The law quoted by Aeschines, in Ktesiphont., p. 436, Reiske, has nothing to do with the matter, referring as it does to quite a different class of crowns.

§ 16. Lines 37–39. Στέφανος θαλλοῦ χρυσοῦς ὃν Ἀριστομάχῃ Ἀριστοκλείους ἀνέθηκε σταθμὸν τοῦτον ΔΔ ΓΗΙΙΙ.

This entry recurs 'Εφ. Ἀρχ., N. S., No. 429, line 17.

§ 17. Lines 39, 40. Δακτύλιος ἀπείρων χρυσοῦς, ὃν Ἀλγινήτης ἀνέθηκε σταθμὸν τοῦτον ΙC.

On the form *ΑΠΕΙΡΩΝ* for *ἀπείρων* see note on § 5. The word as applied to a ring means 'continuous,' 'uninterrupted by a stone' (cp. Rang., *Ant. Hell.*, Nos. 844, 845). So Hesychios, s. v. Ἀπείρων: πέρασ μὴ ἔχοντα. Ἀπείρων πολὺ, ἀγευστον, περιφερές, στρουγγυλόν, διὰ τὸ μῆτε ἀρχὴν μῆτε πέρασ ἔχειν. So Pollux, vii. 179, τὸν δὲ περιφερῆ, καὶ ἄλιθον δακτύλιον, ἀπείρων (? ἀπείρωνα) καλοῦσι (see Dindorf's note *ad locum*). Πλαθ. . I give merely on the authority of Chandler and Rose, in whose time the stone appears to have been less injured than it now is.

§ 18. Lines 40–42. Στέφανος [χρυσὸς ὃν ἡ Νίκη] ἔχει ἐπὶ τῆς κεφαλῆς, ἢ ἐπὶ τῆς χειρὸς τοῦ ἀγάλματος τοῦ χ[ρυσ]οῦ, δατάμους.

This entry occurs also in C. I. 151, line 30, and 'Εφ. Ἀρχ., N. S., No. 429, line 18. There can be no doubt the Victory here mentioned was the image supported in the hand of the chryselephantine statue of Athene Parthenos. That statue was of course in the Parthenon; but the crown encircling the head of the Victory had become detached from the image, and was now kept and catalogued by itself in the Hekatompedos. Moreover, it seems that certain leaves had fallen off from this golden crown, which were separately preserved in the Parthenon, and are mentioned in various inscriptions (see Böckh, *Staatsh.* ii. p. 291, No. 7, line 16; infra, No. xxxii, § 14; No. xxxiii, § 13).

§ 19. Lines 42, 43. Φωκαϊκὸν στατήρε || ἑκταὶ Φωκαϊδες . . .]

Chandler and Rose give the letters *ΕΚΤΑΙΦΩΚΑΙΔΕ* as legible upon the stone, which must therefore have received further injury since their time. The same entry recurs in Rangabé, *Ant. Hell.*, Nos. 836, 837; 'Εφ. Ἀρχ., N. S., No. 429, line 18. This coinage, as we know from extant specimens, was of gold mixed with silver. The hekte was the sixth part of the stater.

§ 20. Line 43. Σίγλοι Μηδικοὶ ἀργυροὶ ΔΙ.

The word *Σίγλοι* is restored by Rangabé, *Ant. Hell.*, No. 843, where the letters *ΣΙΓ* occur in a list similar to this. The *Λ* was read on our marble by Böckh's copyists, though now effaced. This item probably formed a part of the *Μηδικὰ σκύλα* (cp. *rosé*, No. xxxiii, § 10). The *σίγλος* was a Persian coin, and is mentioned by Xenophon, *Anab.*, i. 5, 6, ὁ δὲ *σίγλος* δύναται ἐπὶ ὀβολοῦς καὶ ἡμιόβολιον Ἀττικοῦς. It is sometimes written *σίκλος*, and is merely the Semitic word *shekel* (see Brandis, *Das Münz-Wesen in Vorder Asien*, p. 264).

§ 21. Lines 43, 44. Ὑπόστατον χρ[υ]σοῦν, δατάμουν κρατῆρ ὑπάργυρος ἐπίτηκτος, δατάμεις].

By *ὑπόστατον* is meant a stand upon which to set a large vessel. So Pollux, x. 46, citing from the lists of *δημόπρατα* (cp. also 79), *λουτήριον καὶ ὑπόστατον*. Pausanias, x. 26, 3, uses the form *ὑποστάτης*, the Sigeian Inscription (C. I. 8, where see Böckh) *ὑποκρητήριον*, Herod., i. 25, *ὑποκρητήριον*. This entry is found 'Εφ. Ἀρχ., N. S., No. 429, line 19. In C. I. 151, line 25, it appears as—[χρυσὸν ὑπόστατον τῷ κρατῆρι, δατάμουν. κρατῆρ ἐπίτηκτος ἐπ[ὶ] χρυσοῦς, δατάμους]. It seems, therefore, that the krater was of silver, ornamented with raised figures of silver gilt. These *sigilla* or *emblemata* were inlaid or soldered on (*ἐπίτηκτος*).

§ 22. Line 44. [Ἐκτὴ Φωκαῖς μία].

The letters *ΕΚΤΗΦΩΚΑΙ* were read by Chandler and by Rose: they are now effaced. *Μία* is supplied from 'Εφ. Ἀρχ., N. S., No. 429, line 20.

§ 23. Line 45. Δύο σφραγίδες λιθίνα χρυσοῦν ἔχουσα τῶν δακτύλιον, ἢ δ' ἑτέρα ἀργυροῦν.

This restoration, which just fills the space, is supplied from 'Εφ. Ἀρχ., N. S., No. 430, line 22. We must suppose *μία* to have been accidentally omitted after *λιθίνα*. Perhaps the *μία* at the beginning of the line confused the lapidary.

§ 24. Line 46. Σ[κ]άφαι χαλκαῖ Η.

These recur in C. I. 151, line 26. *Σκάφαι* were trays, containing sacrificial offerings, carried by the *Metooks* in the procession at the Panathenaic and other Athenian festivals. They are probably represented upon the frieze of the Parthenon. See *Mus. Marbles*, viii. Pl. 8, p. 74; and cp. Harpok., s. v. *Σκαφηφόροι* προσέταττεν ὁ νόμος τοῖς μετοίκους ἐν ταῖς πομπαῖς αὐτοὺς μὲν σκάφας φέρειν, τὰς δὲ θυγατέρας αὐτῶν ὀδρεῖα καὶ σκιάδια. So *Ælian*, *Var. Hist.*, vi. 1; *Suidas*, s. vv. *Σκαφηφόροι* and *Μετοίκιον*; *Etyim. Mag.*, s. v. *Ἀσκοφορεῖν*; *Hesych.*, s. v. *Σκαφηφόροι*, and other passages cited by Michaelis, *Parthenon*, p. 330.

§ 25. Line 46. Σταθμ[ι]α χαλκᾶ ΔΙΙ].

Restored from C. I. 151, line 40, where it is added—δ ὁ δῆμος σηκῶσαι ἐψηφίσατο]. These were standard weights, which were commonly kept in temples. Cp. Böckh on C. I. 123, §§ 8, 9 (*Staatsh.*, vol. ii. p. 368) concerning the standard weights and measures kept on the Akropolis. Pollux, x. 126, mentions *σταθμῖα χαλκᾶ* in a list of *ἀναθήματα* which were kept on the Akropolis.

§ 26. Lines 46–48. [Μάχαιρα ἐλεφάντινον τὸν κολ[ο]ν ἔχουσα ταύτην ἢ βουλὴ ἀνέθηκεν ἢ ἐπ' Ἀντιγένους ἀρχοντος]

This perhaps is mentioned in Rangabé, Ant. Hell., No. 843, line 9. ΚΟΛΕΙΟΝΕΧΟΣ. The entry is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 21.

§ 27. Lines 48, 49. [Καρχήσιον Δίδος Παλῶς ἀργυροῦν] σταθμὸν τούτου ΗΠΔΔΔΔΓΗΗΗΗ.

This entry was formerly all but complete (cp. Rangabé, Ant. Hell., No. 843). The weight is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 22, and No. 430, line 13. In the lists of the Hekatompedos before Euklid (see Nos. xxvii, xxviii, article A) the weight of this cup is ΗΗ, so that it must have lost one drachma in weight.

§ 28. Lines 49, 50. [Ἀρτέμῖδος Βραυρονίας χρυσοῖ] . . .

These letters are, all but the two last, given as legible by Böckh: in the corresponding entry, 'Εφ. 'Αρχ., N. S., No. 429, line 38, we find Ἀρτέμῖδος Βραυρονίας χρυσοῖ . . . ΓΕΙ . . . Ἀθηναίος χρυσοῖς τρεῖς. The valuables here entered as belonging to Artemis Brauronia must have been at this time stored in the Hekatompedos. Artemis Brauronia had a temple of her own upon the Akropolis (Pausan., i. 23, 9; cp. No. xxxiv), but perhaps her treasures had been removed to the Parthenon, now that the two boards of ταμίαι τῆς Ἀθηναίος and of ταμίαι τῶν ἄλλων θεῶν had been merged in one, as we learn from the heading of this inscription.

§ 29. Lines 50, 51. [Χρυσίδες ἢ σταθμὸν τούτων . . .] ΧΡΥΣΙΔΕΣ: ἢ: could formerly be read on the stone. This seems to be the entry already cited from 'Εφ. 'Αρχ., N. S., No. 429, line 39, Ἀθηναίος χρυσίδες τρεῖς καὶ κοινδύλων. στήφανος, κ.τ.λ. How many lines have been lost on this side is uncertain. It is probable, as Eustratiades suggests, 'Εφ. 'Αρχ., N. S., No. 429, that the entries in lines 40, 41 of that inscription followed here.

Side B. Lines 1, 2. Θ[εοί].—[Τ]άδε Δ[ι]γραφα παρ-έδοσαν καὶ ἄντατα

These words I had read on the stone before noticing Böckh's Addenda, C. I., i. p. 905; cp. 'Εφ. 'Αρχ., i. c., line 51.

The articles which are next catalogued, lines 2-23, were handed on to the present board of treasurers without inventory, and unweighed.

§ 30. Lines 2-4. [Γοργονεῖον χρυσοῖν] ὑπάρχον ἀπὸ τ[ῆς] ἀσπίδος τῆς ἀπὸ τοῦ . . . [Ἀργύριον συμμεκτὸν] Ἐλευσινίῳ ΔΔΓ.

This entry is restored from 'Εφ. 'Αρχ., N. S., No. 429, line 52; cp. ibid., No. 3368, line 24. . . . ΧΡΥ. ΣΟΝΥΠΑΡΓΥΡΟΝΑΠΟΤΟ . . . Before noticing this I had read on the stone all the letters given in line 3 (cp. Addenda to C. I., i. p. 905).

§ 31. Line 4. Βοιδιον ἐλεφάντι[ον].

Mentioned in C. I. 151, line 42; Rang., Ant. Hell., No. 826 b, line 16; 'Εφ. 'Αρχ. 3368, line 25; ibid., N. S., No. 429, line 52. Perhaps the same article that is mentioned in a list of treasures in the Parthenon proper, Böckh, Staatsh., ii. pp. 300 and 306.

§ 32. Lines 4, 5. [Φιάλη ἀργυρῆ ἢ Λεωκράτης Ἀλ-σχωρῶνος Φαληρεὺς ἀνέθηκε] σταθμὸν ταύτης ΗΔ.

AT was legible in Böckh's time at the beginning of line 5. The first part of this entry I have re-

stored from 'Εφ. 'Αρχ., N. S., No. 429, line 53, and ibid., No. 3368, line 25: cp. C. I. 151, line 35.

§ 33. Lines 5-7. [Φιάλη ἀργυρῆ ἢ Λυσισμάχη Τηλε-μάχου μήτηρ, ἐν ᾗ τὸ [γοργονεῖον] σταθμὸν . . . ΗΗΗ].

The earlier part of this entry also I have restored from 'Εφ. 'Αρχ., N. S., No. 429, line 54, and ibid., No. 3368, line 26; the latter portion is from C. I. 151, line 36, where ἐφ' ᾗ occurs for ἐν ᾗ (cp. Rangabé, Ant. Hell., No. 850, line 26). After μήτηρ understand ἀνέθηκε, which is supplied in the corresponding entry, 'Εφ. 'Αρχ., N. S., No. 429. The cup is adorned with a head of Medusa in relief probably, in the centre inside; this was appropriate in a dedication to Athena, whose shield bore τὸ γοργονεῖον. Perhaps this was a votive offering dedicated to Athena by Lysimache on behalf of her son Telemachos: this would account for the unusual designation μήτηρ Τηλεμάχου.

§ 34. Lines 7, 8. Δακτύλιος χρυσοῖς ἐν πινάκιῳ, ὃν Κλεονομάχη ἀνέθηκε Ἀρτέμῖδι Βραυρονίῳ.

This I restore from 'Εφ. 'Αρχ. 3368, line 27, and ibid., N. S., No. 429, lines 55. The name ΚΛΕ-ΝΟΜΑΧΗ (i. e. Κλεονομάχη) exactly fits our lacuna. The πινάκιον was the label, perhaps of precious metal, on which was inscribed the name and occasion of the gift (see note on No. xxii, line (3); cp. Rangabé, Ant. Hell., No. 839, line 3).

§ 35. Lines 8-10. Δακτύλιος χρυσοῖς, — καὶ χρυσίον ἔμπροσθεν τῆς δεξιᾶς, — ὃν Φρύνισκος Θεταλὸς ἀνέ-θηκε σταθμὸν τούτων . . . ΗΗ.

The lacuna was restored by Böckh by comparison of line 28 below.

§ 36. Lines 10, 11. Ἐνφιδίῳ [χ]ρυσῷ ἢ Ἀρτέμῖδος Βραυρονίᾱς ὅς ἀνέθηκε σταθμὸν [] ΗC.

These cyphers were uninjured in Böckh's time.

§ 37. Lines 11, 12. Στατήρες κιβδηλοὶ [ἐν κιβαρίῳ σπασμα] μένοι οἱ παρὰ Λάκωνος.

Böckh would restore [καταχεχρωσ] μένοι, and fill up the rest of the lacuna with χαλκοί, or with a numeral. I have been led to my restoration by a comparison of 'Εφ. 'Αρχ., N. S., No. 429, line 56, and ibid., No. 3368, line 30. The word σπασμασμένος is of frequent occurrence in lists of temple treasure (see Rangabé, Nos. 826 b, 847, 2337). It would imply that these base staters were preserved in a box (κιβότιον), and sealed with the public seal (τῇ δημοσίᾳ σφραγίδι, as in Rangabé, Nos. 838 b and 838 c). It is noticeable that these coins came from a Spartan; and Böckh recalls the story of Polykrates of Samos bribing the Lakedaemonians by a large quantity of gilt coins of lead (Herod. iii. 56). Lysander dedicated eleven staters at Delphi (Plutarch, Lysander, ch. 18).

§ 38. Lines 12, 13. Ὀνυξ μέγας, τραγελάφου πρ[ι]απί-ζοντος σταθμὸν ΔΔΔΗΗ.

Πρ[ι]απίζοντος is Böckh's very ingenious conjecture; in his time ΠΡΙΑ was legible on the stone. The reference must be to a cup carved out of one piece of onyx in the form of a stag-goat, a fabulous animal (cp. Plato, Rep. 488 A) which was supposed to share in the lewd nature of the goat, and was often represented in ancient art. At Branchidae, in a list of dedications, we find two cups called τραγέλαφοι, from their form; C. I. 2852, line 39: cp. the

before and after Euklid, but always (save here) is described as in the Parthenon proper (see Böckh, Staatsh., ii. p. 161, article *rr*, and *passim*).

§ 49. Lines 25–30. 'Εν κιβωτίῳ δρῦ'ω δύο ὑποδερῖς, διόπων δύο ζεύγη, ταῦτα ὑπέβηλα κατακεχρυσωμένα: φυσητῆρον, μέγλω δύο ὑποβόλω κατακεχρυσωμένα, δακτύλιοι σιδηροὶ ὀκτώ, προσέτι χρυσίον ἄπυρον, πρόσεστιν σφραγὶς ὑαλίνη, — κατ'επίγραμμα ἐνθάδε πέντε, ταῦτα θαυμαρέτη ἀνέθηκε Τιμωνίδου γυνή.

Here the restorations σιδηροί, ὑαλίνη, Τιμωνίδου come from 'Εφ. 'Αρχ., N. S., No. 429, line 63: cp. Rangabé, Ant. Hell., No. 839. Διόπων, according to Hesych., s. v., are a kind of ear-rings (cp. Pollux, vii. 96). These are of wood gilded over (cp. Xen., Oekonom., x. 3), where sham jewellery of this kind is mentioned, ἐπιεικνύς τε ἀργύριον κιβδηλον καὶ ὄρους ὑποβόλους. Jewels in gilt terracotta are often found in Greek tombs. Φυστήρον must be the same as φυστήριον, a fan or bellows for kindling fire. I have followed Böckh's reading, who supposes each of the eight iron rings to have had a lump of gold attached, in which was a signet; but as the verb προσέκειμι seems to occur nowhere else, we might punctuate thus: δακτύλιοι σιδηροὶ ὀκτώ —, πρὸς ἐνὶ χρυσίον ἄπυρον πρόσεστιν, σφραγὶς ὑαλίνη.

§ 50. Lines 30, 31. 'Εγ κιβωτίῳ, λύριον ἐλεφάντινον καὶ πλήκτρον [ἐπηργυρωμένον] ὄβλινον.

This entry recurs in Rangabé, Ant. Hell., No. 839; but the word ἐπηργυρωμένον rests merely on Böckh's conjecture. It seems to have been a quill of wood, set in silver at either end.

§ 51. Lines 31, foll. 'Εγ κιβωτίῳ ποικίλῳ ὃ Κλείτω

'Αριστο..... οὐ Κίμωνος γυνὴ ἀνέθηκε — ἐν τῷ κιβωτίῳ ἐνὶ ἐγκλιόμενα: σφραγὶς χρυσοῦν δακτύλιον ἔχουσα: Δέξλλα ἀνέθηκε: ὀχθο[βο]ς [χρυσία] ἔχων δώδεκα, ἕτερος ὀχθοβος χρυσία ἔχων ΔΙΙ, ὀχθοβος [χρυσία] ἔχων ΓΙΙ, χλιδὸν χρυσία ἔχων Δ σὺν τῷ ἀπύρῳ, σφραγίδε [ὑαλίνα ποι]κίλα ΙΙ περικεχρυσωμένα ἀλύσεις χρυσᾶς ἔχουσαι, δυήξ σφραγὶς χρυσοῦν δακτύλιον ἔχων, σφραγὶς ἱασπιδος χρυσοῦν δακτύλιον ἔχουσα, σφραγὶς ἱασπιδος περικεχρυσωμένη, σφραγὶς ὑαλίνη [περικεχρυσωμένη] χρυσοῦν δακτύλιον ἔχουσα, σφραγίδε δύο ἀργυροῦς δακτυλίδους ἔχουσαι, σφραγίδε ὑαλιναι ΓΙΙ ποικίλαι περικεχρυσωμένα, σφραγὶς περιχρυσῶς, ὑποδερῖς πρὸς .. ὧ ἔχουσα [ἐν τῷ μέσῳ ἀπύρῳ] χρυσίον, καὶ ἀμφιδέαι ἔχων ΙΙΙ, κ.

Line 32. There is no reason for connecting this Kimon with the famous general and statesman: among the women, whom Plutarch (Kimon, ch. 4) mentions in connection with him, none bore the name Kleito. The restorations in this and the following lines are from Böckh: in Chandler's time more letters could be read than now. Line 41. Ὑποδερῖς is a kind of necklace or collar, which fell loosely down upon the upper part of the bosom. This one is specified as having something πρὸς .. ὧ, which Böckh (Staatsh., ii. p. 264) restores as πρόσ[ωπον], wrongly. What the word was is doubtful, but it must have designated some part of the ὑποδερῖς. It is interesting to compare this inventory of female ornaments with the long list of such words in Pollux, vii. 95, 96, whose patience for once becomes exhausted, and he ends with ἀλλ' ἀφ' (? ἐφ') ὧν οὐδ' ἂν λέγων λέξαις.

XXX.

A fragment of grey (Hymettian) marble, broken on all sides: height, 6½ in.; breadth, 4½ in. This fragment, which is unedited, forms part of the Collection bequeathed by Sir William Temple in 1856, and is marked in the inventory of that Collection 'Locality unknown.'

The letters are inscribed στοιχηδόν; they are in all respects exactly similar to those of the Brauronian inventory No. xxxiv, and may at once be recognised as the characters employed in the documents drawn up under the financial administration of the orator Lykurgos, B. C. 337, foll. There is little doubt that this fragment of Hymettian marble formed part of the same document with the 'petit débris de calcaire gris du mont Hymète, écrit des deux côtés,' published by Rangabé, Ant. Hell., No. 848 A, B ('Εφ.

'Αρχ. 129, 130; Le Bas, 224, 225; Böckh, Staatsh., ii. p. 311; Michaelis, Parthenon, p. 305, xxvii). This latter fragment is supposed by Michaelis to contain a portion of an inventory of the Hekatompedos, since one of its entries, viz. Παλλᾶδιον ἐλεφάντινον ἀποστατεῖ ἐνὶ εἰς[ε], seems identical with § 43 of No. xxix. If this be so, I do right in placing the Museum fragment here. Only a few words of it can be made out.

Κ Ι Δ
Ρ Ι Σ
Ν Δ Ρ
Η Ν Α Π Γ

Α Σ Γ Ε Ν
 Η Ν Α Ρ Ο —
 Μ Ν Ο Σ Α Ι Σ
 Ε Ι Χ Ε Ν Ε Ν Τ
 10 Ε Ι Χ Ε Ν Ε Ν Τ
 Ο Υ Τ Ο Β Α Ο Ρ Ο Ν
 Α Ν Δ Ρ Ι Α Σ Α Γ Ε Ν Γ
 Ε Υ Μ Κ Α Ι Δ Ο Υ Α Ν
 Α Ο Η Μ Α Α Ρ Ο Α Λ Λ Ω
 1 Δ Ι Α Δ Ι Κ Α Σ Α Μ Ε
 Ή Σ Α Σ Π Ι Δ Ο Σ
 Ε Ω Σ Υ Γ Γ Η Σ
 Α

Line 4. [Ἀνδρ[ίας]..... Cp. line 12, and Rangabé, No. 848, *passim*.

Line 5. ἀποστατεῖ]... Cp. lines 7, 9, 10, and Rangabé, No. 848, *passim*.

Line 6. [Ἀνδρ]ας γί[ειον] ἔχων(?)]: perhaps in contrast to the statue specified in line 12.

Line 7. The first two letters are dubious, and may also be NH. After which ἀποστ[ατεῖ] οὐτι εἴχε] Cp. the entry quoted above from Rangabé, No. 848.

Line 8. [Παῖς γυμνός] Αἰσ[χ].... ἀνέθηκε(?)]. In the analogous fragment γυμνός παῖς is an entry several times repeated.

Lines 9, 10. [ἀποστατεῖ οὐτι] εἴχεν ἐν τ[αῖν] χειροῖν ἀποστατεῖ οὐτι] εἴχεν ἐν τ[αῖν] χειροῖν]. Cp. line 7: the word χειροῖν occurs in Rangabé, No. 848 A, line 14.

Line 11. [Ἀνδρίας(?)] οὐ τὸ βάθρον Perhaps the pedestal was injured (οὐχ ὀγίγης).

Line 12. Ἀνδρίας ἀγενε[ῖον]: the same words occur in Rangabé, No. 848, line 9.

Line 13. Εὐμηλίδου ἀν[άθημα]. Cp. Rangabé, *ibid.*,

ἀνάθημα Ἀνθεμίων[ος]. The lapidary first wrote the fourth letter K, and then clumsily altered it to H.

Line 14. [Ἀν]άθημα Ἀπολλωνίου, or the like.

Line 15. Διαδικασαμέν[οι] ἀνάθημα]. This strange name does not elsewhere occur: it may be compared with the following, which are recognised by Pape-Benseler:—Ἀκεσαμένός, Ἀλέξαμένός, Ἐπιλυσαμένός, Ἐπιτηγάνων, Κλαυσαμένός. Δεξαμένός and Τισαμένός are well known.

Line 16. ... τῆς ἀσπίδος ... Cp. No. xxix, § 30.

Line 17. ... εὐς ὀγίγης.

It is probable, as Michaelis says of the analogous fragment (Parthenon, p. 305), that we ought not to regard our inscription as part of a list of treasures handed over from one board to another, but rather as belonging to an inventory drawn up by some commission of enquiry into the condition of the temple treasures. I have said above that the characters indicate the document to have been drawn up under the administration of Lykurgos (cp. No. xxxiv).

XXXI.

A fragment of grey marble: height, 11½ in.; breadth, 7½ in. From the Elgin Collection. Edited by Osann, *Sylloge*, p. 99; C. I. 154; Böckh, *Staatsh.*, ii. p. 306 b; cp. Michaelis, *Parthenon*, p. 302, xvii.

Ο

 ΗΡ
 ΙΑΟ
 5 ΤΑΔ] ΕΓΓΕΤ[Ι] ΕΙΑΓΓΑΡΕΔΟΜΕΝ
 ΜΟΣΑΝ[Ε] ΕΘΗΚΕ
 ΧΡ] ΥΣΗΕΓΓΙΞΙ[Λ] ΑΟΗΜΑΣ
 ΗΣΜΟΥΣΙΚΗΖ
 ΧΛΙΔΩΝ: ΧΡΥΣΙΑΕΧ[Ω]Ν
 10 ΚΙΒΩΤΙΟΝΣΕΣΗΜΑΣΜ[Ε]ΝΟΝ

This fragment is not inscribed *συναχθόν*: the last two lines are complete on the left, and line 10 was the last line of the inscription.

Line 4. Probably [σ]ταθμὸν...]. Line 5. Böckh rightly restores [τάδε] ἐπὶ τ[ε]ια παρ[ε]δομέν...]. Line 6. μος ἀν[ε]θήκε]. Line 7. Michaelis suggests [χρ]υσή ἐπὶ ξυλίνου κίονος], and compares an entry in a list of the Parthenon proper published by Le Bas, No. 211 (Michaelis, Parthenon, p. 298, x. 33), χρυσῆς λίθος ἐπὶ κίονος ξυλίνου. Line 8. Böckh ingeniously restores [...]. Ἀθηνᾶς τῆς μουσικῆς: comparing Pliny,

N. H., xxxiv. 19, 76, ed. Sillig, 'Idem (Demetrius) et Minervam (fecit), quae Musica appellatur; dracones in Gorgone ejus ad ictus citharae tinnitu resonant.' Line 9. Χαλδὼν χρυσία ἐχ[ων]: a similar entry occurs in No. xxix, § 51; also Rangabé, Ant. Hell., No. 852, line 4, and No. 2337, line 46. Line 10. Κιβότιον σεσημασμένον] (cp. No. xxix, § 37).

Michaelis is probably right in placing this fragment among the lists of the Hekatompedos. Its date, to judge from the palaeography, appears to be the earlier half of the fourth century B. C.

XXXII.

A slab of white marble: height, 2 ft. 8 in.; breadth, 1 ft. 3 in.; thickness, 6½ in. From the Elgin Collection; and described as follows in the Synopsis of the British Museum, No. 168 (formerly No. 277):—'A Greek inscription, imperfect, and very much defaced. It seems to be an inventory of valuable articles contained in some temple.' First published by me in the *Hermes*, iv. p. 346, foll.; repeated by Michaelis, Parthenon, p. 297. The copy given below is from a careful re-examination of the marble.

Ο ΛΑΙ ΔC
ΟΝΑΠΗΝΕΓΚΟ[N]ΣΤΑΘΜΟΝ ΗΗΙ
ΑΓΑΛΜΑΤΟΣΣΤΑΘΜΟΝ ΓΗΗΗΙΙΙ ΑΡΓΥΡ[Ι]ΟΝ
ΠΕΔΟΧΡΥΣΟΝΑΠΟΤΟΗΛΟΑΡΓΥΡΙΟΝΣΥΜΜΕΙ[Κ]ΤΟΝ.....ΧΡΥ
5 ΣΙΟΝΣΤΑΘΜΟΝ ΧΗΓΔΔΔΔΓΗΗΗΙΙ
ΣΣΠ ΧΡΥΣΟΝΗΜΙΩΒΕΛΙΟΝΠΕΡΙΧΡΥΣΟΝ
ΟΑΛΗΡΕ[ΛΣΑΝ]ΕΟ[ΗΚΕ]ΗΜΙΩΒΕΛΙΟΝΧΡΥΣΟΝΚ
ΠΙΙΙΙ ΔΟΡΑΤΑ ΠΙΙΙΙΟΡΟΝΟΣΟ[ΥΧΥΓ]ΗΣ
Ο ΙΙΙΙΙ[Κ]ΟΡΙΝΟΙΟΙΣ[ΤΑΤΗΡΕΣ? (ΑΧΡΥΣΑΙΙΙΙΑΠ
10 ΟΝΠΕΡΙΧΡΥΣΟΝΦΛΚΑΙ[ΚΟΙΣΤΑΤΗΡΕΣ.....ΠΕΤΑΛ
ΟΤΟΣΤΕΦΑΝΟΟΝΗΝΙ[ΚΗΕ]ΧΕΙΗ[Ε]ΠΙΤΗΧΕ[ΡΟΣΤΟΑΓΑΛΜΑΤΟΣ
ΣΤΡΟΓ]ΓΥΛΟΠΟΣΔΙΦΡ[ΟΣ
ΔΙΦΡΟΣΣ]ΤΡΟΓΓΥΛΟΠΟΣΚΑΙΒΑ[ΟΡΟΝ
Δ.Π [ΑΣ]ΠΙΔΕΣΕΠΙΣΗΜΟΙ ΔΔ
15 ΚΕΦΑΛΗΣΤΑΘΜΟΝ ΔΔ
ΔΔΔΔΗΗΗΙΙΙΙ ΕΠΙΞ
ΣΣΤΑΘΜΟΝ ΗΔΔΔΔΠΗΗ
ΙΣΜΑΤΑΕΚΤΗΣΜΙ[ΚΡ]ΑΣΚΙΒ[ΛΤΟ
ΣΛΡΑΚΟΙ]ΤΟΞΕΥΜΑΤΩΝ ΔΔ ΕΤΕΡΟΙ
20 ΤΡΙΩΒΟΛΟΝΚΑΝΟΥΓ[Ο] -Υ[ΛΟΝ
ΙΙΙ ΟΦΕΛΣΑΡΓΥΡΟ
ΓΡΥΠ]ΟΣΠΡΟΤΟΜΗΓΡ[ΥΠ]Ο[ΣΠΡΟΤΟΜΗ
ΛΥΡΑΚΑΤΑΧ[ΡΥ]ΣΟ[Σ
ΑΣΠΙΣ]ΕΠΙΣΗΜΟΣ
25 ΝΑΡΓΥΡΑ
ΟΝΧΙΤΩΝ[ΣΤ]ΥΡΠΙ[ΝΟΣ
ΥΣΩΝΟΣ[ΓΥ]ΝΗ[ΑΝΕΘΗΚ]ΕΝ
ΑΣΠΙΔ]ΕΣΛΕΙΑΙ .ΠΙΙ ΕΝΤΩΙΕ
ΛΤ...ΑΣΠΙΔ]Ε.ΑΧΑ
30ΕΝ...[Α]ΣΠΙΔ
ΚΠ...Ν.Σ...ΜΦΟΡ
ΚΟΙΤΑ[Ι]...Ε...Δ
.....Α.....
ΟΒΟΛΟ.....
35ΩΝΟΣ
Ο...Χ.....ΩΙΟ
ΟΓΛΑΙΟ

40 Τ Ε Κ Α Ν Α Ρ Ε Ν Τ Ε
 Α Ν Ε Υ Υ Ρ Ο Σ Τ Α Τ [Ο . . .
 Χ Α Λ Κ Ο Σ Λ Υ Χ Ν Ε Ι Α Ι Ι Ι
 Ε Σ Χ Α Ρ Α Χ Α Λ Κ Α
 Ο Ε Ρ Μ Α Σ Τ Ρ Ι Σ Η Τ
 Τ Ρ Ι Γ Ω Ν Ο Σ Π Η Χ Υ Ν Ο Υ [Κ Ε Χ Ε Ι
 Τ . Ν Κ Λ Η Ι Σ Μ Ε Γ Α Λ Η Η
 45 Ι Ω] Μ Η Ρ Υ Σ Ι Σ Κ Ρ Α Τ Η Ρ
 Η Ρ Ι Ο Λ Ι Κ Α Ι Η Υ Λ Ρ Ι Α Α Ρ [Γ Υ Ρ Α
 Η Ρ Ι Ο Κ Λ Ε Ι Σ Ε Τ Ε Ρ Α Ρ Α
 Ο Π Α Ρ Α Τ Η Λ Ε Μ Α Χ Ο
 50 Ε Ρ Ε Γ Ε Ν Ε Τ [Ο [Τ Ο Ι Σ Τ Α] Μ Ι Α Ι Σ Τ Η Σ Θ Ε Ο Ν Ο Μ Ι
 Ε Δ . . Λ . Ε Δ Ο Μ Ε Ν Ι Ε Ρ Ο Ν Α Ρ Γ Υ Ρ Ι Ο Ν [Τ Ο Ι Σ Τ Α Μ Ι Α Ι Σ
 Δ Η Κ Α Ι Σ Υ Ν Α Ρ Χ Ο Σ Ι Ν Χ Χ
 Π Α Ρ Ε Δ Ο Μ Ε Ν Ε Ξ [Α Υ Τ Ο Τ Ο Ι Σ Α Ρ Ο Δ Ε Κ Τ [Α Ι Σ Κ Α Ι Σ
 Υ Ν Α Ρ Χ Ο Σ Ι Ν Ε Κ Τ Ο] Ι Ε Ρ Ο Α Ρ Γ Υ Ρ Ι Ο Ο Π Α Ρ Ε Δ [Ε Ξ Α Μ Ε Θ Α

The top and the right side of the marble are broken, and it is uncertain how much is wanting. The inscription is complete at the bottom, and the left also of the marble is unbroken, but the surface towards this side is worn so smooth that in many places no trace of writing is to be made out. The letters in lines 1-49 are very nearly arranged στοιχηδόν, although not intentionally so, I think. The last five lines are in a bolder character than the preceding portion; and the constant employment of O for OY indicates a date not far removed from the archonship of Euklid.

Many of the articles here enumerated (weapons and furniture) occur elsewhere in lists of the Parthenon proper; but other objects are mentioned which seem to belong rather to the Hekatompedos, or even to other collections. These will be noticed as they occur.

§ 1. Line 2. . . . ἀνήνεγκ[ν], σταθμὸν Ι+Ι.

Observe that throughout this document numeral letters are separated by one space from the preceding word. Cp. No. xxix, § 40, χρυσίου δ' Ἀριστοκλῆς ὁ ἀπο. . . . ἡς ἀνήνεγκεν, τὸ ἀπὸ τοῦ βάρου τοῦ ἀγάλματος σταθμὸν Η. . . .

§ 2. Line 3. . . . ἀγάλματος, σταθμὸν Ι+Ι+ΙΙΙ. 'Αργύριον . .

Here Ι is dubious. The word ἀγάλματος recalls No. xxix, § 18 and § 40; No. xxxiii, § 13; cp. also line 11, below.

§ 3. Line 4. [. . . . ἐκ τοῦ Ἐκατομπεδίου χρυσοῦν ἀπὸ τοῦ ἡλου.

In Michaelis, Parthenon, p. 316, fol., will be found an improved copy of an inscription (previously published by Pittakys, 'Εφ. Ἀρχ., No. 470; Böckh, Staatsh., ii. p. 312; Rangabé, Ant. Hell., No. 845; Le Bas, No. 203) which contains a survey of the great door of the Hekatompedos. This is the main Eastern door, between the Proneos and the Hekatompedos, and among other portions of it which are specified as in bad repair, mention is made of the studs or knobs with which it was adorned. These ἡλοι (the bullae of Plautus, Asin., ii. 4, line 20) were richly gilded (cp. Cicero, Ver., ii. 4, 56, bullas aureas

omnes ex his valvis, quae erant et multae et graves, non dubitavit auferre; quarum iste non opere delectabatur sed pondere), and ornamented with poppy-heads (καδύαι) at the top. Lines 13-18 of the survey referred to read as follows:—Οἱ ἡλοι οἱ ἐν τοῖς κίστω-τ[άτω] [συνοί]s (= *imbrages*, the 'rails' and 'styles' of our English carpenters) τ[ῶν] [β]υρῶν δύνονται καδύων :ΙΙΙ:, ἐμ μὲν τῷ [ΙΙ:], ἐν δὲ τῷ [Ι:] [α]ῖται εἰσιν παρὰ τοῖς ταμίαις ἐν τῇ παραστάδι, ἀπὸ τοῦ πρώτου ἡλου τῆς δεξιᾶς θύρας τοῦ χρυσίου [ἀ]πο[πέπτω] [κ]ε μῆκος οὖν ἐπὶ δέκα δακτύλους, πλάτος δακτύλους] [ἑ]νδεκα, (?) [κ]ε[τ]ωθεν(?) ἐπὶ δύο δακτύλους. The fragment of gold described in our inscription as ἀπὸ τοῦ ἡλου at once hereby receives explanation.

§ 4. Line 4. 'Αργύριον σύμμε[κτον] . . .

Perhaps the same as No. xxix, § 46, in the Hekatompedos; in which case we might write 'Αργύριον σύμμε[κτον] ἀσημον σταθμὸν Ι+Ι+ΙΙΙ], and restore the next entry, from the same source, as follows:—

§ 5. Line 5. ['Ἀσημον χρυ]σίον, σταθμὸν ΧΗΠΔΔΔΔ Ι+Ι+Ι+Ι.

Michaelis suggests [θυματή]ρον, in order to account for so large a weight; but the Σ is quite certain. Possibly we should write [Καρχή]σιον. In the cyphers the lapidary at first wrote Ι, and then, perceiving his error, inscribed Ι over it. After these numerals something has been intentionally erased.

§ 6. Line 6. . . . χρυσοῦν. Ἡμιοβέλιον περίχρυσον.

The ἡμιοβέλιον (always so spelt in inscriptions; cp. Böckh, Staatsh., i. p. 137, n.) was a silver coin: this one is set in gold. Observe that κατάχρυσος = 'gilt,' ἐπίχρυσος = 'overlaid with gold' (as an image might be), περίχρυσος = 'set in gold' (like a gem). The beginning of line 6 is very illegible.

§ 7. Line 7. Φαληρέως ἀνέβ[η]κε].

§ 8. Line 7. Ἡμιοβέλιον χρυσοῦν κ. . . .

Compare No. xxix, § 44.

§ 9. Line 8. . . . ΙΙΙΙ. Δόρατα ΙΙΙΙ.

§ 10. Line 8. Θρόνος [ἑ]χ υγίης].

Frequent mention is made of θρόνοι, and other furniture, in the inventories of the Parthenon proper (see the lists in Böckh, Staatsh., ii. p. 152, foll., articles s, t, z, aa, bb, ff, etc.).

§ 11. Line 9. ... δ[ε] ιλλ. [Κ]ορίνθιοι σ[τατή]ρες (?).

§ 12. Line 10. ... ον περίχρυσον.

This may be the Παλλάδιον ἐλεφάντινον περίχρυσον of No. xxix, § 43. (Hekatompedos.)

§ 13. Line 10. Φωκαῖ[ς] καὶ στατή[ρ]ες.

Perhaps we should read Φωκαῖ[ς] ἐκτῇ. Cp. No. xxix, § 19 and § 22. (Hekatompedos.)

§ 14. Lines 10, 11. [Π]έταλα χρυσά ιλλ ἀπὸ τοῦ στεφάνου ὃν ἡ Νίκη ἐ[χ]ει, ἡ [ἐ]πι τῆς χειρὸς τοῦ ἀγάλματος].

I have restored this as if identical with No. xxxiii, § 13; but perhaps we should rather understand the crown itself, as in No. xxix, § 18 (cp. also above, § 2).

§ 15. Line 12. [Σ]τρογγυλοῦς διήρ[ος].

See note on § 10. Δίφρος στρογγυλοῦδες occur in another treasure-list of the Parthenon, Michaelis, p. 297, No. 14.

§ 16. Line 13. [Δί]φρος στρογγυλοῦς καὶ β[α]θρον.

Cp. the last entry.

§ 17. Line 14. [Ἀ]σπίδες ἐπίσημοι ΔΔ.

Mentioned in the lists before Euklid; Böckh, Staatsh., ii. 152, foll., article x; and again in lists after Euklid, Rangabé, Ant. Hell., Nos. 827 and 846.

§ 18. Line 15. κεφαλὴ σταθμὸν ΔΔ.

Possibly λέωντος κεφαλὴ, as in the Parthenon lists before Euklid, article β; Böckh, Staatsh., ii. p. 152, foll.

Lines 16, 17. Nothing can be made out beyond numeral letters. With ΕΠΙΞ... in line 16, cp. No. xxxi, line 7.

§ 19. Line 18. ἱσματα ἐκ τῆς μί[κ]ρ[ος] κιβ[ω]τοῦ.

Cp. No. xxix, §§ 47-51; No. xxxi; Rangabé, Ant. Hell., No. 845, line 1. (Hekatompedos?)

§ 20. Line 19. [Σ]ώρακοι τοξοματών ΔΔ. "Ἐτεροι [σώρακοι (?)].

For this restoration see the fragments edited by Böckh, Staatsh., ii. pp. 309, 332. These fragments are portions of a list of treasures which, while forming part of τὰ ἱερὰ χρήματα τῆς θεοῦ, were kept in a separate treasury called the χαλκοθήκη; see Michaelis, Parthenon, p. 306, fol. (Chalkotheke.)

§ 21. Line 20. Τριώβολον.

Apparently the τριώβολον ἀργυρίων δεδεμένον of a Hekatompedos list in Böckh, Staatsh., ii. p. 312; Michaelis, Parthenon, p. 305, No. 215. (Hekatompedos.)

§ 22. Line 20. Κανὼν ὃν [ἐ]ξέ[τε]λον κατὰ χρυσόν.

In the Hermes I read this entry wrong: it is clearly to be connected with article ε of the Parthenon lists before Euklid, κανὼν ὑποξέλω καταχρῆσθαι ἢ (Böckh, Staatsh., ii. p. 152, foll.).

§ 23. Line 21. "Οφως ἀργυροῦ...

§ 24. Line 22. [Γ]ρωπ[ος] προτομή. γρ[α]φ[ία]ς προτομή.

To be recognised in article ρ of the old Parthenon lists (Böckh, Staatsh., ii. p. 152, foll.).

§ 25. Line 23. Λύρα κατέχ[ου]σ[α]ς.

The same as α in the old lists (ibid.).

§ 26. Line 24. [Ἀ]σπίς ἐπίσημος.

See note on § 17.

§ 27. Line 25. ν ἀργυρά...

§ 28. Line 26. ον. Χιτὼν [στ]ήππ[α]νος.

Several such tunics of coarse linen occur among

the ἀναθήματα of Artemis Brauronia (Rangabé, Ant. Hell., No. 863). (Brauronian treasury.)

§ 29. Line 27. ὥσωνος [γυ]νῇ ἀνέθε[κε]ν.

§ 30. Line 28. [Ἀ]σπί[ς] ἐς λεία, ΓΠΙ.

These would be opposed to ἐπίσημοι, as in § 17 and § 26; and this entry may possibly be identical with Rangabé, Ant. Hell., No. 846, lines 3, 4.

After the numerals ΓΠΙ come the letters ΕΝΩΙΕ. Michaelis suggests ἐν τῷ Ε[κατομπεδῷ], and thinks it possible that our inscription was a combined inventory of the treasures both in the Parthenon and the Hekatompedos, upon which more will be said below.

§ 31. Line 29. Ἀσπί[ς] δ[ε]ς...

Possibly one should read Ἀσπί[ς] δ[ε]ς [π]λ[α]λ[ος], and compare article γ in the old Parthenon lists (Böckh, Staatsh., ii. p. 152, foll.). Line 30. ἀσπί[ς] ἐς... Line 31. ἀμφορί[ς].

§ 32. Line 32. Κοῖτα[ς]....

Cp. article η in the old lists (ibid.).

§ 33. Line 34. Ὅβολοι.....

After line 34 comes a space of three lines.

§ 34. Line 38. ... τε. Κανὼ πέντε.

Cp. § 22.

§ 35. Line 39. [Κ]ρατῆρ (?) ἀνεν ὑποστά[σ]ου.

Cp. No. xxix, § 21.

§ 36. Line 40. χαλκοῦς.

§ 37. Line 40. Λυχνεία ιλλ.

§ 38. Line 41. Ἐσχάρα χαλκᾶ.

Cp. the list of the contents of the χαλκοθήκη (Michaelis, Parthenon, p. 307; Rangabé, Ant. Hell., No. 868).

§ 39. Line 42. Θερμαστρίς ητ....

Cp. the χαλκία θερμαντήρ[a] mentioned among the contents of the χαλκοθήκη (Michaelis, Parthenon, p. 307, (1); C. I. 161).

§ 40. Line 43. Τρίγωνος, πήχυν οὐκ ἔχει.

§ 41. Line 44. Κλῆς μεγάλη ἡ....

Cp. § 44, where the same word is spelt differently, κλείς.

§ 42. Line 45. [Ζω]μήρυσος κρατῆρ.

[Ζω]μήρυσος Δ occur in the inventory of the χαλκοθήκη above quoted; as also κρατῆρες [χαλ]κοῦ στρογγυλοῖ.

§ 43. Line 46. ἡρίον [Δ]ίκαι (?) Ὑδρία ἀργυρά.

I cannot read anything on the stone other than ΑΙΚΑΙΙΙ. Is it possible that statues of Δίκη are meant, belonging to some public building [ἀπὸ τοῦ βουλευτ-], or δικαστηρίου? Α τέμενος Δίκης at Megara occurs in a somewhat late inscription (C. I. 1080); see also Welcker, Götterlehre, iii. 23. A figure of Δίκη was represented on the chest of Kypselos (Pausan. v. 18, 2).

§ 44. Line 47. [Ἀπὸ τοῦ βουλευτ(?)] ἡρίον κλείς ἑτέρα πλ....

This restoration is only suggested as something like what is meant (cp. § 43).

§ 45. Line 48. ... ου παρὰ Τηλεμάχου.

The name Telemachos occurs also in No. xxix, § 33.

In line 49 is the fragment of some weight... ΠΙ, after which there is an unscripted space of a line and a half. The last five lines are inscribed in a

bolder character, and appear to relate to a different subject from the preceding portion. It has been already seen that our inscription unites a number of objects which elsewhere are enumerated in separate inventories. It seems less probable to suppose that all these articles (from the Parthenon, Hekatompedos, Chalkotheke, and Brauronian treasury) were kept at the time our inscription was drawn up in one common treasury, than to infer that we have here the lists of several distinct treasuries thrown into one comprehensive inventory. For whereas before the anarchy the one board of *ταμίαι* drew up, at the end of each *πεντητηρίς*, three lists, for the Pronaion, Parthenon, and Hekatompedos respectively, there is ample evidence that after Euklid the several treasuries on the Akropolis were kept less distinct, although I know of no instance where the fusion is carried so far as I suppose it to be in our inscription. This leads us to the remaining five lines. Before Euklid the accounts of payments made out of the state exchequer, or by loan from the sacred treasures, although drawn up by the *ταμίαι τῶν ἱερῶν χρημάτων*, were kept quite distinct from the inventories of sacred treasurers handed on from one board to another, and were inscribed on separate stelae. But in our inscription, after the inventory is ended, there follows (line 50, foll.) what is unmistakably an account, no longer of treasures, but of moneys received and paid, and of balance handed on. The dative termination *ΜΙΑΙΣ* can only be explained by reading [*Ἐνεγέρθη*]ο [τοῖς ταμίαις τῆς θεοῦ νομί[σματος παντοδαποῦ (or ἡμεδαποῦ)]. This would be a statement of the *ἐπέτεια*, or moneys which accrued to the exchequer during the administration of the present board. *ΝΟΜΙ* may either be explained as here suggested (cp. No. xxiv A, line 31, and *passim*), or it may be part of the name of one of the *ταμίαι*. Next came a statement of the balance handed on to the next annual board: [*Παρ*]-έδομεν ἱερὸν ἀργύριον τοῖς ταμίαις } ὅη καὶ συνάρχουσιν XX Then follows a statement of money paid to the Apodektae, a board which is nowhere else mentioned in connection with the trea-

surers of the goddess. The Apodektae, a board ten in number, chosen by lot from each tribe, were the Receivers general of the state; their office is described by Böckh, Staatsh., i. p. 214, foll. They had no funds of their own, but only received, and immediately distributed to the different offices the money that was paid in. Pollux (viii. 97) asserts that they received the tribute; but this can hardly be true of the times before Euklid, when the Hellenotamiae existed for that very purpose. After the anarchy, however, the Hellenotamiae seem not to have been re-established, and whatever tribute was collected from the new Athenian confederation could only have been paid to the Apodektae (Böckh, *ibid.*, p. 216). Now, in No. xxiii (which is an account of payments similar to the last few lines of our present inscription), mention is repeatedly made of sums paid by the *ταμίαι τῶν ἱερῶν χρημάτων* to the Hellenotamiae (so also No. xxiv B, lines 1, 2). From a similar document (C. I. 147) we are informed explicitly that these payments were made to the Hellenotamiae for war-purposes, especially for the cavalry-service, and partly also for the *διωβελία*. Böckh supposes (Staatsh., i. p. 246) that these last-mentioned functions of the Hellenotamiae were immediately after the anarchy transferred to the treasurer of war and the treasurer of the theoric fund respectively. But although we have frequent mention of these officers later on (in Demosthenes' time for example), yet there is no proof of their appointment as early as the archonship of Euklid. Let us imagine, therefore, that as the Apodektae succeeded to the functions of the Hellenotamiae in respect of the tribute, so they undertook their duties (for a time at least) as receivers and dispensers of money to be devoted to war-purposes or to the *διωβελία*; and then the mention of Apodektae in our inscription becomes intelligible enough. They receive moneys from the *ταμίαι* exactly as the Hellenotamiae do in Nos. xxiii, xxiv. There is little doubt that the moneys referred to in lines 50-54 were kept in the Opisthodomos, which was the national treasury.

XXXIII.

A slab of white marble: height, 1 ft. 8 in.; breadth, 1 ft. 3 in. From the Elgin Collection. Edited by Osann, *Sylloge*, p. 174; C. I. 153; Böckh, *Staatsh.*, ii. p. 295, fol; cp. Michaelis, *Parthenon*, p. 297.

[ΟΡΜΟΣ ΔΙ

ΑΛΙΘΟΣ ΧΡΥΣΟΣ ΟΜΕΙ ΙΩΝΑΡ[Ι] ΟΜΟΣ ΡΟΔΩ
 ΝΔ / ΚΑΙ ΚΡΙΟΚΕΦΑΛΗ : ΣΤΑΘ[Ο] ΜΟΝΤΟΥ ΤΩΝ
 ΔΔΧΡΥΣΙΔΙΑΔΙΑΛΙΘΑΣΥΜ[ΜΙΚΤΑΡΠΛΙΝ
 5 ΟΙΩΝ ΚΑΙ ΤΕΤΤΙΓΩΝ ΣΤΑΘΜΟΝ ΤΟΥ ΤΩΝ . .
 ΙΙΟΡΜΟΣ ΧΡΥΣΟΣ ΔΙΑΛΙΘΟΣ ΣΘΕΛΑΤΤΩΝ
 ΡΟ[Δ]ΩΝΑΡΙΟΜΟΣ ΔΔΣΤΑΘΜΟΝ ΤΟΥ ΤΟ
 ΣΤΕ[Φ]ΑΝΟΣ ΧΡΥΣΟΣ ΔΙΑΛΙΘΟΣ ΣΤΑΘΜΟΝ
 ΤΟΥ Τ[Ο]ΔΔΔΔΠ[Ο]ΡΜΟΙ ΠΛΑΤΕ[Ι] ΣΔΙΑΛΙΘΟΙ
 10 ΚΑ[Ι] ΣΚΥΤΟΣ ΠΡΟΣΟΝΑΡΙΟΜΟΣ ΣΤΑΘΜΟΝ
 ΤΟΥ ΤΩΝ ΠΡΕΝΩΙΔΙΩΝ ΔΙΑΛΙΘΟΣ ΧΡΥΣΟΝΑΡΙ

ΟΜΟΣ] ΣΤΑΘΜΟΝΤΟΥΤΟΙΝΔ[ΔΤΣΦΡΑΓΙΔΕΣΓ
 ΕΡ] ΧΡΥΣΟΙΠΙΗΚΑΙΓΡΥΠΕ[ΕΠΙΧΡΥΣΩΔ
 ΥΟ] ΣΤΑΘΜΟΝΤΟΥΤΩΝΔΔΔΔ... [ΚΥΜΒΙΑΛΕ
 15 ΙΑΧΡ] ΥΣΑΔΔΔΙΗ ΣΤΑΘΜΟΝ[ΤΟΥΤΩΝΧΔΔΔΔ
 ΙΤΤΧ] ΡΥΣΙΔΕΔΥΟΣΤΑΘΜΟΝΤΟΥΤΟΙΝΗ
 ΠΔΔΙ] ΤΤΑΚΙΝΑΚΗΣΕΠΙ[ΧΡΥΣΟΣΑΣΤΑΤΟΣ
 ΧΡΥΣΙΟΕΠΙΤΗΚΤΟΣΤΑ[ΘΜΟΝΔΔΙΙΙΙΙ
 20 ΥΑΛΙΝΟΝΑΡΓΥΡΟΝΣΤΑ[ΘΜΟΝΤΟΥΤΟΠΙ
 ΠΕΤΑΛΑΘΑΛΛΟΧΡΥΣΑΙ[ΙΗΑΓΟΤΟΣΤΕΦΑΝΟ
 ΟΝΗΝΙΚΗΕΧΕΙΗΕΡΙΤ[ΗΣΧΕΡΟΣΤΟΑΓΑΛ
 ΜΑΤΟΣΣΤΑΘΜΟΝΤΟΥ[ΤΩΝΠΤΗ

The slab is perfect on the left side, but the surface is worn nearly smooth, so that it is difficult to decypher the letters. The uncial copy here given is the more to be trusted, because nearly every letter in it was made out before I consulted Böckh's restorations. The cases in which I have departed from his readings will be specified below. After line 22 the stone is uninscribed; so that we have here only the conclusion of the inventory.

There are two other inscriptions known, which bear a close resemblance to the present one, and help us to restore nearly the whole of the entries it contains. One of these was first published in the 'Εφ. Ἀρχ., 106; and then by Rangabé, Ant. Hell., No. 823; Böckh, Staatsh., ii. p. 291; and Le Bas, 207. The other is likewise to be found in 'Εφ. Ἀρχ., 21; Rangabé, No. 825; Staatsh., ii. p. 297; Le Bas, 210. For convenience I will here cite these respectively as Rang. 823 and Rang. 825. There can be no question that these three lists are all of nearly the same date; and Rang. 823 specifies in its heading (see Böckh's restoration) that it is the inventory of the treasures of the Parthenon (proper), as received by the treasurers under the archonship of Aristokrates (B. C. 399) from the treasurers ἐπὶ Λόχης (B. C. 400). Our inscription was accordingly drawn up within two or three years after the Anarchy—a date which well accords with the constant employment of *O* for *OY*.

§ 1. Lines 1-4. ["Ὅρμος δι' ἑλίδος χρυσῶς ὁ μέζων ἀριθμὸς ῥόδων ΔΔ, καὶ κρισὺ κεφαλῇ ἰ' σταθμὸν τούτων] ΔΔΔ.

Cp. § 3, where a 'lesser necklace' is specified in contrast to this. This article occurs in Rang. 823. I write ἀριθμὸς, with Michaelis (not ἀριθμὸν, as Böckh), since the nominative form can be plainly read in line 7. ῥόδων is restored from the fragment, 'Εφ. Ἀρχ., N. S., No. 428, ii. line 3; cp. Kirchhoff, Addenda, p. 222, who assigns that fragment to B. C. 410-407, and remarks that it is the only instance in which this entry occurs in a treasure-list before Euklid. The ram's head formed the fastening, and the necklace consisted of a number of gold rosettes, interspersed with jewels.

§ 2. Lines 4-6. Χρυσῖδια διὰ λιβὰ σύμμεκτα πλινθίων καὶ τεττίγων σταθμῶν τούτων...]ΤΗ.

Cp. Rang. 823. Böckh wrongly begins line 6 with ἔτερος ὅρμος, κ.τ.λ., but the remains of numerals are quite clear, although the second *l* is very faint. Πλινθίων is a small ornament, shaped like a brick, flat

and square. The word is explained by Suidas, s. v., as παρατάξις εἶδος, for (like πλασίον, which we shall meet with in No. xxxiv) it was used as a military term to denote a body of troops drawn up in an exact square (Aelian, *Tactica*, ch. 48). The mention of gold ornaments in the shape of cicadae reminds us of Thukyd. i. 6.

§ 3. Lines 6, 7. 'Ὅρμος χρυσῶς διὰ λιβὰς ὁ ἐλάττων' βῆθρον ἀριθμὸς ΔΔ· σταθμὸν τούτων...]

This item occurs in a mutilated shape in Rang. 823, but the restoration is rendered easy by a comparison of § 1.

§ 4. Lines 8, 9. Στῆ[φ]ανος χρυσῶς διὰ λιβὰς, σταθμὸν τούτων ΔΔΔΔΠΤ.

This crown reappears in Rang. 823.

§ 5. Lines 9-11. 'Ὅρμοι πλατῆ[ς] διὰ λιβὰς καὶ σκῆτος προσόν· ἀριθμῶ[ς] Γ', σταθμὸν τούτων ΠΠ.

The restoration is from Rang. 823; cp. Böckh, Staatsh., ii. p. 294. The σκῆτος was a strip of leather, on which the objects composing the necklace were fastened.

§ 6. Lines 11, 12. 'Ενθὶ δια διὰ λιβὰς χρυσῶ· ἀριθμὸς ΙΙ, σταθμὸν τούτων Δ[ΔΤ].

The epithet χρυσῶ, and the weight, are from Rang. 823. The restoration ΑΡΙΘΜΟΣ ΙΙ is suggested by Rangabé, and it seems probable. On the word ἐνθὶον see note on No. xxix, § 1.

§ 7. Lines 12-14. [Σφραγίδες περὶ χρυσοὶ ΓΙΙΙ, καὶ γρυπὲς [ἐπιχρύσω δύο] σταθμὸν τούτων ΔΔΔΔ...]

In Rang. 823 we read—

ΣΦΡΑΓΙΔΕΣΟΝΤ
ΔΥΟΣΤΑΘΜΟΝΤΟΥΤΩΝ: ΔΔΔ.

which Böckh restored as σφραγίδες δι' ἑλίδων περὶ χρυσοὶ ὀκτὼ καὶ τὸ ἀπύρω δύο, κ.τ.λ. We may read [σφραγίδες περὶ χρυσοὶ, 'signets set in gold,' although there is no space for the designation of the signets as of onyx-stone. Böckh's τὸ ἀπύρω, however, is a misreading of our inscription, where ΓΡΥΠΕ is quite plain. In the inventory of the treasures in the Parthenon proper before Euklid, one of the entries is—ἵππος, γρύψ, γρυπὸς προτομή, γρύψ, λέοντος κεφαλὴ, ὅρμος ἀνθίμων, δράκων· ἐπιχρύσω ταῦτα (article β' in the lists in Böckh, Staatsh., ii. pp. 152-174). Accordingly I have thought the two gryphons there enumerated may be those referred to in our inscription, which is likewise a list of the Parthenon treasures. From the same source I have restored ἐπιχρύσω.

§ 8. Lines 14-16. [Κυμβία λεία χρυσῶ ΔΔΔΙΙ, σταθμὸν τούτων ΧΔΔΔΔΤΤΤ].

Restored by Böckh from Rang. 825, by a fairly certain conjecture.

§ 9. Lines 16, 17. [Χ]ρυσίδε δύο, σταθμῶν τούτων ΗΗΠ[ΔΔΕ]ΤΤ.

The weight is restored from Rang. 823.

§ 10. Line 17. 'Ακινάκης ἐπ[υχρυσος, δατατος.]

Respecting this 'sabre overlaid with gold' (not 'gilded,' *κατάχρυσος*), Böckh's remarks are worth consulting (*Staatsh.*, ii. p. 167). This article appears in the lists of the Parthenon before Euklid (*ibid.*, pp. 152-174, articles *h* and *oo*), among other treasures which may with probability be recognised as the σκῦλα Μηδικὰ mentioned by Thukyd., ii. 13 (cp. Diodor., xii. 40; Pausan., i. 27, 1). Such are ἀσπίδες ἐπιχρῶσαι ὑπαζύκω || (article *nn*), by which we are reminded of the dedication of gold shields by the Athenians at Delphi, mentioned by Aeschines (in *Ktes.*, p. 508, Reiske). Pausanias also (i. 25, 7) says that Lachares carried off gold shields from the Akropolis. The ἀκινάκης, too, of our inscription is a barbaric, and not a Greek weapon. According to Herodotus (iv. 62) it was worshipped with divine honours in Skythia, and was borne by the Kaspian (vii. 67). It was, however, especially a Persian weapon (*idem*, vii. 54)—Περσικὸν ξίφος, τὸν ἀκινάκην καλεῖσσι (cp. Suidas, Hesych., and *Etymol. M.*, s. v.). A golden ἀκινάκης was an honorary present not uncommonly made by the Persian princes (Herod. viii. 120; Aelian, *Var. Hist.*, i. 22; Xen., *Anab.*, i. 2, 27); and golden ἀκινάκαι formed part of the booty taken at Plataea (Herod. ix. 80). The sabre of Mardonios in particular formed a conspicuous feature in the Μηδικὰ σκῦλα kept on the Akropolis: it weighed, according to Demosthenes, three hundred gold Dariks, or six hundred drachmae (*adv. Timokr.*, p. 741, Reiske). Pausanias (i. 27, 1) was still shown it, but it was kept in his day not in the Parthenon, but in the temple of Athene Polias, and the traveller expresses his doubt respecting its authenticity. Whether, then, the ἀκινάκης of our inscription be the very weapon of Mardonios, or only one of the many such weapons captured at Plataea and elsewhere, yet certain it is that this is a relic of the great Persian war. Cp. the στήλοι Μηδικοί in No. xxix, § 20.

§ 11. Line 18. Χρυσίου ἐπιτήκτου σταθμὸν ΔΔ|||].

In Rang. 825 the nominative is used, χρυσίου ἐπι-

τήκτου, but here the genitive is quite certain. The weight is recovered from Rang. 825 (see Böckh's reading of it, *Staatsh.*, ii. p. 297): there is some doubt about the exact number of the obols.

§ 12. Line 19. 'Υάλινον ἀργυροῦν, σταθμὸν τούτου Π||].

This occurs, exactly as here, in Rang. 825, from whence we recover the weight. Rang. 823 gives ΥΑΛΙΟΝΑΡΓΥΡΟΓΚΟ[ΙΛΙΟΝ(?)]. Le Bas (207) is probably wrong in reading ΥΑΛΙΟΝ. It is, however, very difficult to explain ὑάλινον or ὑέλιον: it would properly mean something made of glass, but the epithet ἀργυροῦν is a strange one for such an object. It appears also from Rang. 825 that we are not to imagine some substantive to have stood at the end of line 17, to which ὑάλινον might refer. Possibly therefore, as Rangabé suggests, ὑάλινον may have denoted a particular shape of cup, so called because commonly manufactured of glass, but in this instance made of silver.

§ 13. Lines 20-22. Πέταλα θαλλῶ χρυσῷ |||| ἀπὸ τοῦ στεφάνου] ἐν ἡ Νίκη [Χ]εῖ ἡ ἐπὶ τῇ χειρὶ τοῦ ἀγάλματος· σταθμὸν τοῦτων ΓΓ||].

These leaves, of thin gold foil, had become detached from the golden olive-wreath of the Νίκη, which was supported in the right hand of the famous chryselephantine statue of Athene Parthenos. The item recurs in Rang. 823, where the number is given, and in 825; cp. Böckh, *Staatsh.*, ii. p. 297, which supplies the weight. This crown from the head of the Victory is mentioned in No. xxix, § 18, where see note (cp. No. xxxii, § 14). Demosthenes is using an orator's licence when he speaks of the leaves of golden crowns as unlikely to litter in this way (*adv. Androt.*, p. 615, Reiske): φήσας δ' ἀπορρέειν τὰ φύλλα τῶν στεφάνων, καὶ σαφρὸς εἶναι διὰ τὸν χρόνον, ὥστερ' ἰὼν ἡ βόθων ὄντας ἀλλ' οὐ χρυσίου, συγχωνεύειν ἐπεισε.

Here the inventory ended. How many entries are wanting at the commencement is uncertain, but perhaps not many. It is to be remarked that none of the articles here enumerated appear in the lists before Euklid, with the exception of § 10, and perhaps § 8. In other words, very few of the treasures of the Parthenon proper survived the taking of Athens, having been either made use of to defray the cost of the war, or becoming the spoil of the victor.

XXXIV.

A slab of grey marble: height, 1 ft. 10½ in.; breadth, 1 ft. 1 in. From the Elgin Collection. Published by Osann, *Sylloge*, p. 77, foll.; C. I. 155; repeated by Le Bas, 227; cp. Michaelis, *Parthenon*, p. 310.

NONPO
A] IOPI [I]N[ON
N . . I K A A Y
T I N O N Π P O Σ . L Σ Σ
5 ONEI [E] Γ E Γ P A [Γ] T O : T T T C : I Φ . . . N H Σ
H A P [X] I Π P H K A T A Σ T I K T O N X E I P I Δ [Ω] T O [N E M Π Λ A
X

1 ΣΤ]ΝΙΕΡ [κ]ΑΛΛ ΜΑΧΟΥΑΡΧΟΝΤΟΣΧΙΟΝ ΣΚΟ[ΣΚΤΕΝ
 ΝΤ]ΟΣΠΕΡΙΠΟΙΚΙΛΟΣΚΑΛΛΙΡΓΠΗΟΥΤΟΣΕΧΕΙΓΡΑΜ[ΜΑΤ
 Α]ΝΥΦΑΣΜΕΝΑΧΛΙΡΙΡΓΠΗΕΥΚΟΛΙΝΗΚΑΤΑΣΤΙΚΤΟΝΕ[Μ
 10 Π]ΑΙΣΙΝΙΦΙ[Λ]ΟΥΜΕΝΗΧΙΤΩΝΑ[Α]ΜΟΡΓΙΝΟΝΕΠΙΘΕΟΦ[Ι
 ΛΟΥΑΡΧΟ[Ν]ΤΟΣΠΥΟ. ΑΣΚΑΤΑΣΤΙΚΤΟΝ=ΥΣΤΙΔΩΤΟΝΕ[Γ
 ΙΟΕΜΙΣΤΟΚΛΕΟΥΣΑΡΧΟΝΤΟΣΧΙΤΩΝΙΣΚΟΣΑΛΟΥΡΓΟ
 ΣΠΟΙΚΙΛΟΣΕΜΠΛΑΙΣΙΝΙΟΥΑΙΝΙΚΑΙΜΑΛΟΑΚΗΑΝΕΟ[Η
 15 ΚΕΝΧΙΤΩΝΙΣΚΟΣΠΟΙΚΙΛΟΣΕΜΠΛΑΙΣΙΝΙΑΛΟΥΡΓΟΣ
 Ο[Υ]ΤΑΣΩ[Α]ΛΕΥΚΟΛΙΝΗΑΝΕΟΗΚΕΝΦΙΛΗΤΩΜΑΦΕΙΔΥΛΛ[Α
 Ι ΜΑΤΙΟΝΛΕΥΚΟΝΓΥΝΑΙΚΕΙΟΝΕΜΠΛΑΙΣΙΝΙΜΝΗΣΩΒ/
 Λ ΤΡΑΧΙΔΑΝΑΥΣΙ_ΙΜΑΤΙΟΝΓΥΝΑΙΚΕΙΟΝΠΛΑΤΥΑΛΟΥΡ
 ΓΕΣΠΕΡΙ[Υ]ΜΑΤΙΟΝΚΛΕΩΜΠΕΧΟΝΟΝΦΙΛΗΠΕΡΙΗΓΗΤ
 20 Ι ΟΝΤ[Ε]ΙΣ ΚΡΑΤΕΙΑΚΑΝΔΥΝΠΟΙΚΙΛΟΝΜΕΛΙΤΓΑΙΜΑΤΙ
 Τ ΟΝΛΕΥΚΟΝΚΑΙΧΙΤΩΝΙΣΚΟΝΡΑΚΟΣΓΛΥΚΕΡΑΞΑΝΟΙΡΓ
 Χ ΟΥΓΥΝΗΧΙΤΩΝΙΣΚΟΝΠΕΡΙΗΓΗΤΟΝΕΚΡΑΥΤΩΙΑΛΟΥΡΓ[Γ
 ΤΟ ΕΙΚΑΙ[Τ]ΡΙΒΩΝΙΑΔΥΟΝΙΚΟΛΕΑΧΙΤΩΝΑΜΟΡΓΙΝΟΝΠ[Ε
 ΛΙ ΡΙΤΩΙΕΔΕΙ[κ]Α]ΤΡΟΠΤΟΝΕΛΕΦΑΝΤΙΝΗΝΛΑΡΗΝΕΧΟΝΠΡ
 Χ ΟΣΤΩΙΤΟ[Ι]Χ]ΩΙΑΡΙΣΤΟΔΑΜΕΑΑΝΕΟΗΚΕΝΕΠΙΑΡΧΙΟΥΑ
 25 ΛΕ ΡΧΕΣΤΡΑΤ[Η]ΜΝΗΣΙΣΤΡΑΤΟΥΡΑΙΑΝΙΣΤΟΥΓΑΤΗΡΧΙΤΩ
 ΝΙ[Α]ΠΥΡΓΩΤΟΝΕΜΠΛΑΙΣΙΝΙΜΝΗΣΙΣΤΡΑΤΗΞΕΝΟΦΙΛ[ΟΥ
 Ο ΙΜΑΤΙΟΝΛΕΥΚΟΝΠΑΡΑΛΟΥΡΓΕΣΤΟΥΤΟΤΟΛΙΘΙΟΝΟΝΕ[Δ
 Ι ΟΣΑΜΠΕΧΕΤΑΙΧΙΤΩΝΙΣΚΙΟΝΚΑΡΤΟΝΓΑΙΔΕΙΟΝΑΝ[ΕΓ
 Υ ΙΓΡΑΦΟΝΠΑΡΥΦΗΝΕΧΕΙΘΕΡΜ[Α]ΣΤΙΝΞΕΝΟΦΑΝΤΗΧΙΤΩ
 30 Ι ΝΙΣΚΟΝΕΞΙΣΤΩ[Ν]ΚΤΕΝΩΤΟΝΟΥΤΟΣΕΡΙΤΩΙΚΑΝΩ[Κ]ΛΕ
 Λ ΟΒΟΥΛΗΕΡΙΒΛΗ[Μ]ΥΠΟΙΚΙΛΟΝΚΑΙΝΟΝΣΗΜΕΙΟΝΕ[Χ]ΕΙ[Ε
 Τ ΜΜΕΣΩΙΔΙΟΝΥΣΟΣΣΠΕΝΔΩΝΚΑΙΓΥΝΗΟΙΝΟΧΟΥΣΑΑΡ
 ΙΣΤΕΙΑΕΡΙΒΛΗΜΑ[Ε]ΜΠΛΑΙΣΙΝΙΕΜΜΕΣΩΙΕΧΕΙΣΩΙΛΔ
 Ο ΕΞΙΟ[Υ]ΜΕΝΑΕΠΙΕΥΒΟΥΛΟΥΑΡΧΟΝΤΟΣΑΜΠΕΧΟΝΟΝΑΡΤ
 35 Γ ΕΜΙΔΟΣΙΕΡΟΝΕΠΙΓΕΓΡΑΠΤ[Α]ΙΠΕΡΙΤΩΙΕΔΕΙΤΩΙΑΡΧΑΙ[Χ
 Ι ΑΙΛΙΘΕΑΝΔΑΜΠΕΧΟΝΟΝΠΕΡΙΤΩΙΕΔΕΙΤΩΙΑΡΧΑΙ[Ω]Π
 Κ ΕΝΤΕΤΗΡ[Ι]ΣΤΑΡΑΝΤΙΝΟΝΠΕΡΙΤΩΙΕΔΕΙΤΩΙΑΡΧΑΙ[Ω]Π
 ΘΕΑΝΩΚΑΤΑΣΤΙΚΤΟΝΔΙΠΤΕΡΥΓΟΝΠΕΡΙΤΩΙΕΔΕΙΤΩΙ
 40 ΑΡΧΑΙΩΙΧΛΑΝΙΣΚΑΡΤΗΑΓΡΑΦΟΣΠΑΡΑΒΟΛΟΝΕΧΟΥ[ΣΑ
 ΠΑΙΔΙΟΥΧΛΑΝΙΣΚΙΟΝΛΕΥΚΟΝΚΑΡΤΟΝΙΕΡΟΝΕΠΙ[ΕΓ
 ΡΑΠΤΑΙΑΡΤΕΜΙΔΟΣΠΑΡΑΒΟΛΟΝΕΧΕΙΦΟΙΝΙΚΙΟΝΧΙ[Τ
 ΩΝΙΣΚΟΣΚΤΕΝΩΤΟΣΠΕΡΙΠΟΙΚΙΛΟΣΠΕΡΙΤΩΙΑΓΑΛΜ[Α
 ΤΙΤΩΙΟΡΩΝΙΧΙΤΩΝΙΣΚΟΣΚΤΕΝΩΤΟΣΠΕΡΙΗΓΗΤΟΣΧ[Η
 45 ΔΙΟΝΑΝΕΠΙΓΡΑΦΟΝΞΕΝΑΡΙΣΤΗΑΝΤΙΦΩΝΤΟΣΓΥΝΗΠ[Ε
 ΡΙΘΟΙΔΟΥΧΙΤΩΝΙΣΚΟΝΚΤΕΝΩΤΟΝΑΗ[Ι]ΟΝΧΙΤΩΝΙΣ[Κ
 ΟΣΛΕΥΚΟΣΠΥΡΓΩΤΟΣΠΑΡΑΚΥΜΑΤΙΟΣΠΛΑΤΥΑΛΟΥΡΓ[Η
 ΞΑΝΕΠΙΓΡΑΦΟΣΙΜΑΤ[Ι]ΟΝΑΝΔΡΕΙΟΝΑΡΓΟΝΙΑΞΑΝΕΟΙ
 ΚΕΝΒΑΤΡΑΧΙΣΕΓΚΥΚΛΟΝΠΟΙΚΙΛΟΝΑΘΗΝΑΙΞΑΝΕΟΗ
 50 ΕΝΑΛΟΥΡΓΙΞΕΝΕΙΚΗ[Ρ]ΑΚΟΣΑΝΕΠΙΓΡΑΦΟΣΜΝΗΣΙ[Ξ]ΤΡ
 ΑΤΗΑΜΠΕΧΟΝΟΝΕΜΠΛΑΙΣΙΝΙΑΝΤΙΒΙΟΥΓΥΝΗΦΕΙΔΥΛ
 ΛΑΧΙΤΩΝΙΟΝΑΜΟΡΓΙΝΟΝΑΡΛΟΥΝΚΑΛΛΙΡΓΠΗΧΙΤΩΝΙΣ
 ΚΟΝΚΤΕΝΩΤΟΝΚΙΩΧ[Ι]Ω[Ν]ΙΣΚΟΝΠΕΡΙΗΓΗΤΟΝΑΡΤΕΜ
 ΙΔΙΠΡΟΔΑΜΗΘΕΟΤΕΛ[ΟΥΣ]ΛΛ[Α]ΩΣΧΙΤΩΝΙΣΚΟΝΗΜΙ[Υ
 Φ]ΗΕΜΠΛΑΙΣΙ[Ω]ΙΚΑΙΚΡ. ΠΑΡΑΛΟΥΡΓΙΔ[Ι
 55 ΟΝΧΙΤΩΝΙΣΚΟΥΑΡΛΟ[ΥΝ]. ΠΡΗΑΝΕΟΗΚΕΝΑΝΟΣΤΡ[Ρ
 Α]ΠΙΚ[ΑΤ]ΑΣΤΙΚΤΟΥ. [Α]ΛΟΥΡΓΙΔΟΣ. . .
 ΗΝΑΡΙΣΤΩΚΑΤΑΣ[Τ]ΙΚ[Τ]Ω[Ν]. ΝΕΝΟΘΟΝΙΕΡ[Ι
 ΑΜ]ΑΛΑΚΑΝΔΥΛΗΚΡΟΚ[ΩΤΟΝΧΙΤΩΝΙΣΚ]Ω[Ν]ΓΑΙΔΙΟΥ[ΓΡ
 Α]ΦΟΝΧΑΙΡΕΣΤΡΑΤ[Η]. [ΗΜ]ΥΦΗΣΡΑΚΟΣΕΠΙ[ΛΥ
 60 ΚΙΣΚ]ΟΥΑΡΧΟΝΤΟΣ[ΜΕΤΑΝΕΙΡΑ]=ΕΝΟΚΡΑΤΟΥΣΓΥΝΗ[ΚΡ
 Ρ]ΟΚΩΤΟΝΔΙΠΛΟΥΝ[ΑΜΟΡΓΙΝΟΝ]. Ν. ΑΝΕΠΙΓΡΑ[ΦΟ
 ΝΦ]ΙΛΗΚΡΟΚΩΤΟΝΔΙΠΛΟΥΝΕΜΠΛΑΙΣΙ[Ω]ΙΦ]ΙΛ[ΟΥ]ΜΕ[ΗΜ
 ΝΗΣΙ]ΔΗΜΟΥΛΑΜΡΤΡ[ΕΩΣΓΥΝΗΧΙΤΩΝΙ]ΟΝΑΜΟΡΙ[Ι]ΝΟΝΙ
 ΣΟΡΤΥΧ]ΕΣΚΑΛΛΙΣΤΩ[ΧΙΤΩΝΙΟΝ]ΑΜΟΡΓΙΝΟΝΔΙΠΛΟΥΝ
 65 ΧΙΤΩΝΙΟΝΙΣ]ΟΡΤΥΧΕΣ[ΑΜΟΡΓΙΝ]ΟΝΑΝΕΠΙΓΡΑΦΟ[ΝΧΙΤ

ΩΝΙΟΝΙΣΟΡΤΥΧ]ΕΞΔΙΠΛΟΥΝ[ΑΝ]Ε[Γ.]ΓΡΑΦΟΝΧ[Ι]ΤΩ...
 ... ΠΛΟΥΝ... ΚΑ[ΤΑΣ]ΤΙΚΤΟΝ...
 ... Τ]ΑΡΑΝΤΙΝΟΝ... ΤΑ[Ρ]ΑΝΤ[Ι]ΝΟΝ
 ... ΠΑ]ΡΑΛΟΥΡΓΕ[ΣΙ]Ε[Ρ]ΟΝ[Ε]Γ[Ι]ΓΡΕΓΡΑΠΤΑ
 70 ΙΑΡΤΕΜΙΔΟΣΧΙΤΩΝΑ]ΤΑΡΑΝΤΙΝΟΝΑΣΚΛΗΡΓΙΟΔΩΡΑ...
 ΚΑΤΑ]ΣΤΙΚ[Τ]Ο[Ν].ΥΦΗΜΑΓ
 ΕΣΚΑΙΚΡΟΚΗΝΜ
 Ο...Χ
 ΧΙΤΩΝ

Since the publication of this document by Böckh a whole series of closely similar inscriptions have been discovered on the Akropolis, by a comparison of which we are enabled to verify and correct the reading of our inscription in several places, and also to determine with greater clearness its origin and character. These new inscriptions may be found in Le Bas, Voyage Archéol.; 'Εφημ. Αρχ., first series; Rangabé, Ant. Hell., as follows:—

- Le Bas, 221 (= 'Εφ. Αρχ. 114; Rang. 863 b).
 " 223 (= Rang. 865, *reverse*).
 " 228 (= Rang. 865, *face*; 'Εφ. Αρχ. 229).
 " 230 (= 'Εφ. Αρχ. 326; Rang. 861).
 'Εφ. Αρχ. 3410; 3411.
 Le Bas, 229.
 " 232 (= 'Εφ. Αρχ. 113; Rang. 863).
 'Εφ. Αρχ., N. S., 424.
 Le Bas, 231 (= 'Εφ. Αρχ. 110; Rang. 862).
 " 233 (= Rang. 864; 'Εφ. Αρχ. 960, 2840, *bis*).
 " 234 (= Rang. 866).

The inscription before us, which is an excellent specimen of the series, is a very strange document. It is a list almost wholly made up of articles of clothing dedicated in various years by the women of Athens to Artemis; the name of the goddess being embroidered on some of the garments. Now it is well known that, besides the Parthenon and the temple of Athena Polias, there existed also upon the Akropolis a temple of Athena Ergane, and another of Artemis Brauronia (Pausan., i. 23); the site of the latter being close to the Propylaea upon the right hand. The worship which centred in this shrine was of a remarkable character. It seems that what was originally a local worship of Artemis at Brauron had afterwards grown to be part of the national religion, represented by a quinquennial festival, the college of ten *ἑεροποιοί* (Pollux, viii. 107) superintending the sacrifice of a goat. (Cp. Hesych., s. v. *Βραυρωνίαις* τὴν Ἰλιάδα ἦδον βαφροὶ ἐν Βραυρώνι τῆς Ἀττικῆς. καὶ Βραυρωνία ἐορτὴ Ἀργέμει Βραυρωνία ἀγεται καὶ θέεται αἰε; and Sengebusch, Dissertat. Homer., ii. p. 114, prefixed to Dindorf's Teubner text of the Odyssey.) There are several features of the Brauronian worship which throw light on our inscription, and explain how such a collection of cast-off raiment—which reminds the reader (says Michaelis) of Rag-fair—came to be catalogued as the *ἀναθήματα* of Artemis.

(1) The prominent feature of the festival was the part played in it by little Athenian girls between the ages of five and ten. Such children (whether

all that the mothers chose to bring, or only those selected for the ceremony, like the Kanephoroi, is doubtful) were presented to Artemis in the Braurion upon the Akropolis, with certain ritual observances, of which we are not clearly informed. Thus placed under the protection of the goddess, they remained her youthful votaresses until the next quinquennial celebration; nor could they in the meantime be given in marriage. The consecration of these children to the goddess, before whom they were led by their mothers, clad in variegated and saffron-coloured garments, was the central incident of the festival, which pertained almost as exclusively to women as the Thesmophoria. The girls thus presented were called *ἀρκτοί* (cp. Aristoph., Lysist., 645, *κῆρ' ἔχουσα τὸν κροκωτὸν ἀρκτος ἢ Βραυρωνίαις*; see the entire passage, and cp. Hesych., s. v. *ἀρκτεία*), a name which Lobeck (Aglaoph., p. 74) characteristically explains as meaning no more than 'dedicated' (properly therefore *ἀρκτοί*, from *ἀρχω*: cp. *ἀπάρχουσαι*), although the apparent signification of 'bears' led the ancients, as it has led modern critics, into many fanciful explanations (Schöm., Gr. Alterth., ii. p. 458; Mommsen, Heortologie, p. 406, foll.; cp. K. O. Müller, Dorians, i. p. 397, Eng. Trans.). It may have been the custom sometimes to dedicate to the goddess the garments worn by the children at their presentation, just as we know that the garments in which persons had been initiated at the Greater Eleusinia were worn by them until threadbare, and then dedicated to some god (Aristoph., Plut., 840, foll., and Schol.; cp. Schöm., Gr. Alt., ii. p. 206). If so, the number of children's clothes mentioned in our inventory is easily explained. Or were these the clothes of children cut off by Artemis in infancy, such as bereaved mothers now-a-days often treasure for years, having no temple wherein to dedicate them?

(2) It was usual for the bride before marriage to dedicate her girdle to Artemis. Suidas, s. v. *λυσιζωνος γυνή*: ... αὶ γὰρ παρθένοι, μέλλουσαι πρὸς μὲν ἔρχεσθαι, ἀνέτιθεσαν τὰς παρθενικὰς αὐτῶν ζώνας τῇ Ἀργέμει. At Athens this offering was probably made at the shrine of Artemis Brauronia.

(3) It was customary for women to dedicate garments to Artemis after childbirth (see the third Epigram of Phaedimos, Jacobs, Anthol., i. p. 193; and Schol. to Kallimachos, Hymn to Zeus, line 77, *τικτομένων τῶν βρεφῶν ἀνέτιθεσαν τὰ ἱμάτια τῇ Ἀργέμει*), and at Athens especially to Artemis Brauronia, since it appears from Eurip., Iph. in Taur., 1466, that the garments of women who died in childbirth

were dedicated to this goddess (cp. Schöm., Gr. Alt., ii. pp. 206, 350; Welcker, Gr. Götterl., i. p. 571, foll.; Bötticher, Baumkultus, p. 58, foll.). It seems to have been from this class of dedications that Artemis received the epithet *Χιτώνη* *.

The Brauronian treasure came under the head of *τῶν ἄλλων θεῶν*, and therefore we should expect to find it deposited in the Opisthodomos of the Parthenon, in accordance with provision § 6 of the enactment published by Böckh, Staatsh., ii. p. 49, foll. (C. I. 76; Rangabé, Ant. Hell., i. 18), οὔτοι δέ, (i. e. οἱ ταμίαι τῶν ἄλλων θεῶν,) ταμιεύοντων ἐν πόλει ἐν τῷ Ὀπισθοδόμῳ τὰ τῶν θεῶν χρήματα, ὅσα δύνατον καὶ ὅσιον, κ.τ.λ. Perhaps the Brauronian Collection fell under the exception here contemplated; at all events, in the scanty remains that have been discovered of the inventories of τῶν ἄλλων θεῶν there is no mention (says Michaelis, Parthenon, p. 307) of Artemis Brauronia, nor is her treasure ever referred to in the Parthenon lists before Euclid. In a list, however, of the Parthenon proper, only a year or two after Euclid (Böckh, Staatsh., ii. p. 298), occurs the entry *δακτύλιος [χρυσοῦς] στρεπτός Ἀρτέμιδος Βραυρωνιάς* [σ], σταθμὸν IIIII. In the Hekatompedos a considerable number of articles are registered in the year 398 B.C. as belonging to Artemis Brauronia (see No. xxix, §§ 28, 34, 36; cp. 47), most of them being dedicated by women. Nothing more is known of the history of the Brauronian treasure until the financial administration of Lykurgos, B.C. 338, foll., when all the sacred and other treasures were thoroughly revised, re-arranged, and catalogued. It is to this period that our document and its congeners above-mentioned are certainly to be referred; and a mutilated fragment has been recovered of the decree authorizing the changes of Lykurgos, in which the treasure of Artemis is mentioned by name (see Michaelis, Parthenon, pp. 292, 308, and 368).

The age of our inscription is determined by the paleography: it is inscribed *στοιχηθῶν* in those small clear characters which mark all the documents of Lykurgos' administration. All of the Brauronian inventories are on grey (Hymettian) marble, and are usually inscribed in three columns: only a few letters of a left-hand column remain in our inscription. Neither this nor any of the series are original documents, and so differ entirely from the lists which we have previously considered. They are comprehensive lists of the *ἀναθήματα*, which have been added to the Collection for years past. They are arranged according to archonships, and the latest date seems to be B.C. 335 (see Rangabé, 863), which was the last year of the first *πεντηετής* of Lykurgos' office. He was elected for three such periods in succession, and would appear to have re-organized the Brauronian treasury in the first of these. The various

fragments specified on p. 79 not only are not original documents, but also they do not all form part of one and the same document. By comparison of the width of the lines, and the employment or absence of contractions, it appears that there must have been at least three copies made of Lykurgos' revision of the Brauronian treasury, which were placed of course in as many different spots on the Akropolis.

It remains to consider where this strange collection was kept. Before the archonship of Euclid there is nothing to contradict the opinion that this place was the Brauronion itself (see above); while after Euclid the articles mentioned as in the Parthenon or Hekatompedos are clearly exceptionally placed there, and being trinkets, and not clothing, they do not belong to the most characteristic portion of the collection. Bötticher, indeed (Philologus, xviii. 11, foll.), conceives the Brauronian treasure to have been stored in the upper galleries (*στοαὶ ὑπερφῶι*) of the Parthenon; but Michaelis (p. 312) shows the improbability of this view. On the other hand every indication is in favour of the Brauronion itself. Thus the treasure is known to have been under the charge, not of *ταμίαι*, but of *ἐπιστάται* (see Rangabé, 863 b), a title which would very well describe the board superintending this shrine. Again, the expression *ἐκ τοῦ ἀρχαίου νέου* is with probability understood by Rangabé (863 b, line 6) to signify the ancient temple of Artemis at Brauron, connected by mythology with the story of Orestes and Iphigeneia. It is thus contrasted with the more modern Brauronion of the Akropolis, against the wall of which (below, lines 23, 24) a mirror is described as suspended. Again, in lines 35, 36, 37, we have the phrase *περὶ τῷ ἔδει τῷ ἀρχαίῳ*: in line 27, *τοῦτο τὸ λίθινον ἔδος ἀμύχεται*: in line 43, *περὶ τῷ ἀγάλματι τῷ ὀρθῷ*. Here it is plain that the 'marble' statue is contrasted with one of wood, and the 'standing statue' (*ὀρθόν*) with the 'seated' one (*ἔδος*). All this becomes quite simple if we understand τὸ ἀρχαῖον ἔδος to be a faithful copy of the ancient *ἔδανον* of Artemis, said to have been brought by Orestes from Tauris and set up at Brauron (see Eurip., Iph. in Taur., *passim*, esp. lines 1359, 1448, foll.). This copy, reflecting all the archaic uncouthness of the original, would naturally be the central object of veneration in the Brauronion †, as contrasted with the *ἀγαλμα τὸ ὀρθόν*, i. e. the statue by Praxiteles, mentioned by Pausanias (i. 23, 7, καὶ Ἀρτέμιδος ἱερόν ἐστι Βραυρωνίας, Πραξιτέλους μὲν τέχνη τὸ ἀγαλμα, τῇ θεῇ δὲ ἴσθιν ἀπὸ Βραυρώνος δῆμον τὸ ὄνομα, καὶ τὸ ἀρχαῖον ἔδανον ἔστιν ἐν Βραυρώνι, Ἀρτεμις, ὡς λέγουσιν, ἢ Ταυρικῇ). The *κανοὶν* of line 30 was doubtless employed in the cultus of this archaic statue, although it remains doubtful whether τὸ λίθινον ἔδος is to be identified with the Praxitelean *ἀγαλμα ὀρθόν*, or ought

* Many passages might be cited that mention the dedication of garments to Artemis. Cp. the following from the Hippokratean treatise, De iis quae ad Virg. Spect., (Hippokr. Ed. Ermer., ii. p. 905,) φρονήσας δὲ τῆς ἀσθράσας (when she recovers her senses) τῇ Ἀρτέμιδι αἱ γυναῖκες ἄλλα τε πολλὰ, καὶ τὰ πλουτεστάτα τῶν ἱματίων καθιερύουσιν, ἐκτείνουσιν τῶν μόνων, ἐπαπαύμεναι.

† Just as the statue of Athene Polias, though it boasted neither beauty of design nor costliness of material, yet was the object of exclusive veneration, the Parthenon, with its chryselephantine image, being only a vast *ἀνάθημα* to the primitive Athene Polias (see Wordsworth, Athens and Attica, ch. xvi).

rather to be considered as a third statue (see Michaelis, Parthenon, p. 313). Lastly, if this collection of garments was kept in the Braurion, this would agree admirably with the words of the argument of Libanios to the Demosthenic speech against Aristogeiton, p. 767, Reiske, *Πυθάγγελος καὶ Σκάφον ἰδόντες Ἱεροκλῆα φέροντα ἱερὰ ἱμάτια, ἐφ' οὗ καὶ χρυσὰ γράμματα ἦν δηλοῦντα τοὺς ἀναθέντας, ἀπάγουσι πρὸς τοὺς πρυτάνεις ὡς ἱερδούλου, οἱ δὲ τῇ ὑστεραίᾳ καθίστασιν εἰς τὴν ἐκκλησίαν, κρείνους ἐπὶ τῆς ἱερείας ἐφ' ἡμετέρεθαι λαβεῖν τὰ ἱμάτια, ἵνα κομίσῃ πρὸς τὸ ἱερὸν κυνηγέσιον.*

To turn now to our inscription, which Böckh terms 'marmor in re vestiaria classicum' (cp. Pollux, vii. 46-77); as far as it is preserved it begins in the archonship preceding that of Kallimachos, viz. Apollodoros, v. c. 350, and carries the register down to the archonship of Lykiskos, v. c. 344.

(A) Archonship of Apollodoros, v. c. 350.

§ 1. Line 1. [Ἀμόργιον ποικίλον]. Line 2. [Ἀμόργιον]. Line 3. καλῆπτρα(?). Lines 4, 5. [Ταραν]τῶν προσ. ε. [σταθμ(?)] ὅν ἐπ[ε]γέγραπ[το] : H-C: 'Ιφ. η σ. . . . *

Böckh suggested [Ἀρτέμιδος ἱερ]ὸν ἐπεγέγραπτο: the weight (here two drachmas, one and a half obols) is not elsewhere specified. The name is perhaps Ἰφ[ι]γ[ο]νή, as in Le Bas, 221 B, lines 35, 36.

§ 2. Lines 6, 7. Ἀ[λ]χ[ι]σπη κατὰστικτον χειρ[ι]δ[ω]ν[τ]ῶν ἐμ πλαισί(?)ῳ.

Aulus Gellius has a chapter 'de tunicis chiritotis,' where he shows how it was a sign of effeminacy at Rome to wear sleeved tunics.

(B) Ἐπὶ [Κ]αλλιμάχου ἀρχοντος, v. c. 349, lines 7, foll.

§ 3. Lines 7-9. Χ[ι]τωνίσκος[ς] κτενω[ς] περισποικίλος' Καλλίσπη. οὗτος ἔχει γράμματα ἐνυφασμένα.

Χιτωνίσκος is a lapidary's blunder. The word κτενω[ς] is restored from Rang. 861, line 1. From the gloss of Hesych., s. v. κτενω[ς] ὑφαντή, it appears to describe some peculiarity of textile fabric: cp. Pollux, vii. 52, ἐστὶ δὲ τὰ μὲν πεντέκτενα, χιτωνίσκοι, παρὰ τὴν ὡαν πορφύραν ἔχοντες, πέντε κτέναις ἐνυφασμένοι. It would require an unattainable knowledge of Athenian millinery to interpret all the technical terms in this inscription. I shall attempt a rendering of each, as it occurs, unless the Lexicons give a satisfactory explanation. περισποικίλος is 'variegated all round,' being used of the tails of dogs by Xenophon, Kyneg., v. 23, τὴν δὲ οὐραν οἱ μὲν κύκλῳ περισποικίλον, οἱ δὲ παράσειρον (i. e. only on one side).

§ 4. Lines 9, 10. Χαιρίππη [Λ]ευκολη κατὰστικτον ἐμ πλαισίῳ.

This entry is mutilated in Rang. 861, lines 2, 3. The name Χαιρίππη is legible on the stone; the X alone appears in Rang. 861, *uncial copy*. In [Λ]ευκολη the lapidary has omitted Λ by mistake: Michaelis (p. 310) wrongly ἐκλίον, which I do not understand. κατὰστικτον agrees with χιτῶνα, understood after ἀνέθηκε, understood: it is explained by Pollux, vii. 55, ὁ δὲ κατὰστικτος χιτῶν ἐστίν ὁ ἔχων ζῶα ἢ ἀνθή ἐνυφασμένα. Joined with ἐμ πλαισίῳ it means that these figures were enclosed in a kind of chequered pattern, which divided the garment into lozenges, or oblong compartments: such patterns are often to be seen in vase pictures and ancient mo-

saics (see Wieseler, Theater-gebäude, pll. vii, viii: cp. the Latin *scutulatus*). πλαισίον is a military term, and properly means an oblong formation: πολλαπλάσιον ἔχει τοῦ βάθους τὸ μήκος (Aelian, Tact., ch. 48). The proper word for a square was πλυνθιον (see No. xxxiii, § 2), which, however, according to Thomas Magister, was not considered good Attic, so that Xenophon (Anab., iii. 4. 19) used the expression πλαισίον ἰσόπλευρον, while Thukydides seems to use πλαισίον alone, for a hollow square (vi. 67).

§ 5. Line 10. Φ[ι]λ[ο]μένη χιτῶνα [Ἀ]μόργιον.

The epithet Ἀμόργιον refers not to the colour, but to the texture and fabric.

(C) Ἐπὶ Θεοφ[ί]λου ἀρχ[ο]ντος, v. c. 348, lines 10, 11.

§ 6. Line 11. Πυθιάς κατὰστικτον ἐστίδωτον.

(D) Ἐ[π]ὶ Θεμιστοκλέους ἀρχοντος, v. c. 347, lines 11, foll.

§ 7. Line 12. Χιτωνίσκος ἀλουργός ποικίλος ἐμ πλαισίῳ Θυαί[η] καὶ Μαλθάκη ἀνέθηκεν.

ποικίλος ἐμ πλαισίῳ, of variegated colour, arranged in a chequered pattern. ΘΥΑΙΝΙ is the reading on the stone, the last letter being a lapidary's blunder. Rang. 861, line 6, gives ΟΥΑΙΝΗ; Böckh wrongly here Εὐαίνη.

§ 8. Lines 14, 15. Χιτωνίσκος ποικίλος ἐμ πλαισίῳ ἀλουργός, ο[ὗ] τὰ σά[α] λευκολη: ἀνέθηκεν Φίλη.

The restoration ο[ὗ] τὰ σά[α] is due to Michaelis, Parthenon, p. 310. It must be remembered that scarcely any of these garments were dedicated when new.

§ 9. Line 15. Ζῶμα Φεῖδωλλ[α].

§ 10. Line 16. Ἰμάτιον λευκὸν γυναικεῖον ἐμ πλαισίῳ Μνησά.

§ 11. Lines 16, 17. Βατραχίδα Ναυσίς.

§ 12. Lines 17, 18. Ἰμάτιον γυναικεῖον πλατυαλουργές περιζυμάτιον Κλειώ.

περικυμάτιον must be an adjective, and is to be taken closely with πλατυαλουργές: 'with a broad purple border of wave-pattern all round,' a pattern often seen on robes represented in vase-paintings. This and the last entry are wrongly read in Böckh, and confused in Michaelis.

§ 13. Line 18. Ἀμπέχονον Φίλη.

§ 14. Lines 18, 19. Περιήγητον Τ[ε]ισικράτεια.

Apparently a χιτῶν with a plain border, not περικυμάτιος. For the spelling of Τεισικράτεια, cp. Τεισαμένος (No. xxviii, line 48): so Τειθράσιος in Ross, Demea, No. 173, where see note.

§ 15. Line 19. Κάνδον ποικίλον Μέλitta.

§ 16. Lines 19-21. Ἰμάτιον λευκὸν καὶ χιτωνίσκον, βάκος Γλυκέρα Ξανθίππου γυνή.

The expression βάκος often occurs in the Braurion lists, in apposition to a substantive. Rangabé interprets it 'en pièce,' i. e. not made up; but after what was said above concerning the nature of these offerings it is more natural to translate literally 'in rags' (cp. σὺ τὰ σώα, § 8, and § 17).

§ 17. Lines 21, 22. Χιτωνίσκον περιήγητον ἐκπλῆτον ἀλουργ[ε]ῖ καὶ τ[ρ]ιβάνια δύο Νικολία.

Translate περιήγητον ἐκπλῆτον ἀλουργεῖ, 'with a plain border of purple that has been washed-out'; which goes well with the threadbare τριβάνια following (cp. note on § 8).

§ 18. Lines 22-24. *Χιτῶνα Ἀμόργινον* π[ε]ρί τῷ ἔδει, [κά]τρηπον ἐλεφαντίνην λαβὴν ἔχον πρὸς τῷ τῶ[ι]χῳ Ἀριστοδαμείᾳ ἀνέθηκεν.

On the phrase *περί τῷ ἔδει* enough has been said above. The spelling of [ΚΑ]ΤΡΗΠΟΝ is confirmed by Rang. 861, line 14; 862, line 30; 863, column C, line 32. It must represent the popular pronunciation of the day; and Rangabé remarks that the modern Greeks say *καθρέπτης* or *κατρέπτης* by the same metathesis. The β in *λαβήν* is clumsily engraved, and resembles P. *πρὸς τῷ τῶ[ι]χῳ* is recovered from Rang. 861: the mirror was hung against the wall.

(E) Ἐπὶ Ἀρχίῳ, v. c. 346, lines 24, foll.

§ 19. Lines 24-26. Ἀρχεστράτῃ Μνησιστράτου Παιανίῳ θυγάτηρ χιτῶν[α] πυργωτὸν ἐμ πλαισίῳ.

The lapidary seems to have begun to write *χιτωνίσκου* (as in Le Bas, 229), and ended with A, as if *χιτῶνα*. *πυργωτός* occurs in Athenaeos (V. p. 196 c), where certain hangings are described as *μεσολεκούσις ἐμπεδάσμαι* *πυργωτοῖς*, i. e. white in the middle, with a border resembling in shape the battlements of a wall. *χιτῶν πυργωτός ἐμ πλαισίῳ* would be a tunic of chequered pattern, and with an embattled border, such as occurs in vase-pictures.

§ 20. Lines 26-29. Μνησιστράτῃ Ξενοφῶν[ον] ἱμάτιον λευκὸν παραλουργές, τοῦτο τὸ λίθινον ἔ[δ]ος ἀμπεχεται, χιτῶνίσκον καρτὸν παιδίον ἀν[ε]π[ι]γράφον, παρυφὴν ἔχει θερμ[α]στίν.

The meaning of τὸ λίθινον ἔδος has been discussed above. *παραλουργές* is explained by Pollux, vii. 53, τὸ δὲ παρυφές καὶ παραλουργές τὸ ἐκατέρωθεν ἔχον παρυφασμένην πορφύραν. *καρτός* means 'shorn of its nap or pile,' perhaps from wear (cp. note on § 3, 16, 17). *παρυφή* is a border not all round, but on either side (cp. the words of Pollux just quoted). The reading *παρυφὴν ἔχει θερμ[α]στίν* is quite certain: it describes some pattern of border, in contrast with *πυργωτός* (§ 19) or *περικυμάτιος* (§ 12). *θερμαστρίς* is a smith's pair of fire-tongs; it is said also by Athenaeos (xiv. p. 629 e) to be the name of a certain *μανιώδης ὀρχησῖς*, which Hesychios understands (s. v.) of the fiery impetuosity of the exercise (*ἔντονος καὶ διάπυρος τάχους ἔνεκα*); but L. and S. more probably of the attitude of the dancer as he sprang from the ground (perhaps with legs closed and arms raised aloft), resembling the outline of a *θερμαστρίς*. Rows of human figures rudely drawn occur on vases as a border, and may have been likened to tongs. The accusative should properly be *θερμαστρίδα*, but cp. *ἔρις*, *ἔριδα*, and *ἔριμ*, and for the omitted *ρ* see Lobeck, Phryn., p. 255.

§ 21. Lines 29, 30. Ξενοφάντῃ χιτω[ν]ίσκον ἐξ[ε]στα[ν] κτενωτόν, οὗτος ἐπὶ τῷ κανῷ.

ΕΞ[Ε]ΣΤΩ. probably represents ΕΞ[Ε]ΣΤΩ[Ν]: Le Bas, 229, line 8, has Ε. ΕΣΤΩΝ. The word must be connected with *ἔξεστις* or *ἔξαστις*, which occurs in the Hippokratean treatise de Officin. Med. (Hippokr. ed. Ermer. xi), *παρασκευαίνειν δὲ ὀθῖνια* (for bandages) *κούφα, λεπτά, μαλθακά, καθάρα, πλατέα, μὴ ἔχοντα σύμπαφας* (seams) *μὴδ' ἔξαστις*, 'Εξάστις (sic) is explained thus by Galen, Expl. vocum. Hippokr., s. v., *ἐνιοὶ μὲν τὰ ἐπανιστάμενα ἐξ ἀκρῶν τῶν σχισθέντων ὀθύνων*

λίνα (the 'reevings'), καὶ ἀπὸ τῶν βακῶν τὰς κρόκας (threads from rags). *ἐμοὶ δὲ καὶ τὰ πρὶν σχισθῆναι προβχόντα τὸν αὐτὸν τρόπον ὀνομάζειν δοκεῖ* (he would extend the word to the knots in the threads of an untorn fabric). Similarly Erotian, s. v. The derivation of *ἔξεστις* is variously given: Lobeck (Paralipom., p. 441) refers it to *εἰμί*, comparing *περιεστικός, συνεστέον, ἐστώ, εὐεστώ, ἀπεστώ*, etc. We might conceive an adjective *ἔξεστος* formed from this word, meaning either 'having a pile,' 'with a woolly surface,' or rather (see note on § 16) 'reeved out,' 'with the threads beginning to fringe at the edges.' That it should be thus worn quite agrees with its being ἐπὶ τῷ κανῷ, and so probably in regular use in the temple service.

§ 22. Lines 30-32. (Κλε)ρβαύλῃ ἐπιβλη[μ]α ποικίλον κανὸν, σημείον ἔ[χ]ει [ε]μ μέσῳ Διόνυσος σπένδων καὶ γυνὴ οἶνοχοῦσα.

The name is from Le Bas, 229, line 9, Κ. Ο. ΒΟΥΛΗ, κ. τ. λ.

Pollux (vii. 50) says of ἐπιβλημα: *ὅτι μὲν ἐπιβλημά ἐστὶ, τεκμήριαι' ἂν τις ἐκ τῶν τῆς Ἀθηνᾶς πέπλων*. In reference to my note on § 3, observe that this garment is called *κανὸν* by way of distinction from the rest. The construction of *Διόνυσος* in the nominative here is quite regular: cp. Pausan., i. 2. 4, *μετὰ δὲ τὸ τοῦ Διονύσου τέμενος ἐστὶν οἰκίμα ἀγάλματα ἔχον ἐκ πηλοῦ, βασιλεὺς Ἀθηναίων Ἀμφικτύων ἄλλους τε θεοὺς ἐστῶν καὶ Διόνυσον*.

§ 23. Lines 32-34. Ἀρίστειν ἐπιβλημα [ε]μ πλαισίῳ, ἐμ μέσῳ ἔχει ζῶα δεξιόμυνα.

Böckh reads *ζῶδια* *ἐξιδυμένα*, understanding the figures or patterns to be not woven in, but embroidered on the garment, so as to stand out in relief: this I think far-fetched. Le Bas, 229, line 11, gives ΖΩΙΑ..... A, which Michaelis, p. 310, restores as *ζῶθ' ἄρια ἐξιδυμέν[α]*. I understand 'figures joining their right hands,' as often, e. g., on sepulchral reliefs. The word *ζῶον* is used very widely for any figure represented in works of art (cp. *ζωφόρος*). The ζῶδια of Rangabé, Ant. Hell., 57, line 40 B, are the figures, all of them human, on the frieze of the temple of Athena Polias.

(F) Ἐπὶ Εὐβοῦλον ἀρχοντος, v. c. 345, lines 34, foll.

§ 24. Lines 34-36. Ἀμπεχόνον, Ἀρτέμιδος ἱερὸν ἐπιγέγραπ[τ]α, περὶ τῷ ἔδει τῷ ἀρχ[ι]αίῳ Θεανῶ.

§ 25. Lines 36, 37. Ἀμπεχόνον, περὶ τῷ ἔδει τῷ ἀρχαίῳ [Π]εντετηρ[ί]δῃ.

This last word is wrongly edited by Böckh and the other editors as *ἐντατήρα*. It is the proper name Penteteris, rightly restored in another list by Michaelis (p. 309, ii B. 4) from Rangabé, 863 b, line 18. It occurs as the name of a priestess in Wordsworth, Athens and Attica, ch. 17 (wrongly understood by the editor). Also Harpokration, s. v. *Νεμέας χαράδρα*, quotes from Polemon a *ψήφισμα, καθ' ὃ ἀπείρητο Ἀθηνησὶν ὄνομα Πεντετηρίδος τίθεσθαι δαύτην ἢ ἀπελευθέρη ἢ πόρνη ἢ αὐλητρίδα* (cp. Athenae. xiv. 587 c; Preller, Polemonis Fragm., iii). Keil, Specimen Onomatalog. Gr., p. 99 (cp. p. 16), cites other names derived likewise from festivals, *Παναθηναῖς, Ἀπαύσιος, Ἀνθεστήριος, Θαργηλαί, Λήναιος, Νουμήσιος, Ἰσθμιαίς*.

§ 26. Lines 37, 38. Ταφανῖνον, περὶ τῷ ἔδει τῷ ἀρχαίῳ. Θεανώ.

This was a transparent garment (cp. Pollux, vii. 76).

§ 27. Lines 38–45. Κατάστικτον διπτέρυγον, περὶ τῷ ἔδει [τῷ] ἀρχαίῳ χλανὶς καρτὴ ἀγραφὸς παράβολον ἐχούσα. παιδίου χλανίσκιον λευκὸν καρτὸν, ἐερὸν ἐπιγ[έ]γραπται Ἀρτέμιδος, παράβολον ἔχει φοινίκιον χ[ι]τ[ων]ίσκος κτενωτὸς περιποικίλος, περὶ τῷ ἀγάλμ[α]τι τῷ ὁρθῷ χιτωνίσκος κτενωτὸς περιγ[ι]γ[γ]ητος. λ[ι]τ[ων]ίδιον ἀνεπίγραφον. Ξεναρίστη Ἀντιφώντος γυνὴ Π[ε]ριβοῦ.

On διπτέρυγον, see Pollux, vii. 55, 62. παράβολον is taken by Böckh to be a border not woven on, but sewn on.

§ 28. Lines 45–48. Χιτωνίσκος κτενωτὸν, λήξ[ι]ον, χιτωνίσκος λευκὸς πυργωτὸς παρακυμάτιος πλαταουργ[η]ς ἀνεπίγραφος, ἱμάτιον ἀνδρείον Ἀργοναυτὸς ἀνέθηκεν.

Observe the fluctuation between accusative and nominative in lines 45, 46.

§ 29. Lines 48, 49. Βατραχίς, ἔγκυκλον ποικίλον Ἀθηναῖς ἀνέθηκεν.

§ 30. Lines 49, 50. Ἀλουργίς ξενική—βράκος—ἀνεπίγραφος. Μνηστὶς τράτη.

Böckh and the other editors wrongly ἄλκος ἀνεπίγραφος. βράκος (cp. note on § 16) is interposed between the substantive and the adjective, in apposition to ἀλουργίς.

§ 31. Lines 50, 51. Ἀμπεχονον ἐμ πλαισίῳ Ἀντιβίου γυνὴ Φειδύλλα.

§ 32. Line 51. Χιτώνιον Ἀμύργινον ἀπλοῦν. Καλλίσπη.

§ 33. Lines 51, 52. Χιτωνίσκος κτενωτὸν Νικό,

§ 34. Lines 52, 53. Χιτ[ων]ίσκος περιγ[ι]γ[γ]ητος Ἀρτέμιδος. Ἰπποδάμης Θεοτόκου. Ἀλ[α]μῖς.

§ 35. Lines 53–55. Χιτωνίσκος ἡμ[υ]φ[η] ἐμ πλαισίῳ καὶ κρ[υ]στ[α]λοῦ παραλουργίδιον χιτωνίσκος ἀπλοῦν . . . ἵππη ἀνέθηκεν.

I have recovered a few more letters than were read before: unhappily Le Bas, 229, is so defaced as not to help us here. For ἡμυφής, cp. Rangabé, 863, col. C, lines 6, 9: he translates 'demi-tissé,' i. e. very finely woven. Just after, perhaps κρ[υ]στ[α]λόν. παραλουργίδιον is the diminutive of παραλουργίς, which, according to Pollux, vii. 56, would seem to mean a tunic with a purple border on either side. But, as the genitive χιτωνίσκος is fairly certain, we may understand by παραλουργίδιον the 'border of purple itself.

§ 36. Lines 55–57. Φανοστράτη κ[α]τ[α]στίκτου . . . ἀλουργίδος . . . ην.

§ 37. Line 57. Ἀριστὸς κατ[α]στ[ι]κ[τ]ῶν . . . ἐν ὁθονίῳ.

§ 38. Lines 57, 58. Ἐρ[μ]ία μ[α]λακά Ἡδύλη.

Böckh edited Ἐρ[μ]ία μ[α]λακά, καυδ[η]κή; and Michaelis Χρ[υ]στ[α]λλοῦ καυδ[η]λή. But the letters I have given are

certainly upon the stone. Cp. the following entries among the Braurionian ἀναθήματα as given by Michaelis, p. 309, foll.:—ἔρια, 210; [κατεργ]ασμένα μαλακά ἐν κα[λ]αθίσκῳ, 33; κώδ[ι]α (?) μαλακά κα[τ]εργασμένα, 145; cp. 207 and 128. These fully confirm my reading.

§ 39. Lines 58, 59. Κροκ[ω]τὸν, χιτωνίσκος[ι]ν παιδίου ἄγραφον Χαίρεστράτη.

§ 40. Line 59. [ἡμ]υφής, βράκος.

This entry was previously misread: the name of the giver is lost.

(G) Ἐπὶ [Λυκίσκου] ἀρχοντος, v. c. 344, lines 60, foll.

§ 41. Lines 60–62. [Μετάνειρα] Ξενοκράτους γυνή. [κρο]κωτὸν διπλοῦν [Ἀμύργινον] . . . ἀνεπίγραφον.

Μετάνειρα is restored by Michaelis from Le Bas, 229, line 35, who gives ΜΕΤΑΙ . . . ΚΡΑΤ. From the same source comes [ΑΜΟΡΓΙΝΟΝ].

§ 42. Line 62. [Φ]ίλη κροκωτὸν διπλοῦν ἐμ πλαισίῳ(?).

My restoration is doubtful: Le Bas, 229, line 37, gives the mere letters ΥΡΓΩ, apparently, at this entry.

§ 43. Lines 62–64. [Φ]ίλῳ μ[υ]νηστὶσθῆμι Λαμπερ[ε]ύς γυνή χιτ[ων]ίσκῳ Ἀμύργινον ἱσοπτεχίς.

The restorations are from Le Bas, 228 B, lines 5, 6, and 229, lines 37, 38.

§ 44. Lines 64–67. Καλλιστὸς [χιτάνιον Ἀμύργινον διπλοῦν] χιτάνιον ἱσοπτεχίς [Ἀμύργινον ἀνεπίγραφον] χιτάνιον ἱσοπτεχίς διπλοῦν [ἀν]επίγραφον. χιτ[ων]ίς διπλοῦν.

Cp. Le Bas, 228 B, lines 7, foll., and 229, lines 38, foll. On the meaning of διπλοῦν, see L. and S., s. v. διπλῶς.

§ 45. Line 67. [. . . ωρίς] κατ[α]στ[ι]κ[τ]ον.

The remains of the name are from Le Bas, 228 B, line 10.

§ 46. Lines 68–70. . . . Ταραντῖνον Τα[ρ]αντῖνον πα[ρ]αλουργίς ἱ[ε]ρ[ο]δ[ω]ν [ἐπ]ιγ[ρ]απται Ἀρτέμιδος.

§ 47. Line 70. Χιτάνῳ(?) Ταφανῖνον Ἀσκληπιοδάρα . . .

Cp. Le Bas, 228 B, line 14.

The rest of the inscription is much mutilated. Line 71. κατ[α]στ[ι]κ[τ]ῶν. After which, ΥΦΗΜΑΓ (as in Le Bas, 228 B, line 15, ΦΗΜΑΓ), perhaps representing τρέφμα, which occurs in another Braurionian list (see Michaelis, p. 311, No. 165). Line 72. καὶ κρ[υ]στ[α]λοῦ (cp. Rangabé, 863, col. A, line 35. Line 74. χιτων

Eustratiades, Ἐφ. Ἀρχ., N. S., No. 424, enquires whether there are any traces of an inscription on the back of this monument; but at the back the stone is freshly sawn, no doubt in Lord Elgin's time, to facilitate removal.

XXXV.

A slab of white marble: height, 3 ft. 6½ in.; breadth, 1 ft. 8 in. Broken only at the bottom. Presented by the Society of Dilettanti. First published by Chandler, with an engraved facsimile. Inscr., pt. ii. No. 1; afterwards by Wilkins in his *Atheniensia*, pp. 193-218, and in his *Prolusiones Architect.*, pp. 39-82; again in R. Walpole's *Memoirs relating to Turkey*, 1818, p. 585, foll.; Schneider, in ed. Vitruvius, ii. p. 260; K. O. Müller, *Minervae Poliadis sacra et aedes*, pp. 46, foll.; Rose, *Inscr. Gr.*, p. 145; C. I. 160; Kirchhoff, *Corpus*, No. 322.

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	ΤΟΕΝΤΟΙ ΠΡΟΣΤΟΜΙΑΙ[Ο]Ι		ΤΟΥΤΟ ΑΣ ΤΡΑΛΑΛΟ ΑΤΜΕΤΟΙ ΠΟΔΕΣ	
	ΤΕΤΡΑ ΠΟΔΙΑΣ Δ¶		ΠΕΝΤΕ	
	ΤΕΣ ΠΑΡΑΣΤΑΔΟΣ		ΑΙΕΤΙΑΙ ΟΙ ΤΟΝ ΑΠΟΤΕΣΤΟΑΣ ΜΕΚΟΣ	
	ΤΕΤΡΑ ΠΟΔΙΑΣ Ι..	¶	ΗΕΡΤΑ ΠΟΔΕΣ ΠΛΑΤΟΣ ΤΡΙΟΝ ΠΟΔΟΣ[Ν]	
75	ΤΟ ΠΡΟΣΤΟΛΑΛΜΑΤΟΣ		ΚΑΙ ΗΜΙΠΟΔΙΟ ΠΑΧΟΣ ΠΟΔΙΑΙΟΙ	75
	ΤΕΤΡΑ ΠΟΔΙΑΣ . Ι		ΗΟΥΤΟΙ ΗΕΜΙΕΡΛΟΙ	
	ΕΝΤΕΙ ΠΡΟΣΤΑΣΕΙΤΕΙ ΠΡΟΣ		ΗΕΤΕΡΟ ΜΕΚΟΣ ΠΕΝΤΕ ΠΟΔΕΡ[ΛΑΤΟΣ]	
	ΤΟΥ ΡΟΜΑΤΟΣ	¶	ΤΡΙΟΝ ΠΟΔΟΝ ΚΑΙ ΗΜΙΠΟΔ[Ο] ΠΑΧΟΣ	
	ΤΟΜΒΟΜΟΝ ΤΟ Ο[Υ] ΕΧΟ		ΠΟΔΙΑΙΟΙ ΗΕΜΙΕ[Ρ]ΛΟΙ	
80	ΑΘΕΤΟΝ		ΑΙΕΣ ΑΕΠΙΤΟΣ ΑΙΕΤΟΣ ΕΡ[ΛΑΤΟΣ]	80
	ΤΕΣ ΕΠΟΡΟΦΙΑΣ ΣΦΕΚΙΣΚΟΣ		ΠΕΝΤΕ ΗΕΜΙΠΟΔΙΟΝ ΜΕΚΟΣ ΤΕΤΤΑ	
	ΚΑΙ Η ΜΑΝΤΑΣ ΑΘΕΤΟΣ		ΡΟΝ ΠΟΔΟΝ ΚΑΙ ΗΕΜΙΠΟΔ[Ο] ΠΑΧΟΣ	
	ΕΠΙΤΕΙ ΠΡΟΣΤΑΣΕΙΤΕΙ ΠΡΟΣΤΟ[¶]		ΠΟΔΙΑΙ ΑΤΕΝ ΛΕΙΑΝΕΡ[ΛΑΣΙΑΝ]	
	ΚΕΚΡΟΠΙΟΙ ΔΕΙ	1	ΕΚΡΕΠΟΙ ΕΜΕΝΟΝ	
85	ΤΟΣ ΛΙΘΟΣ ΤΟΣ ΟΡΟΦΙΑΙΟΣ ΤΟΣ		ΗΕΤΕΡΟΝ ΗΕΜΙΕΡΛΟΝΤΕΣ	85
	ΕΠΙΤΟΝ ΚΟΡΟΝΕ ΠΕΡΛΑΣΑ	1	ΛΕΙΑΣ ΕΡΛΑΣΙΑΣ	
¶	ΣΟΑΙΑΝΘΕΝ ΜΕΚΟΣ ΤΡΙΟΝ		ΟΥΡΑΙΛΙΟΝ ΑΙ ΜΕΚΟΣ ΟΚΤΟ ΠΟΔΟΝ	
	ΚΑΙ ΔΕΚΑ ΠΟΔΟΝ ΠΛΑΤΟΣ ΠΕΝΤΕ		ΚΑΙ ΠΑΛΑΣΤΕΣ ΠΛΑΤΟΣ ΠΕΝΤΕ	
	ΠΟΔΟΝ	¶	ΗΕΜΙΠΟΔΙΟΝ	
90	ΤΑΣ ΚΑΛΧΑΣΤΑΣ ΕΠΙΤΟΙΣ ΕΠΙ		ΤΟΥΤΟΝ ΤΑ ΜΕΝ ΑΛΛΕΧΣΕΡ ΠΕΡΟΙ	90
	ΣΤΥΛΙΟΙΣ ΕΧΣΕΡΛΑΣΑΣΘΑΙ		ΕΤΟΣ ΤΑΙ ΥΛΑΔΕΕΔΕΙ ΤΟΣ ΛΙΘΟΣ	
	ΕΔΕΙ		ΤΟΣ ΜΕΛΑΝΑΣ ΕΝΘΕΝΑΙ	
	ΛΙΘΙΑΝ ΠΑΝΤΕΛΟΣ ΕΧΣΕΡΛΑΣ ΜΕΝΑ		ΘΣΤΟΙ ΗΥΠΕΡΓΥΡΟΙ ΤΟΙ ΠΡΟΣΕΟ	
	ΗΑΧΑΜΑΙ	1	ΗΕΜΙΕΡΛΟΝ	
95	ΠΛΙΝΘΟΙ ΤΕΤΡΑ ΠΟΔΕΣ ΜΕΚΟΣ		ΤΟΙΒΟΜΟΙ[ΤΟ] ΤΟΥ ΕΥΧΟΛΙΘΟΙ ΓΕΝ	95
	ΠΛΑΤΟΣ ΔΙ ΠΟΔΕΣ ΠΑΧΟΣ		ΤΕΛΕΙΚΟ[¶] ΕΚΟΣ ΤΕΤΡΑ ΠΟΔΕΣ	
ΔΙ	ΤΡΙΟΝ ΗΕΜΙΠΟΔΙΟΝ ΑΡΙΘΜΟΣ	¶	ΗΥΦΟΣ[Δ] ΥΟΙΝ ΠΟΔΟΝ ΚΑΙ ΠΑΛΑΣΤΕ[Σ]	
	ΜΑΣΧΑΛΙΑΙΑ ΜΕΚΟΣ ΤΕΤΡΑ		ΠΑΧΟΣ ΠΟΔΙΑΙΟΙ	
Ι	ΡΟΣ ΠΛΑΤΟΣ ΤΡΙ ΠΟΣ ΠΑΧΟΣ		ΗΕΤΕΡΟΣ ΤΡΙ Π[ΟΣ]	
100	ΤΡΙΟΝ ΗΕΜΙΠΟΔΙΟΝ	1		100

A few remarks should be made first of all respecting the text. Line 1. There is no Greek name known to begin with *ΒΡΟΣ-* or *ΒΡΩΣ-*; but these letters are quite certain. The *N* is from Böckh's copy. Line 2. *ΔΙΟΔΕΣ* may be read, but dimly. Line 7. Notice the aorist *ἐπαρμήγετον*: the imperfect is usually employed. The writing of this inscription is not *στοιχηδόν*. A careful collation of the stone has added little to previous editions of the

text; but a few corrections will be noticed. In lines 19, 22, 26, 47, 50, 75, 77, 81, 85, 90, 98 of the left column, and in lines 11, 16, 23, 73, 80, 93, and 99 of the right column, a horizontal stroke is employed for the purpose of marking the commencement of a fresh entry. Perhaps such strokes were used originally throughout this document, but have now, through the wear of the stone, become confused with the tops and bottoms of

letters. Wherever at the end of a line no restoration is given, nor dots to indicate a loss, it may be assumed that the stone was originally unscrubbed. Line 70, column 1. The lapidary perhaps intended writing ΤΟΙΟΑΥΤΟΙΘΟ, and, having written as far as ΤΟΑ, mistook this Α for the third Α of γογγύλος, and finished accordingly. Line 72, column 1. Böckh is probably wrong in supposing anything to have been lost at the end of this line and the next. The reading is certainly ΔΙ, and not Δ[ΥΟ]. Line 79, column 1. The reading is ΘΥΕΧΟ, not ΘΥΕΚΟ, as also in line 95, column 2. This was perhaps the popular spelling, after the false analogy of χροσχοδος and similar words: whereas θυηκος is derived not from χρω but from κατω (cp. ἐχθρία, No. xxix, § 47).

This inscription relates to the temple of Athena Polias, which was burnt during the Persian War, B.C. 479, and restored in the time of Perikles. Immediately after its restoration it was partially consumed by fire in the archonship of Kallias, B.C. 406 (see Xen., Hell., i. 6, as interpreted by Böckh, C. I., p. 264, and Rangabé, Ant. Hell., i. p. 60). We learn from the preamble of the present inscription that this edifice was still unfinished B.C. 409, and that a survey of the state of the works was then made by a set of commissioners, styled 'the Epistatae of the temple,' in the archonship of Diokles, by a decree of the demos. Such a survey, called δοκιμασία, usually took place when a building was finished, as in No. xii; but here it seems to have been ordered previously on account of undue delay in the completion of the work (cp. the fragment No. vii, which may also relate to the temple of Athena Polias). It may be assumed that the temple named in the inscription now under consideration as containing 'the archaic statue of the goddess,' is the one still standing on the Athenian akropolis, which seems to be identical with that called δ ναός δ ἀρχαῖος in 'Εφ. Ἀρχ., No. 2830, line 6. Cp. ibid., No. 1612; and Rangabé, No. 2337. In 'Εφ. Ἀρχ., No. 1613, it is called [τὸν ναὸν τὸν ἀρχαῖον τῆς Ἀθηνᾶς τῆς Πολιάδος]. In No. 3620, ibid., certain *anathemata* are entered under the head Ἀρχαῖος ναός (see Strabo, ix. p. 396, δ ἀρχαῖος ναός δ τῆς Πολιάδος). Before proceeding to consider the details of the survey, in which many difficulties and curious architectural terms occur, it will be well to describe the plan and principal features of the edifice to which the inscription relates, so far as they can be identified by confronting the remains *in situ* with the statements of ancient writers and with the incidental evidence of the inscription itself. The best authorities on the architecture of the temple, next to Böckh himself, are Leake, Top., i. p. 574; Inwood, The Erechtheion, 1827; Von Quast, Das Erechtheion, Potsdam, 1843 (a reproduction of Inwood's work with valuable additions); Tetaz, Revue Archéologique, Paris, 1851, p. 1 and p. 81; Πρακτικά τῆς ἐπὶ τοῦ Ἐρεχθεῖου ἐπετροπῆς, Athens, 1853; C. Bötticher, Archäol. Zeitung, 1858, Nos. 109, 110, and his Bericht über die Untersuchungen auf der Akropolis von Athen, Berlin, 1863; Thiersch, Ueber d. Erechtheum, in Abhandl. d. K. Bayer. Akad. 1843, p. 81, foll.

The temple in its present state consists of an oblong cella, of which the greatest length is from east to west, having a hexastyle portico on the east and four engaged columns in its western wall (Pl. i, Fig. 1). This cella has been divided by two party walls into three compartments, of which the eastern (c), and that in the middle (l), measure about twenty-four feet each from east to west, and the western (o) about nine feet. The floor of the eastern compartment is eight feet higher than that of the middle compartment. From either side of the western compartment projects a portico, which may be considered a sort of transept. The portico on the north (v) is tetrastyle, and forms the main entrance to the western part of the edifice. The portico on the south (o) is supported by Kanephoroi. From a comparison of two passages of Pausanias (i. 26, § 5, and ibid., 27, § 2) it may be inferred that on the site here described stood two temples, one dedicated to Athena Polias, the other to Athena Pandrosos, which, being under one roof, are styled by Pausanias διαιδούν οικημα: and that this double temple was commonly called the Erechtheion, there having been a tradition that Erechtheus was buried on this site. Of this double temple, that of Athena Polias was doubtless the more important part, and accordingly, nearly all the authorities who have written on this temple agree in placing it in the eastern compartment (c). It is again clear that the Pandroseion lay to the west, because in the inscription the western wall of the edifice is spoken of as δ τοῦχος δ πρὸς τοῦ Πανδρῶσειον. Though these two main points are agreed on, modern authorities differ widely in the arrangement of the interior of the edifice. Böckh and Rangabé place the Pandroseion in the narrow western compartment (o). Leake and Tetaz consider that compartment as the *pronaos* of the Pandroseion, supposing the centre compartment (l) to have been its *naos*. In the eastern compartment Tetaz places the temple of Athena Polias, supposing its cella to have been formed by two partition walls running parallel with the northern and southern main walls of the building. Thus on each side of the cella would be formed a passage, of which the one on the south descended by a flight of steps to the lower level of the Pandroseion, an arrangement confirming the statement of Philochoros (ix. Frag. 146), that on one occasion a bitch entering the temple of Athena Polias passed from it into the Pandroseion. Without adopting the arrangement proposed by Tetaz in all its details, it seems on the whole most probable that the Pandroseion occupied the middle compartment (l), for the following reasons:—

(1) Compartment L is eight feet lower than the eastern one c, and it is not probable that there would be so great a difference of level if these two compartments formed respectively the *pronaos* and *naos* of the temple of Athena Polias.

(2) The position of the Pandroseion, as proposed by Tetaz, is certainly more consistent with the words of the inscription already referred to, δ τοῦχος

πρὸς τοῦ Πανδροσείου, than if we suppose the narrow passage to be the *naos* itself.

The exact force of the *πρὸς* in this passage is shewn by the analogous expression in the same inscription, ἡ στοὰ πρὸς τοῦ θυράματος, 'the portico over against the main doorway,' by which the northern portico is clearly indicated.

(3) The western compartment is so narrow that it seems hardly worthy to have formed the *naos* of the Pandroseion.

Kekrops, as we learn from a fragment of the ninth book of the History of Antiochos (in *Fragm. Hist. Græc.* ed. Didot, Paris, 1841, i. p. 184), was buried somewhere in or near the temple of Athena Polias, παρὰ τὴν Πολιοῦχον αὐτήν, and the site of his tomb is indicated more exactly by the inscription which speaks of the southern portico (ο) as being πρὸς τῷ Κεκροπίῳ, from which it may be inferred that the Kekropion was the space enclosed within the southern portico. There appears to have been no access to this portico from outside the building, and the only passage to it from the interior was by a small flight of steps (υ) leading down from the basement of the portico between the eastern *antæ* and the Kanephoros nearest to it.

The position of the sacred olive tree and of the salt-lake (Θάλασσα), the respective symbols of Athena and Poseidon, which are known to have been within the precinct of the temple, is matter entirely of conjecture. Leake places them in the southern portico. Tetaz supposes the olive tree to have been in the centre of the middle compartment (1.) (his Pandroseion); the salt-lake he places in the northern portico. In reference to this question it may be assumed that the olive tree was within the Pandroseion itself, wherever that was. This seems clearly proved by the words of Apollodoros, iii. 14, ἐλαίαν ἢ νῦν ἐν τῷ Πανδροσείῳ δέκενται, taken in connection with the anecdote in Philochoros about the birch which has already been referred to. Taking this for granted, the next point to be settled is in what part of the temple there was a sufficient depth of soil for the roots of such a tree. That depth of soil could not have existed in the southern portico, the foundation of which was found to be solid masonry, nor, according to Bötticher, in the northern portico, the opening under which he considers to have been made in modern times by the Turks. But under the middle compartment there may have been a sufficient depth of soil for an olive tree to grow, because under this part of the building there were certainly crypts, as is proved by Bötticher's discovery of small windows in the northern and southern walls below the line of the pavement of the interior of this compartment. Again, the custom of planting trees within the walls of an hypæthral temple was not uncommon in antiquity, as is shewn by the well-known passage in Virgil, *Aen.* ii. 512, and Bötticher, *Baumcultus*, p. 152. So far, therefore, the conjecture of M. Tetaz, that the olive tree and altar of Zeus Herkeios, adjacent to it, were in the centre of the middle compartment, and that this

was open to the sky, seems probable. On the other hand, it has been objected that this space would be very small, and would further be unsuitable for a tree requiring so much ventilation as the olive (see K. O. Müller, *Minervæ Poliadiis Sacra*, etc., p. 22). This objection would apply still more to the western compartment, which is roofed over, only ventilated by windows, and very narrow. In the northern portico the olive tree would have more space and ventilation, but, according to Bötticher, the original pavement of this portico was, like that of the southern portico, a solid mass of masonry, and even if this were not the case, the passage in Philochoros certainly seems to imply that the olive tree was in the very penetralia of the Pandroseion, and not in a part so easily accessible from without as the northern portico must have been. This last objection applies with still greater force to the conjecture of Bötticher, that the olive tree was not in the building at all, but in an outer precinct attached to the Pandroseion on the west. The hole in the pavement of the northern portico, which Tetaz supposes to have been the site of the salt-well, Erechtheis or Thalassa, has been carefully examined by Bötticher, who considers that the breach in the pavement here is altogether modern, and that there is no evidence whatever for this supposition. He thinks that this well must have been in the interior of the temple, and that all traces of it were obliterated by the Christians when they converted the temple into a church. Be this as it may, the scale and importance of this portico, and its peculiar position in reference to the plan of the temple, suggest the idea that this, like the southern portico over against it, were so placed in order to mark some ancient sacred site.

In the temple of Athena Polias stood the ancient statue of that goddess, the ἀρχαῖον ἀγάλμα of the inscription, which is probably represented on the Panathenaic amphoræ (see O. Jahn, *De Minervæ simulacris Atticis*, Bonn, 1866). The temple had a frieze of dark Eleusinian marble, on which were attached figures in white marble in high relief. This frieze is described in the inscription, § 3, by the words ὁ Ἐλευσινιακὸς λίθος πρὸς ᾧ τὰ ἔργα. Twenty-six fragments of these figures have been found on the Akropolis, and are engraved in Rangabé, *Ant. Hell.*, i. pl. 3, 4. They were attached to the background by cramps, of which some remains still exist on the face of the blocks on the temple. In an inscription, No. 57 B. 39, of Rangabé, is an entry of the purchase of lead εἰς πρόσθετον τῶν ἑρῶων. From the same inscription, lines 34-36, we know that near the eastern portico was the altar of Dione, together with two other altars. In the northern portico was the altar of the Thyekos.

The survey notices those parts of the work which the surveyors found completed or unfinished, *ἔξεργασμένα καὶ ἡμέτερα*, but no mention is made of the parts not commenced, *ἀργά*. The text consists of two parts—the work which has to be done (§§ 2-8), and the stones prepared for the incomplete work (§§ 9-12). Under *ἡμέτερα* are comprised parts not

yet in position, whether completed or not, as well as parts in position, but not yet completed.

§ 1. 'Επιστάται τοῦ νεῶ τοῦ ἐν πόλει, ἐν ᾧ τὸ ἀρχαῖον ἄγαλμα, Βροσί[ν] . . . ἡς Κηφισίου, Χαριάδης 'Αγριλῆθεν, Διόδωρος Κηφισίου, ἀρχιτέκτων Φιλολοκλῆς 'Αχαρνέως, γραμματεὺς 'Ετέαρχος Κυδαθηναίως, [τά]δε ἀνέγραψαν ἔργα τοῦ νεῶ ὡς κατέλαβον ἔχοντα, κατὰ τὸ ψήφισμα τοῦ δήμου δ' 'Επιγένης εἶπεν, ἐξειργασμένα καὶ ἡμέτερα, ἐπὶ Διοκλέους ἀρχοντος, Κεκροπίδος πρωτανευούσης πρώτης, ἐπὶ τῆς βουλῆς ᾗ Νικοφάνης Μαραθώνιος πρῶτος ἐγραμμάτευσεν.

'Επιστάται τοῦ νεῶ. The epistatae were the officers appointed to superintend public works, ἐπιστάται τῶν δημοσίων ἔργων (see Böckh, Staatsh., i. p. 285, and C. I., No. 2266). It is to be presumed that the epistatae here mentioned were specially appointed to superintend the building of the Erechtheion (see 'Εφ. 'Αρχ., N. S., No. 421). Their office was held for a term, as we learn from the expression ἐπὶ τῶν ἐπιστατῶν τοῦτων, infra, § 3. Whether this term was annual is not known. Böckh thinks that the architect here named with the epistatae was probably the contractor, ἐργολάβος, for the work, as in the case of the works executed under Perikles (Plut. Perikl. 13). But it is more probable that the epistatae, the architect, and the γραμματεὺς formed a board, the members of which were unpaid. (Cp. the Delian inscription, C. I. 2266, which places the contractor, ἐργῶν, under the control of the ἐπιστάται and ἀρχιτέκτων: see also Stephani, in *Annali di Rom. Institute*, 1843, p. 292, and K. O. Müller, *de Munimentis Athenarum*, p. 40.)

This survey is ordained by a decree of the demos, by which the epistatae are directed to describe the works ὡς κατέλαβον ἔχοντα, 'in the state in which they found them, completed or unfinished.' The date of this decree is the archonship of Diokles, B. C. 409. The prytany is also given, which leads Böckh to suppose that the decree was made in the first prytany of the year. The secretary here named changed with the prytany, as was the case until the archonship of Eukleides (see Böckh, *Epigraph. Chronol. Studien*, p. 37).

In Rangabé, *Ant. Hell.*, Nos. 56-60, are fragments of an inscription containing the accounts rendered by the epistatae to the treasurers of Athena for the expenditure on this temple. This inscription has also been published by Thiersch, *Ueber d. Erechtheum*, in *Abhandl. d. K. Bayer. Akad.*, v. p. 81, foll.; and by Stephani in the *Annali di Rom. Institute*, 1843, p. 286. Another fragment, supposed to belong to the same inscription, is published by Schömann in the *Hermes*, iv. p. 37. It is to be inferred from the document (Nos. 56-60 of Rangabé) that the temple was complete when these accounts were rendered, and the mention in it of the treasurer Aresaechnos of Agrylae fixes its date as not later than B. C. 408, according to Kirchhoff (*Urkunden d. Schatzmeister*, Berlin, 1864, p. 52, foll.; cp. his *Corpus Inscr. Att.*, p. 172; and *Memorie di Roman Inst. Arch.*, 1865, p. 129), where he suggests that it may be the continuation of the inscription here under considera-

tion, the character and arrangement of the writing being precisely the same. Rangabé assigns the inscription Nos. 56-60 to B. C. 407, one year later than Kirchhoff's date. In either case, the survey now before us, having been ordered in the archonship of Diokles, must have been made when the temple was very nearly complete. In the other document (Rangabé, 56-60) the name of the architect Philokles does not occur, but certain payments are entered as made to another architect, Archilochos of Agrylae, who, as Stephani suggests, may have been of inferior rank.

In the heading of our inscription the titles of the works in which its text has been published or annotated on have already been given. In the following commentary I have for the most part followed Böckh, adopting here and there suggestions from Quast, Bötticher, and others. The Plates here given have been reproduced with some slight alterations from those of Böckh, as without them the references to his commentary would be very difficult to follow; but it will be seen that these Plates do not throughout tally with the interpretation here proposed, which deviates from that of Böckh in several important points. The text, as we have it, contains a number of entries under two separate headings—(1) 'Unfinished work,' expressed by the heading of § 2, *Τοῦ νεῶ τὰδε κατελάβομεν ἡμέτερα*; (2) 'Works entirely finished, but not yet in position,' *Ἀθίνα παντλῶς ἐξειργασμένα ἂ χαμαί*, § 9. But a few lines below this heading there is an evident lacuna in the inscription, which must have been continued on another stone. Böckh argues with much probability that the heading of this missing portion must have been *Ἀθίνα ἡμέτερα ἂ χαμαί*, 'Unfinished marbles not yet in position.' This triple division would have been more logically exact if the *ἡμέτερα* of the first heading had contained only such unfinished stones as were in position. We find, however, under this head some unfinished stones not yet in position, *ἀθετα*, some in position, *κείμενα* (see §§ 4, 6, 8), and some not yet placed in parts of the work nearly complete, §§ 5, 7.

The survey begins (§ 2) at the south-western angle of the temple, ἐπὶ τῇ γωνίᾳ τῇ πρὸς τοῦ Κεκροπίου. In this part, if Böckh's interpretation of § 3 is correct, the frieze was not yet placed, while in the rest of the edifice the walls seem to have been finished as high as the frieze. Next is noted (§ 4) the incomplete work in the columns of the western wall, τῶν κίονων τῶν ἐπὶ τοῦ τοίχου τοῦ πρὸς τοῦ Πανδρόσελου. In § 5 is noted the ornament incomplete on the interior face of the southern wall.

§ 6. All parts of the building not yet polished or fluted, ἀκατάξεστα καὶ ἀράβδωτα.

§ 7. Work not yet in position in the northern portico.

§ 8. Work not yet finished in the southern portico.

Then follows (§ 9) a list of stones completed, but not yet placed, and (§§ 10, 12) unfinished stones not yet placed.

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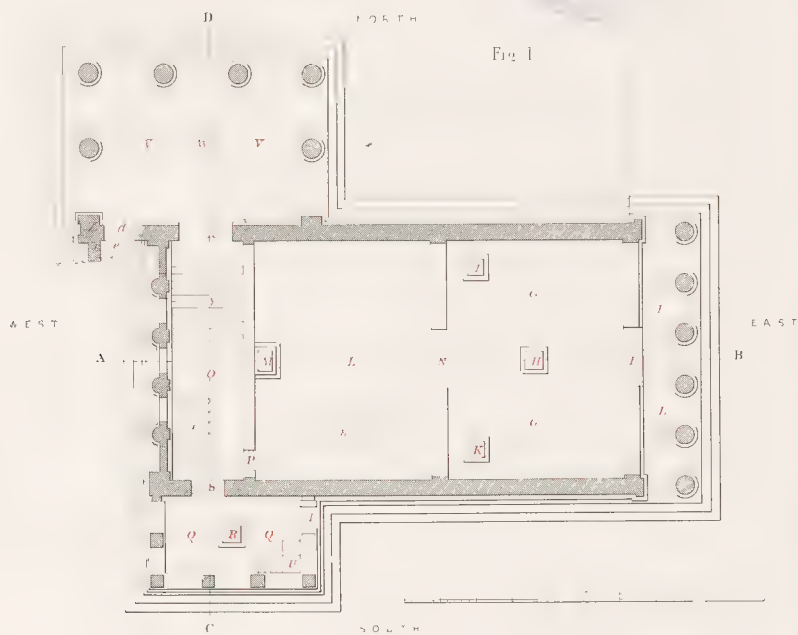


FIG. 2

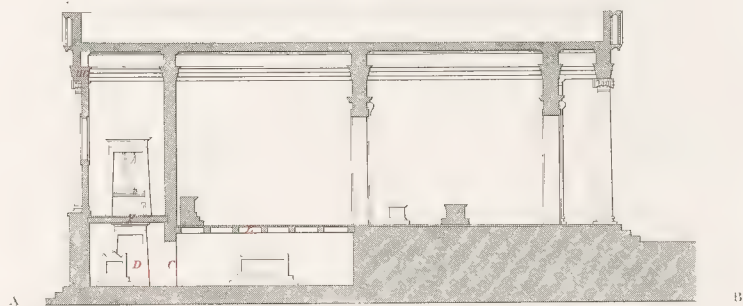


FIG. 3



Fig 1



Fig 5

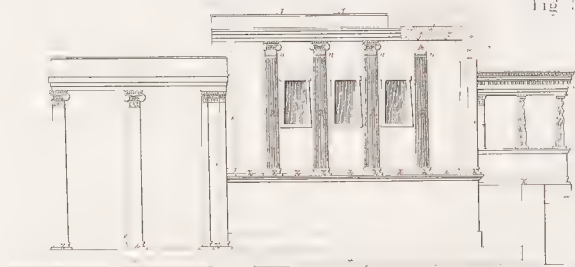


Fig 6

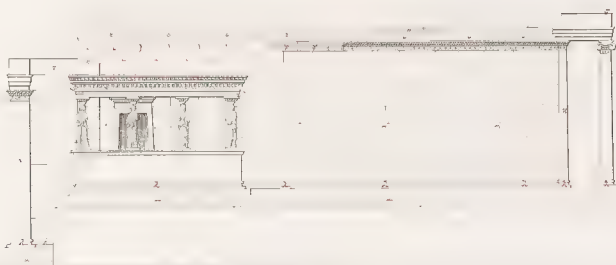


Fig 7



Fig 8

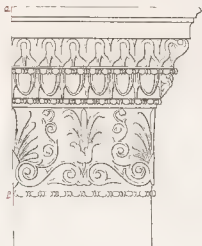


Fig 9

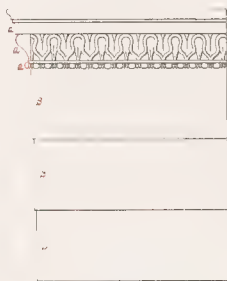


Fig 10

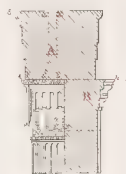


Fig 11

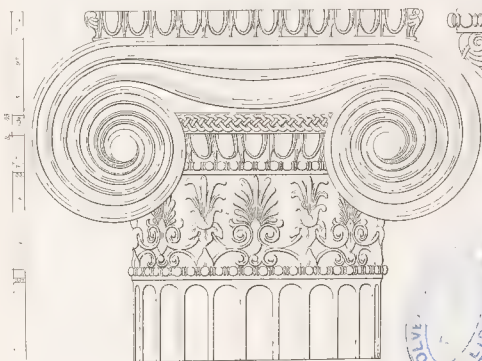


Fig 12

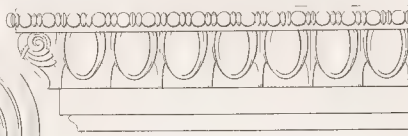


Fig 13

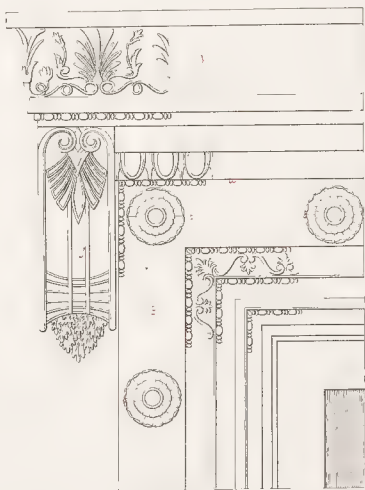


Fig 14

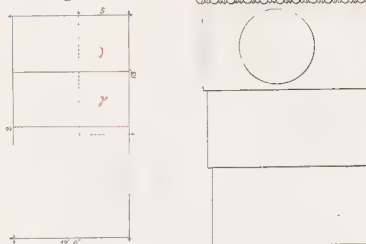
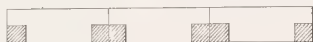


Fig 15



Fig 16



PART I.

INCOMPLETE WORK, §§ 2-8.

§ 2. Τοῦ νεῶς τότε καταλάβομεν ἡμέτερα.

Ἐπὶ τῇ γωνίᾳ τῇ πρὸς τοῦ Κεκροπίου.

a. III πλίνθους ἀθέτους μήκος τετραπόδας, πλάτος διπόδας, πάχος τριημιποδίων.

b. I μασχαλιαῖαν μήκος τετράποδα, πλάτος τρίποδα, πάχος τριῶν ἡμιποδίων.

c. Γ ἐπικρανίτιδας μήκος τετραπόδας, πλάτος τριπόδας, πάχος τριῶν ἡμιποδίων.

d. I γωνιαίαν μήκος ἐπτάποδα, πλάτος τετράποδα, πάχος τριῶν ἡμιποδίων.

e. I γογγύλος λίθος ἀθέτος ἀντίμορος ταῖς ἐπικρανίτισιν, μήκος δεκάπους, ὕψος τριῶν ἡμιποδίων.

f. II ἀντιμέρω τοῖς ἐπιστύλιος, μήκος τετράποδε, πλάτος πεντεπαλάστα.

g. I κικράναν ἀθετον [καλ].

h. μέτοπον τὸ ἐσω, μήκος δίπουν] πλάτος τριῶν ἡμιποδίων [διῶν πάχος] τριῶν ἡμιποδίων.

i. Γ ἐπιστύλια ἀθετα, μήκος ὀκτώποδα, πλάτος δυοῖν πόδων] καὶ παλαστής, πάχος δέκαποδα.

k. III ἐπιστύλια ἀνω ὅσα [ἴδει] ἐπεργάσασθαι, μήκος δεκάποδα, πλάτος δυοῖν πόδων καὶ παλαστής, πάχος δίποδα.

'We have found incomplete the following works of the temple: at the angle near the Kekropion:—

iv blocks not placed, 4 feet long, 2 feet wide, 1½ foot thick;

i maschaliala, 4 feet long, 3 feet wide, 1½ foot thick;

v epikranitides, 4 feet long, 3 feet wide, 1½ foot thick;

i corner stone, 7 feet long, 4 feet wide, 1½ foot thick;

i curved stone not placed, corresponding with the epikranitides, 10 feet long, 1½ foot high;

ii curved stones, corresponding with the epistylia, 4 feet long, 1½ foot wide;

i capital of column not placed and the inner metopon, 2 feet long, 1½ foot wide, 1½ foot thick;

v epistylia not placed, 8 feet long, 2½ feet wide, 2 feet thick;

iii epistylia in position had to be polished, 8 feet long, 2½ feet wide, 2 feet thick.'

πρὸς τοῦ Κεκροπίου. Below, § 6, we have τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ. On the probable position of the Kekropion see ante. In this list μήκος expresses the dimension of the stone parallel with the wall, πλάτος its dimension at right angles to the wall, and πάχος the height of its vertical face. In this commentary 'height' is almost always used as the equivalent of πάχος, and 'thickness' as the equivalent of πλάτος.

a. By the word πλίνθοι we must understand the course of ordinary blocks in the wall immediately below the ornamented course under the architrave, which, as will be shown inf., c, Böckh identifies with the epikranitides of this inscription. The position of these four plinths or blocks is marked a in Fig. 6 of Pl. ii. Their height, i.e. πάχος, 1½ feet as here given, corresponds with the height of the blocks

still remaining in the walls of the temple (see Schöne, in Hermes, iv. p. 41).

b. μασχαλιαῖα. This word is only known to us through this inscription. Böckh, p. 283, supposes it to be a term in use among masons, and illustrates it by the term *humeri* applied by Vitruvius (iv. 7) to the angles of an Athenian temple, probably the Erechtheion itself: 'Columnis adjectis dextra ac sinistra ad humeros pronai.' On this supposition, one of the corner-stones of the western compartment (o), adjacent to the southern portico (o), is designated by the word μασχαλιαῖα, and its position is accordingly marked by Böckh, Fig. 5, a, Fig. 6, β, in Pl. ii. But if μασχαλιαῖα is derived from μασχάλη, an armpit, it can hardly, as Böckh supposed, be the equivalent of lapis humeralis, which seems rather the translation of ὠμία, a word which occurs several times in the Septuagint in the description of Solomon's temple (Kings, iii. 6). The only way in which we can connect μασχαλιαῖα with the humerus of a building is by supposing that the whole superincumbent mass of the angle above this particular stone was called the 'shoulder,' in which case the term μασχαλιαῖα might be used to signify 'the stone immediately under the shoulder.' The angle block of the corona of the cornice would perhaps answer better to the idea of such a stone than any other, but in any case the explanation seems a forced one. We must be content therefore to class μασχαλιαῖα among the terms in use among Greek masons which still remain unexplained. After μασχαλιαῖα, as after ἐπικρανίτις and γωνιαῖα, which follow immediately after, we must understand πλίνθος.

c. Ἐπικρανίτιδας. These are the course of projecting blocks (Pl. ii. Fig. 6. γ) immediately below the architrave of the wall and above the πλίνθοι already mentioned, thus corresponding with what Athenaeos describes (v. p. 205 c) as τὰ γείον ἐως τοῦ περιτρέχοντος ἐπιστύλιου. In the Erechtheion these blocks ranged with the capitals of the pilasters, and were faced with the same ornaments (see the block, No. 128, in the Elgin Room, which comprises the pilaster capital).

The word ἐπικρανίτις is evidently formed from ἐπικρανον, which Eustathius, ad Il. viii. 84, explains as κεφαλὴ κίονος. Bötticher makes ἐπικρανον the upper part of the capital, thus distinguishing it from κικράνον or κιονόκρανον (see his Tektonik, ed. 1872, p. 188, Note 6).

d. Γωνιαῖα, i.e. the epikranitis at the angle (Pl. ii. Fig. 6. δ) placed above the angle-block, β, and the adjacent block a. The second dimension of this corner-stone is its thickness (πλάτος), inclusive of the capital of the pilaster, which of course would be wider than the other part of the block. Its height (πάχος) 1½ feet, ranges with that of the epikranitides. The position of this corner-stone at the south-west angle is shown in the view of the west front (Inwood, Pl. i; Πρακτικά, Pl. 2).

e. One γογγύλος λίθος. Böckh supposes this to be the ornamental facing-stone of the epikranitis, and identifies it with the ornamented blocks from the Erechtheion, of which there are several specimens in the British Museum (Nos. 127, 128, 129, 130 in

the Elgin Collection). The ornament of these, as is shown in Pl. iii. Fig. 8, consists of a double cymatium and bead and reel (astragalus), below which is the floral ornament called in this inscription (post, § 4) 'anthemion.' These blocks measure 1 foot $7\frac{3}{4}$ inches in height. Böckh supposes that the epithet *γογγύλος* is applied to this stone to express the ogee curves formed by the profile of the cymation, and illustrates its use by *γογγύλις*, a turnip. The term *γογγύλος λίθος* occurs post, § 6, f, and is mentioned incidentally by the Schol. Aristoph., Peace, line 28, *γογγύλος ἐστὶ λίθος*, but without any gloss. In an Athenian fragment, Rang., No. 88, we find τὸ ξύλον τὸ [γογγύλον among architectural ornaments in wood.

The *γογγύλος λίθος* is here described as *ἀντίμορος τοῖς ἐπικραντίσιαι*, which Böckh interprets 'their counterparts.' The word *ἀντίμορος* seems unknown to the lexicographers. Schöne (Hermes, iv. p. 44) compares it with the *ἀντιθήματα*, mentioned in the inscription already referred to, which he has published as probably a part of Rangabé, 56–60. It should be noted that the thickness of this *γογγύλος λίθος* is not here stated, nor do we obtain it from the four stones in the Elgin Collection already referred to, which have been sawn from larger blocks in modern times. Böckh thinks that, in the previous entry (c) of the epikranitides, the dimension 3 feet, given as their thickness, includes the facing-stones, *γογγύλοι λίθοι*, which formed their counterparts, and that, in the case of this single *γογγύλος λίθος*, the epikranitis of which it formed the facing-stone, had been already placed on the building. But he does not thus explain why the thickness of this facing-stone should not have been given, as it is in the similar stones of the next entry. On the other hand, Wilkins, Prolus., p. 49, states that the mouldings of the pilaster capitals (identified by Böckh with the *γογγύλοι λίθοι* of the epikranitides), 'form part of the same blocks, which comprise in their depth the whole of the pilaster capital, including the running enrichment, and are not in separate courses.'

It does not appear that any facing-stones of the epikranitides, such as Böckh assumes, have ever been discovered in situ, but in this course, as we shall see below in the case of the architrave, there may have been facing-stones here and there for special reasons. The change of construction from the accusative to the nominative in this entry is analogous to that which occurs in the treasure-list, No. xxxiv, § 28.

f. Here the curious word *ἀντίμορος* is used again. Two blocks are described as *ἀντιμέροι τοῖς ἐπιστύλοις*. Böckh supplies, as the substantive, *γογγύλω λίθω*, and assumes that the ornamental facing-stones (*ἀντιθήματα*?) of the architrave are here described as *ἀντιμέροι τοῖς ἐπιστύλοις*, the counterparts of the architrave. He considers that the particular stones, *ἐπιστύλια*, referred to here, are the architrave stones of the western wall. If the facing-stones tallied with these in height, we may then explain why this dimension is omitted here. In the British Museum are two stones, Nos. 85 and 291 of the Elgin Collection, which Böckh supposed to be facing-stones

of architrave. In both we have the cymatium and astragalus, and the three fasciae of architrave cut on the same block (see Pl. iii. Fig. 9). Hence Böckh argues, it is clear that the term *γογγύλος λίθος* can be applied to the entire facing-stone, including the unornamented part. No. 85 is 8 feet long, and No. 291 nearly 9 feet long, but broken at both ends. Both are 2 feet 1 inch high. No. 85 could hardly have been a facing-stone, as it is a corner-stone which has belonged to the south-east angle of the temple (see Wilkins, Prolus., p. 29). No. 291, according to the same authority, stood next to it in the wall. In both these stones the original thickness is unknown, as the backs have been cut away to facilitate their removal to England. Pl. iii. Fig. 10 gives a section of an architrave, *ἐπιστύλιον*, with its facing-stone, *γογγύλος λίθος*, marked A; its thickness, 1 foot 3 inches, is marked β. κ.

Wilkins, in his Prolusiones, raises the same objection to Böckh's assumption of an architrave in two thicknesses, as he does in the case of the epikranitides. He states (p. 56) that 'the blocks forming the epistylia were the whole thickness of the wall, except in the north wall immediately above the doorway, where two four-feet lengths were required, each being one-half only of the required thickness' (cp. *ibid.*, p. 32; see the section of this portico, Πρακτικά, Pl. 6, where the architrave over the front has been in two thicknesses, the back piece having been restored in brick). In regard both to the epikranitides and the epistylia Quast's observation is just, that though, probably, the greater part of these architectural courses were made in one thickness, and their mouldings out of the same block, there were here and there exceptional cases, in which either two thicknesses were used, or the mouldings separately wrought and inserted in the blocks in the mode adopted in the Mausoleion (see Newton, Hist. Disc., ii. Pt. i. p. 167). Examples of mouldings so inserted in the Erechtheion are noted (Inwood, pp. 115, 118, 125): see also Quast's remarks, p. 162, on the representation of the architrave of the west front (Inwood, Pl. i; Stuart, Athens, ii. p. 74), where it would seem from the Plate as if the cymatium and astragalus had been separately wrought and then laid on the upper fascia of the architrave in the mode suggested by Müller, p. 38, in reference to the two *γογγύλω λίθω* now under consideration. He supposes that the cymatium and astragalus above the upper fascia, and the cymatium in the same position at the back, were carved on separate stones laid on the top of the architrave in the manner shown in his diagram—'quod,' he adds, 'tum inscriptio probat, tum perspicitur e rudibus templi ipsis.' If we suppose the mouldings to have been separately carved and attached to the top of the architrave in the way he suggests, this may explain why the height (μέτρος) of those two *γογγύλω λίθω* is not given as it is in the previous entry of the epikranitides. This dimension, as Müller suggests, being only the height of the mouldings, about 6 inches, may have been thought too insignificant to be worth noting. In reference to the difficult prob-

lems involved in these entries, it is much to be desired that the ruins of the Erechtheion should be again carefully examined. It is unfortunate that, as the word *ἀντίμοπος* is unknown to lexicographers, we are left entirely to conjecture as to its meaning.

g. *κικράνον δθεον [καί] μέτωπον τὸ ἔσω μῆδος, κ.τ.λ.* This capital, not yet placed, is the one in the western wall nearest the south-west angle (see Pl. ii, Fig. 5. γ). Under this name are comprised all the parts of the capital as low as the cable ornament (see Pl. iii, Fig. 11. α). The ornaments of the capital below the cable were worked on the drum of the column, and were already in position. The word *μέτωπον* is explained by Böckh as follows:—On the inner side of the western wall were pilasters corresponding with the external engaged columns. The capitals of these pilasters Böckh supposes to have been called *μέτωπα*. Their position relatively to the capitals of the external columns is shown (Pl. iii, Fig. 10) where the capital of the pilaster is marked B, and they ranged with the epikranitides already described, with which the height here assigned to the metopon, $1\frac{1}{2}$ foot, corresponds. The thickness of the metopon, $1\frac{1}{2}$ foot, again corresponds with the actual dimension as given in the section in Stuart's Athens, ii. Pl. xxx. Fig. 2. This width, plus that of the capital, gives the thickness of the wall. Its length, which is wanting on the marble, we obtain from the measurement as given by Stuart, *ibid.*, Pl. xxxi. Fig. 1, viz. 2 feet. It should be noted that only a single numeral 1 is placed opposite this entry in the margin, and hence Böckh thinks that the *κικράνον* and *μέτωπον* must be taken together and connected by the insertion of *καί*. It would seem at first sight that, if the capital and metopon were not placed, the architrave above them could not have been placed, and in that case would be mentioned as wanting. It is, however, suggested by Böckh that the architrave itself being in position here would not hinder the insertion of the metopon and capital, provided the facing-stone of the architrave were wanting, which we may assume (see ante, f) to have been the case here. For the architrave would rest on the walls, not on the metopon. The facing-stones of the architraves, on the other hand, rested not on the wall, but severally on a capital (see Pl. i. Fig. 2. H, and Pl. iii. Fig. 10). The word *μέτωπον* occurs in the inscription relating to the long walls (K. O. Müller, *de Mun. Athen.*, p. 58).

ι. 'Five architrave stones not placed.' The length of these stones, 8 feet, does not agree with the measurement from centre to centre of the columns in the western front. They are therefore to be referred to the western half of the Southern wall above the epikranitides, some of which, as has already been noticed (c, d) were in position; others not placed (see Pl. ii. Figs. 6. α, 5. ε). The frieze had not been placed on these architrave stones.

κ. Next to these unplaced architrave stones the survey goes on to note three to the east of them, of the same dimensions and already in position (see Pl. ii. Fig. 6. φ). Böckh and Müller consider *ἐπερ-*

γάσασθαι as the equivalent of *κατάξαι*, in which case these stones ought to have been entered among the *ἀκατάξιστα*. But Schöne, *Hermes*, iv. pp. 38-43, contends that *ἐπεργάσασθαι* means the tooling of the stone before the final polish, and his reasoning seems sound.

§ 3. *τοῦ δὲ λοιποῦ ἔργου ἀπαντος ἐγκύκλιον ἄρχει ὁ Ἐλευσινιακὸς λίθος, πρὸς ᾧ τὰ ζῶα, καὶ ἐτέθη ἢ ἐπὶ τῶν ἐπιστατῶν τοῦτων.* The survey next deals with the part of the edifice on which the frieze is already placed. This frieze, *ζωφόρος*, was of Eleusinian stone, described by Wilkins as 'thin slabs of a greyish limestone,' which appears to have been afterwards covered with cement, so as to assimilate its colour to the rest of the masonry. Attached to this background were the figures, *ζῶα*, here mentioned, which were sculptured in white marble, in very high relief. As has already been mentioned, a number of fragments of these sculptures have been found in situ and in the inscription already referred to (Rangabé, No. 57), is an entry of the purchase of lead, *εἰς πρόσθετον τῶν ζωδίων*. Some remains of the cramps by which they have been attached may still be seen on the temple. The force of *ἄρχει* here, according to Böckh, is that from this place all round the temple, except in the lateral porticos, the highest point attained in the building is the frieze. Thiersch, *pt. i. p. 114*, differs from Böckh in his interpretation of *ἄρχει*, translating thus:—'All round the building the frieze is faced with Eleusinian stone;' but this seems a very forced translation of *ἄρχει*. *καὶ ἐτέθη ἢ ἐπὶ τῶν ἐπιστατῶν τοῦτων*, 'and three of them (*ζῶα*?) have been fixed in the term of office of the present Epistatae.' Böckh follows Chandler in reading ἢ in the left-hand margin of line 42, where faint traces of a numeral, composed of more than one stroke, may still be seen on the marble. It is quite possible that ἢ was more distinctly visible in the time of Chandler. Rose transfers the ἢ to the right-hand margin, and thus associates it with the second column; but there are no more traces of a numeral here. Therefore what Quast has written, pp. 110, 122, on the assumption that Rose's reading is correct, need not be now considered. The Epistatae, who speak elsewhere in the first person (§ 2. 1), here revert to the third person, as in § 1, *ἀνέγραψαν*. *τιθέναι* is opposed to *ἐπεργάσασθαι* in the fragment published by Schöne, *Hermes*, iv. p. 39, who thinks that *τιθέναι* comprehends all the operations necessary for the final adjustment of a stone to its place, including the fixing of the cramps.

§ 4. *τῶν κίωνων τῶν ἐπὶ τοῦ τοίχου τοῦ πρὸς τοῦ Πανδροσείου, ἢ κειμένων κίωνων ἅμματα ἐκ τοῦ ἐντὸς ἀνθεμίου ἐκαστον τοῦ κίονος τρία ἡμπίδια.* The words *τῶν κίωνων* to *Πανδροσείου* must be taken as a general heading like that of § 2, *ἐπὶ τῇ γωνίᾳ τῇ πρὸς τοῦ Κερκτοῖου*, and we must supply the word *ἡμέτερα* here. These *κίονες* are four of the six half columns in the western wall, Pl. ii. Fig. 4, and which are again mentioned *infra* § 6, d. *Κειμένων*, not 'columns lying' on the ground,' which would be *τῶν χαμαί*, as below, or *κειμένων*

χαμαί, or δότω, such as would be enumerated in the part of the survey, from § 9 onwards, but 'columns in position.' We shall see infra, § 6 *d*, that the shafts of these columns were already fluted. The part still uncut was $1\frac{1}{2}$ foot of the anthemion, 'measured from the inner side.' The anthemion, as Böckh shows, is the floral ornament round the top of the shaft immediately below the echinus, Pl. iii. Fig. 11. *β*. This ornament is in fact a part of the capital, though sculptured on the uppermost drum of the column in Ionic architecture, as may be seen by examining the column from the eastern portico of the Erechtheion now in the British Museum. The fact that this ornament is so sculptured on the column explains the gloss in Hesychios, s. v. γραμμή τις ἐλικοειδής ἦν ἐν τοῖς κίονι. The same floral ornament, ἀνθέμιον, was constantly applied to the face of joint tiles in Greek architecture; hence such a tile is called καλυπτὴρ ἀνθέματος in an Attic inscription, Böckh, Staatsh., iii. p. 408 (see Bötticher, Tektonik, 2nd ed., p. 199). Böckh explains the expression ἐκ τοῦ ἐντὸς ἀνθεμίον by separating ἐκ τοῦ ἐντὸς from ἀνθεμίον, and supposes that the columns being half shafts engaged in the wall, the parts of the anthemion nearest the wall would be finished before the columns were in position, for afterwards the workmen would have been unable to work so freely from the proximity of the wall. The construction would therefore be τρία ἡμιπόδια ἀνθεμίον ἀμνητα, ἐκ τοῦ ἐντὸς. The middle part of the anthemion, τὸ ἐκτὸς, for $1\frac{1}{2}$ foot, was left ἀμνητον, 'uncut,' till they were set up. To this interpretation Thiersch (Ueber d. Erechtheum, pt. i. p. 114) objects, that, according to the construction, ἐκ τοῦ ἐντὸς ought to be taken as governing ἀνθεμίον. He therefore supposes that the entire band of ornament at the neck of the column, including the echinus, was called ἀνθέμιον, and that the τὸ ἐντὸς ἀνθέμιον was the floral ornament as distinguished from the mouldings above and below. Neither his interpretation, nor that of Böckh, are satisfactory. May not the meaning be— $1\frac{1}{2}$ foot measured from the inner ἀνθέμιον, i. e. the ἀνθέμιον nearest the wall?

§ 5. ἐπιστυλίου ὀκτάποδος ἐπὶ τοῦ τοίχου τοῦ πρὸς νότον κυμάτων εἰς τὸ ἑσά ἔδει ἐπιθεῖναι. 'The cymatium of the eight-foot length of architrave on the inside of the southern wall had to be added.' In the inscription (Rangabé, 56) we have, line 43, τὸ κυμάτιον ἐγκείν[η]ν τὸ ἐπὶ τῷ ἐπιστυλίῳ [τῷ] ἐντὸς, and the same entry, *ibid.*, No. 57 B, line 13. Böckh marks the position of this imperfect stone at η in Fig. 6. Pl. ii, because he supposes that the deficiency was noted at the back of that one of the architrave stones in position (§ 2, *h*) which stood next to those not placed. Wilkins remarks, *Prolusiones*, p. 61, 'It is a singular coincidence that the last of the epistylia on the south wall (i. e. at the south-east angle; see Inwood, p. 118) had lost its original cymatium, which was supplied by a separate piece fastened to it by a number of small cramps.' The cymatium, as has already been stated, is the moulding to which, according to Böckh, the γογγύλος λίθος owes its name. On the inside the stones of the architrave here re-

ferred to were wrought in three fasciae, surmounted by a plain cymatium, i. e. (according to Müller and Böckh) a cymatium without the astragalus moulding which, on the external face of the architrave, appears associated with it (see Fig. 9, *aa*, in Pl. iii). The piece of cymatium which Böckh here mentions as having been seen by Müller in the possession of Linwood (Inwood) is evidently the fragment engraved, Inwood, Pl. xx (Quast, Pl. xv. fig. 1), which, p. 125, he states to have belonged to the inner architrave of the portico of Korae. It is now in the British Museum.

§ 6. Τάδε ἀκατάξεστα καὶ ἀράβδωτα.

a. τὸν τοίχον τὸν πρὸς νότον ἀνέμου ἀκατάξεστον, πλὴν τοῦ ἐν τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ.

β. τοὺς ὀρθοστάτας ἀκαταξέστους ἐκ τοῦ ἔξωθεν ἐγκύκλι[ο]ς, πλὴν τῶν ἐν τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ.

γ. τὰς σπείρας ἀπάσας ἀράβδωτους τὰ ἀνωθεν.

δ. τοὺς κίονας ἀραβδύτους ἀπαντας, πλὴν τῶν ἐπὶ τοῦ τοίχου.

ε. τὴν κρητίδα ἐγκύκλιον ἀπάσαν ἀκατάξεστον.

ς. τοῦ τοίχου τοῦ ἐντὸς ἀκατάξεστα γογγύλου λίθου τετραποδίας ΓΙΙΙ.

g. τοῦ ἐν τῷ προστομαί[ῳ] τετραποδίας ΔΙΙ.

h. τῆς παραστάδος [τῆς] . . . τετραποδίας Ι : .

ι. τοῦ πρὸς πύλαιμάτος τετραποδίας ΔΙ.

'The following are unpolished and unfluted:—

a. The wall facing the south is unpolished, except the part within the portico adjacent to the Kekropion.

β. The *orthostatae* (pilasters) are unpolished from without all round the building, except those in the portico at the Kekropion.

γ. The mouldings of the bases are all unfluted on the upper parts.

δ. The columns are all unfluted, except those on the wall.

ε. The entire base all round the building is unpolished.

ς. Of the internal wall the unpolished parts are—of the γογγύλος λίθος, 32 feet;

g. Of the wall in the *prostomion*, 48 feet;

h. Of the *parastas*, — lengths of four feet;

ι. Of the wall near the statue, — lengths of four feet.'

The above entries belong to various parts of the temple. On the distinction between *κατάξεστις*, the final polishing, and *ἐπεργάσασθαι*, see ante, § 2, *h*. *ἀράβδωτος* is the fluting of the columns. Through the carelessness of the scribe sometimes *ἀράβδωτος*, sometimes *ἀράβδωτος* is written. So *ἀπορραντήριον* and *ἀπορραντήριον*, No. xxviii.

a. The wall here called the southern wall is that to which is attached the portico with Korae, of which the architrave stones have been mentioned, § 2, *f*, *h*. The part of the wall mentioned here as unpolished is the plain surface of the masonry marked by the letter θ in Fig. 6. Pl. ii, the polished part being marked by the letter ι. The facing-stones of the epikranitides, and the mouldings of the bases, are separately mentioned, post, *f* and *c*. Here, and in *δ* post, the southern portico is spoken of as being πρὸς τῷ Κεκροπίῳ, adjacent to the Kekro-

pion, not πρὸς τοῦ Κεκροπίου, as is said of the angle in § 2.

δ. By ὀρθόσταται Böckh understands all the angle pilasters, viz. two in the northern portico, two on the western wall, and two in the eastern portico. On the distinction between this term and parastas, see Bötticher, Tektonik, 2nd ed., p. 198. The pilasters of the southern portico, which are here excepted, are to this day left unpolished. In Rangabé, No. 57, line 60, (Kirchhoff, Corpus, p. 174,) a payment is made τοὺς ὀρθοῦς[τάτης] κατὰ[σέ(ο)]ντι τὸ παρὰ τὸ[ν] θύληχου βομῶν, those, namely, in the northern portico.

ε. This entry deals with the base mouldings of the columns, and of the entire exterior wall. τὰ ἄνωθεν relates to the upper torus. See Figs. 4. δ, 5. κ, 6. λ, 7. β, in Pl. ii.

δ. The columns ἐπὶ τοῦ τοίχου, which were already fluted, were those already described (§ 4) as ἐπὶ τοῦ τοίχου τοῦ πρὸς τοῦ Πανδραίου, i. e. the engaged columns in the western wall. See Fig. 5. λ, in Pl. ii.

ε. τὴν κρηπίδα, the three steps on which the whole edifice rested, not the podium which supported the southern portico and engaged columns on the west, as Müller supposed, because the words ἐν κύκλῳ ἄπασαν would not be applicable to these. See Figs. 4. ε, 5. μ, 6. μ, 7. γ, in Pl. ii.

ζ. τοῦ τοίχου τοῦ ἐντὸς ἀκατάβεστα γογγύλου λίθου τετραποδίας ΠΙΙΙ. 'Of the internal wall there remain unpolished 32 feet of curved stone.' Böckh reads here τοῦ ἐκτός, and supposes that these are facing-stones to the epikranitides in different places, as in the entry § 2, ε, ante, placing one of these facing-stones at δ, in Fig. 7, Pl. ii. But the Ν in ἐντός, though faint, is legible on the stone.

ζ. Böckh supplies τοῦ τοίχου τοῦ ἐν τῇ προστομιά[φ] γογγύλου λίθου τετραποδίας ἥξο. He supposes προστομιαίον to be the ornamented frame round a doorway, the word being formed from προστομία, which Pollux interprets (ii. 90) ἡ εἰς ἀλλήλα τῶν χειλῶν συμβολή. Thus, if a doorcase be called στέμα, the facing-stones on each side of and above a door may be called προστομιαίον. He suggests, therefore, that the entry probably relates to the γογγύλος λίθος in the wall near one of the doorways of the temple, probably that still extant in front of which stands the northern portico. The γογγύλος λίθος here mentioned would be in the hyperthyron of this doorway (see Pl. iii. Fig. 13. α). It should be observed, however, that Böckh had no means of obtaining an accurate plan of the temple when he wrote his commentary. On the other hand, Bötticher (in the Archäol. Zeit., 1858, p. 118), after having carefully examined the remains in situ, proposes the following explanation of προστομιαίον. On reference to Pl. i. Fig. 1. Z, it will be seen that the north wall is prolonged beyond the west wall of the temple, terminating in a line with the west side of the north portico. At its termination its northern face forms a pilaster which ranges with the two western columns of that portico. Against its southern face a cross wall, ε, abuts, which runs parallel with the west wall

of the temple for about 3 feet, ending abruptly in an oblique face. This wall is 8 feet high and 1½ foot thick. Between the north-western angle of the temple and the end of the northern wall is a small doorway, δ, communicating from the northern portico into the space outside the western wall of the temple, which it may be presumed was enclosed, and is called by Bötticher the outer Kekropion. This doorway is 8 feet high (see Πρακτικά, § 18).

In front of this doorway is a kind of porch, ε, formed by a large horizontal slab of stone, one end of which is inserted in the western wall; the other rests on the abutment from the end of the northern wall which has been already described. This porch projects 3½ feet in front of the doorway, στέμα, and being set against it is hence called προστομιαίον. Assuming that Bötticher's interpretation of προστομιαίον is correct, the next point to be settled is the reading of the first word in line 70. In the present state of the marble the first letter certainly appears like a T, as former editors read it; but the remaining letters are clearly ΟΛΛΥΟ. Perhaps the lapidary intended to write ΤΟΛΟΛΛΥΟ, and this being assumed, we may supply γογγύλου λίθου in line 71; but in line 72 Böckh's restoration, ἥξο, is inadmissible, as ΔΙΙ is quite clear on the marble. The entry, ζ, may therefore be translated: '(Of the wall) in the porch (of curved stone) forty-eight feet.' In the description of the porch in the Πρακτικά no traces are remarked of any ornamental feature about it such as the γογγύλος λίθος, but the mouldings may have been wrought on a separate piece of stone and attached, as in the case of some other mouldings of the Erechtheion (see Inwood, p. 115). If we adopt Bötticher's interpretation, we must suppose that this entry is entirely independent of the preceding heading, and that a sudden transition is made from the interior to the exterior of the building.

η. τῆς παραστάδος [της(?)]. . . τετραποδίας ΙΙ(?). Here again we must supply γογγύλου λίθου. After τετραποδίας we find a vertical stroke and part of a second vertical stroke. We may assume with Böckh that the parastas here meant is that formed at the western end of the northern wall, which is faced by a pilaster on the north and another on the west, Pl. i. Fig. 1. 2. Z.

ι. Supply τοῦ τοίχου τοῦ πρὸς τῷ ἀγάλμα[τος] γογγύλου λίθου. After τετραποδίας are traces of a numeral, which can hardly be any other than Δ; then follows Ι. Böckh and K. O. Müller suppose this to be the statue of Athena Polias (Pl. i. Fig. 1. M) mentioned in the preamble to the inscription as τὸ ἀρχαῖον ἄγαλμα.

§ 7. 'Εν τῇ προστάσει τῇ πρὸς τοῦ θυρώματος. α. τὸν βομὸν τοῦ θύληχου ἀθετον. δ. τῆς ἐπωροφίας σφηκίσκου καὶ ἱμάντας ἀθέτους.

'In the portico over against the doorway (i. e. in the northern portico) the altar of the sacrificing priest, the spekiskis and himantes of the roof are not yet placed.' The θύρωμα here mentioned is so called παν ἐξέλλεναι, because it was the finest in the temple (see Pl. i. Fig. 1. x). α. On θυηκού for θυηκού see

above. The altar of the Thyekos, Pl. i. Fig. 1. w, is mentioned in the inscription relating to the Erechtheion already referred to, Rangabé, No. 57 A, line 62, where this altar is described as near the two pilasters of this portico. In Rangabé's text the word is also spelt *Θυ|ηγρό*. So we have *χάλαη*, *χάληη*, *κάληη*, see post.

δ. The words *σφηκισκοι* and *ιμάντες* are thus explained by Böckh. In a Greek roof were first the main beams, *δοκοί*, resting on the architrave (Pl. iii. Fig. 15. a); then the *σφηκίσκοι* (ibid. β), beams laid on these, the ends of which form the dentils in Greek architecture; then the *ιμάντες* (ibid. γ), shorter cross beams which form the fillet above the cross beams in Greek architecture. The *σφηκίσκοι* are mentioned in Polybios, v. 89, in conjunction with *στρωτήρες*, which Böckh takes to be the generic name both for *σφηκίσκοι* and *ιμάντες*. With the latter word compare our 'tie-beam.' The word *ἐπαροφία* does not seem to be known except from this inscription. It may mean either the entire roof or its frame above the ceiling. Stephani (Annali dell' Inst. Arch. Rom., 1843, p. 303) thinks that the *σφηκίσκοι* and *ιμάντες*, taken in connection with *ἐπαροφία*, are the beams and rafters on which the tiles rested; the external roof, in fact, not its interior structure; the words *λίθοι ὀροφιαῖοι*, § 8, indicate a different structure. Quast, p. 115, and K. O. Müller, de Mun. Athen., p. 58, incline to the same opinion.

§ 8. ἐπὶ τῇ προστάσει τῇ πρὸς τῷ Κεκροπίῳ. α. εἶδει τοὺς λίθους τοὺς ὀροφιαῖους τοὺς ἐπὶ τῶν Κορῶν || ἐπεργάσασθαι ἄνωθεν, μήκος τριῶν καὶ ὀκτα ποδῶν, πλάτος πέντε ποδῶν. δ. τὰς κάλας τὰς ἐπὶ τοῖς ἐπιστυλίοις ἐξεργάσασθαι εἶδει . . .

α. 'At the portico near the Kekropion the three stones of the roof above the Korae had to be polished to a length of 13 feet by 5 feet in width.' These Korae are the Kanephoroi which support this portico.

It appears from Stuart's Athens, ii. p. 75, note α, that the roof referred to here is made of four blocks. 'At the top they have a slight current or inclination outwards, and the upper edges of the joints are somewhat raised above the general surface, demonstrating that these blocks terminated the building, and that they were left next the weather.' It is clear from the words τὰ ἄνωθεν that the work still to be completed on this roof was on the upper surface of the stones, and probably, as Quast, p. 116, suggests, what was wanting was such a slope of the stones and such a raising of the joints as would carry off the rainfall. Böckh calculates that the measurement in the entry, 13 feet by 5 feet, indicates an area of unfinished work equal to about two stones and a half of the roof, reckoning each stone as about 6 feet long (see the diagram, Pl. iii. Fig. 14. α).

Quast, loc. cit., and Schöne, p. 42, state that the dimension 13 feet by 5 feet is that of a single stone, and that consequently three of the four blocks of which the roof was composed were left unfinished.

δ. τὰς κάλας. Böckh identifies this with the cy-

matium which surmounts the architrave (see Pl. iii. Fig. 12. γ), in which he has been followed by Stephani, Annali dell' Inst. Arch. Rom., 1843, p. 293. In Rangabé, No. 56, line 50, we have χρυσόχοις Κάλας [χρυσόσαντι: ibid., No. 57 B, line 2, παρα- δέγγ[α]τα πλάττονσι τῶν χαλκῶν τῶν [ε]ἰς τὰ καλύμματα: and ibid. B, line 34, χρυσίον ἐωρήθη εἰς τὰς κάλας. Rangabé, p. 66, assuming that the *κάλας* or *κάλας* in these three entries are identical with the *κάλας* of our inscription, follows Müller in interpreting the word in all four passages as egg and tongue moulding. He adds that this moulding was so called from its resemblance to the shell of the murex, also called *κάληη* or *χάληη*. But the shell of the murex (murex trunculus), as we have it represented on the coins of Tyre and Segesta, is of a spiral form, resembling no ornament in Greek architecture except the Ionic volute (see W. R. Wilde, Voyage to Madeira, &c., ed., 1844, p. 380; Spratt and Forbes, Lycia, ii. p. 109). Hence Schneider, ad Vitruv., iv. 1. 11, thus explains the term. This would accord with the gloss of Hesychios, s. v. μέρος κεφαλῆς κίονος. But in the entry before us we have to deal with an ornament belonging to an architrave, and in the passages cited above from Rangabé, Nos. 56, 57, with one from the κάλυμμα, a part of the ceiling in the Erechtheion which Bötticher (Tektonik, 2nd ed., p. 232) considers to be the covering-stone between the beams in which the lacunaria, φανώματα, were set. It is clear, therefore, that there is no reference to a volute in any of these passages. On the other hand, we find that *κάληη* was the name of a flower used in making wreaths: see Nikander, Georg. ii, line 60, ap. Athen., xv p. 684 c (where Casaubon corrects *κάλας* for *χάλας*); Alkman, ap. Athen., xv. p. 682 a; Hesych., s. v.; and Dioskor., iv. 58, χρυσάνθεμον ἢ χαλκῆς (where *κάληη* is probably the true reading). The flower described by Dioskorides has been identified by botanists with the chrysanthemum coronarium. Now on the architrave of the portico of the Korae we find disks blocked out in relief on its uppermost fascia, which are evidently intended to be sculptured into circular flowers or rosettes, such as ornament the jambs of the north doorway (see Pl. iii. Fig. 13. ε).

These ornaments present a remarkable resemblance to the flower of the chrysanthemum coronarium (see their representation, Inwood, Pl. xii; Wilkins, Prolus., Pl. xiv), and this resemblance, taken in connection with the fact that these circular rosettes are not found on the architrave of any other part of the temple, fully justifies the opinion of Wilkins, p. 36, that the disks, which to this day are left unfinished on the architrave of the portico of the Korae, are the incomplete *κάλας* of the inscription. Assuming this to be the case, it is probable that the *κάλας* of the inscription, Rangabé, No. 56, which were of bronze gilt, are also the same circular flower set in the centre of the lacunar, though Bötticher, Tektonik, 2nd ed., pp. 97, 235, explains them as bronze stars fixed in that part of the ceiling. The bronze disks engraved in Inwood, Pl. xx, and described by him, p. 127, appear to be the bases of

circular bronze flowers. Inwood supposes them to have ornamented the north door.

LATTER PART.

STONES PREPARED FOR THE WORK, BUT NOT IN POSITION, § 9, sqq.

§ 9. Λίθινα παντελῶς ἐξεργασμένα ἔχουσαι.

α. πλίνθοι τετράποδες μήκος, πλάτος δίποδες, πάχος τριῶν ἡμιποδῶν ἀριθμὸς ΔΙ.

β. ἡ μασχαλιαία μήκος τετράπους, πλάτος τρίπους, πάχος τριῶν ἡμιποδῶν.

'The marble work entirely completed which is on the ground.

α. Stones 4 feet long, 2 feet wide, 1½ foot thick, in number eleven.

β. One *μασχαλιαία*, 4 feet long, 3 feet wide, 1½ foot thick.'

The list of stones here commenced is incomplete, and must have been continued from line 100 onwards on another slab placed below. The fragment (Rangabé, No. 86, re-published by Stephani in the *Annali dell' Inst. Arch. Rom.*, 1843, p. 286, and by Kirchhoff, *Corpus*, No. 322 β) belongs probably to this missing portion. The twelve stones enumerated under α and β are identical in dimensions with those noted as unfinished and not placed in the course below the epikraniatides on the south wall. Böckh, after giving reasons why these stones could not belong to the northern wall, as would seem most probable at first sight, solves the difficulty as to their position by reading ἀριθμοί in line 97 (for ἀριθμοί), and supposing that these stones were duplicates of those already specified, § 2, but were rejected as ἀριθμοί, 'not of the right measurement.' But the third letter of this word on the stone is λ, and not γ, and there are traces of a Σ after Ο. Moreover, in line 1 of the fragment already referred to (Rangabé, No. 86), Rangabé reads ἀριθμ., Stephani reads ἀριθμ. with Böckh, but says that the third letter is indistinct. Both here and in the fragment No. 86 we must read ἀριθμός, and suppose this word prefixed to the numeral, as is the case *passim* in the accounts of the Athenian navy published by Böckh in vol. iii. of his *Staatsb. d. Ath.*; cp. No. xxxiii, *passim*. It is probable that No. 86 of Rangabé follows after line 100, because it mentions ἐπικραντίδες. The text of this fragment, as read by Kirchhoff, *Corpus*, p. 168, is as follows:—

... αὐτὶ ἀριθμὸν . . .
[Ἡμέτερα.] ἔχουσαι
πλίνθοι ἐπικραντίδες
μήκος τετράποδες πλάτος
τριῶν ποδῶν πάχος τριῶν
ἡμιποδῶν μ . . .
ποδες ἡλ' ἀσφραγάλου μῆος, τῆς δὲ
ἐτέρας ἀσφραγάλου τέτ-
ταρες πόδες, καὶ
ἡμιποδῶν.
ἐπικραντίδες
δα
μ

If we adopt Kirchhoff's restoration, *ἡμέτερα*] ἔχουσαι, we have the title of the third part of the survey, 'Stones not finished and not placed.' How much of this third part was contained in the continuation of the first column on the second stone we have no means of ascertaining. It is evidently continued in the second column, which begins § 10 with the words—

α. τούτων ἐκάστου οὐκ ἐξεργασται ὁ ἄρμος ὁ ἑτερος, οὐδὲ οἱ ἐπισθεν ἄρμοι.

β. ΔΙ μήκος ἑκποδες, πλάτος δίποδες, πάχος ποδίαῖον τούτων ἐκάστου οὐκ ἐξεργασται ὁ ἄρμος ὁ ἑτερος οὐδὲ οἱ ἐπισθεν ἄρμοι.

γ. Γ τετράποδες μήκος, πλάτος δίποδες, πάχος ποδίαῖον τούτων ἐκάστου οὐκ ἐξεργασται ὁ ἄρμος ὁ ἑτερος οὐδὲ οἱ ἐπισθεν ἄρμοι.

δ. ἡ πεντέπους μήκος, πλάτος δίπους, πάχος ποδίαῖον τούτων ἄρμος ὁ ἄρμος ὁ ἑτερος καὶ οἱ ἐπισθεν ἄρμοι.

'Of each of these the alternate joint is not finished nor the back joints.

Twelve stones, 6 feet long, 2 feet wide, 1 foot thick. Of each of these the alternate joint is not finished nor the back joints.

Five stones, 4 feet long, 2 feet wide, 1 foot thick. Of each of these the alternate joint is not finished nor the back joints.

One stone, 5 feet long, 2 feet wide, 1 foot thick. Of this the alternate joint is not begun nor the back joints.'

From the change of gender it is evident that the word here to be understood is not πλίνθοι. Böckh supplies λίθοι, as in § 11, *l. m.*, post, where the stones of a pediment, and § 8, α, ante, where the stones of a roof, are noticed. The stones here mentioned are 1 foot high, if we take πάχος as the height, or 2 feet high, if we take πλάτος as the height. Böckh prefers the former, and supposes that these stones are those of the frieze, which, being 1 foot 11½ inches high, may well have been composed of two stones, each a foot high, masked in front by slabs 2 feet high. The length of these stones is unequal, as in the *γείσα*, § 11. What their entire length may have been we do not know, as the measures and numbers of the stones in α are wanting. The length of those remaining is 87 feet, which would be the equivalent of a length of 43 feet of frieze. The amount of frieze previously recorded as deficient on the south side, according to Böckh's reckoning, is 66 feet, and on the west side about 10 feet. The ἄρμοι in these stones are of two kinds, in pairs, hence ἄρμος ὁ ἑτερος, and at the back οἱ ἐπισθεν ἄρμοι. The alternate ἄρμοι, according to Böckh, are the holes cut to receive the metal cramps which bound the stones together laterally; those behind are the *σπαί*, in which the ends of the beams of the roof were inserted. Quast, p. 118, thinks that the stones here mentioned are the *simae* which surmount the corona, which Wilkins (*Prolus.*, pp. 21, 54) erroneously identified with the πλίνθοι of § 2. In that case the ἄρμοι would be the joints, and so K. O. Müller understands this passage, *De Mun. Athen.*, p. 38 (cp. ἁρμονή, ἁρμόναι, ἁρμονία). Quast supposes that the back joints included the stops cut to fit the end of the lowest row.

tiles and hold them in their place (see this detail, Bötticher, *Tektonik*, 2nd ed., Pl. xxi. Fig. 4. 00). It is also thought by Quast that the one *ἀρμός* at the ide was left unfinished till the stone had been tried in its place on the roof, when it would have to be very nicely adjusted. The twelve stones 6 feet long, entered under *δ*, making up a length of 72 feet, would nearly make up one side of the temple. The five stones 4 feet long = 20 feet, entered under *ε*, together with the stone entered under *δ*, might belong to the other side of the temple, or perhaps to a side of the northern portico. It should, however, be noted that K. O. Müller, *De Mun. Athen.*, p. 58, suggests that the Greek equivalent of *sima* is *ἀκρογείσιον*, which, being neuter, could not be the word understood here.

§ 11. Γείσα μῆκος τετράποδα, πλάτος τρίποδα, πᾶχος πεντεπάλαστα.

a. Γ' ἡ λεία ἐκπεποιημένα ἀνευ κατατομῆς.

b. Γ' ἑτέροι, μέγιστος τοαυτῶν, κυματίου καὶ ἀστραγάλου ἑκατέρου ἀμφοῖν ἦσαν τέτταρες πόδες ἑκάστου.

c. Ἡ ἑτέρα ἀμφοῖν ἦσαν τοῦ κυματίου τέτταρες πόδες, τοῦ δὲ ἀστραγάλου ὀκτώ πόδες.

d. Ἡ ἑτέρα τοῦ κυματίου τρία ἡμιπόδια ἀμφοῖν, ἀστραγάλου τέτταρες πόδες.

e. Ἡ ἑτέρα τῶν μὲν λείαν ἐργασίαν εἰργαστο, τοῦ δὲ κυματίου ἀργοὶ πόδες ἦσαν ἑξ καὶ ἡμιπόδιον, ἀστραγάλου ἀργοὶ πόδες ὀκτώ.

f. Ἡ ἑτέρα κυματίου ἑξ πόδες ἀργοί, ἀστραγάλου ὀκτὼ πόδες.

g. Ἡ ἑτέρα ἡμέτερον τῆς λείας ἐργασίας.

h. Ἡ τῶν ἀπὸ τῆς στοᾶς, μῆκος τετράποδα, πλάτος τρίποδα, πᾶχος πεντεπάλαστα, λεία ἐκπεποιημένα ἀνευ κατατομῆς.

i. Ἡ γωνία ἐπὶ τὴν πρόστασιν τὴν πρὸς ἔσω, μῆκος ἑκποδε, πλάτος τετάρτου ἡμιποδίου, πᾶχος πεντεπάλαστα, τοῦτον τοῦ ἑτέρου ἡ λεία μὲν ἐργασία ἐξείργαστο, τὸ δὲ κυματίον ἀργὸν ὄλον καὶ ὁ ἀστράγαλος τοῦ δὲ ἑτέρου ἀργὸν κυματίου [τ]ρεῖς πόδες καὶ ἡμιπόδιον, τοῦ δὲ ἀστραγάλου ἀργοὶ πόδες πέντε.

k. Ἐπὶ τὸν τοῖχον τὸν πρὸς τοῦ Πανδροσείου—

l. μῆκος ἐπὶ τοῦ ποδῶν καὶ ἡμιποδίου, πλάτος τριῶν ποδῶν καὶ ἡμιποδίου, ἡμέτερον τῆς λείας ἐργασίας.

[l] μῆκος ἐκ ποδῶν, πλάτος τριῶν ποδῶν καὶ παλαστής, πᾶχος πεντεπάλαστος, [π]ῆ [ν] τοῖχον τὸν πρὸς τοῦ Πανδροσείου, τοῦτον ἀστραγάλου ἀμφοῖν πόδες πέντε.

m. Γ' αἰετιαῖον τῶν ἀπὸ τῆς στοᾶς, μῆκος [δ] ἐπτάποδες, πλάτος τριῶν ποδῶν καὶ ἡμιποδίου, πᾶχος ποδιαῖον οὗτοι ἡμέτεροι.

n. Ἡ ἑτέρα, μῆκος πεντέποδε, [πλάτος] τριῶν ποδῶν καὶ ἡμιποδίου, πᾶχος ποδιαῖον, ἡμέτεροι.

o. Γείσα ἐπὶ τοὺς αἰετούς, [πλάτος] πεντὴ ἡμιποδίων, μῆκος τεττάρων ποδῶν καὶ ἡμιποδίου, πᾶχος ποδιαῖα.

p. τὴν λείαν ἐργασίαν ἐκπεποιημένον.

q. Ἡ ἑτέρα ἡμέτερον τῆς λείας ἐργασίας.

The stones of the corona, 4 feet long, 3 feet wide, 1½ foot thick: seven blocked out smooth, but not carved.

Of five others of the same size there were of either cymatium and astragalus 4 feet not carved of each.

Of two others there were not carved, of the cymatium 4 feet, of the astragalus 8 feet.

Of one other there were of the cymatium 1½ foot, of the astragalus 4 feet not carved.

One other was blocked out smooth, but of the cymatium there were 6½ feet unworked, of the astragalus 8 feet unworked.

Of another there were 6 feet of the cymatium unworked, of the astragalus 8 feet.

Another had the smooth polishing half worked.

Four of those from the stoa, 4 feet long, 3 feet wide, 1½ foot thick, were finished off smooth without carving.

Two corner-stones at the portico on the east, 6 feet long, 3½ feet wide (τετάρτου ἡμιποδίου), 1½ foot thick. Of these, one was finished off smooth, but the whole cymatium and the astragalus were unworked; but of the other there were of the cymatium 3½ feet unworked, and of the astragalus 5 feet unworked.

On the wall at the Pandroseion—

One 7½ feet long, 3½ feet wide. The smoothing work half finished.

One 6 feet long, 3½ feet wide, 1½ foot thick, on the wall of the Pandroseion; of this 5 feet of the astragalus not carved.

Six pedimental stones from the stoa, 7 feet long, 3½ feet wide, 1 foot thick; these are half finished.

Two others, 5 feet long, 3½ feet wide, 1 foot thick; half worked.

The stones of the corona on the pediments, 2½ feet wide, 4½ feet long, 1 foot thick; one of these worked smooth.

Another, of which the smooth work is half finished.

The γείσων is usually thought to correspond with the part of the cornice called by Vitruvius the corona (see Bötticher, *Tektonik*, ed. 1872, p. 219). Böckh assumes that the γείσων here has an upper and a lower cymatium, both of which were associated with an astragalus moulding. He is thus enabled to explain the words ἑκατέρου κυματίου and ἑκατέρου ἀστράγαλος. Thus in a stone 4 feet long there would be double that length of cymatium and astragalus. Böckh assumes that the stones *a*, *g*, eighteen in number, are mentioned first because they are all of the same dimension. Their thickness is 1½ foot, whereas in Stuart it is given as 1 foot. If we suppose them to be all 4 feet long, their united length would be 72 feet, approximating very nearly to the length of the cornice on each of the longer sides which, (according to Wilkins, *Prolus.*, p. 31) is 75.365 English feet. Böckh, calculating the cornice at 78 feet, makes up this entire length by adding the width of the corner-stones, of which that at the east end was 3½ feet (see *i*). The length of the corner-stone at the west end may have been a little less. He thinks that these γείσα belong to the northern side of the cella which was the most finished (see Pl. ii. Fig. 7. v). Quast, p. 122, makes a different calculation in regard to these stones. Reckoning those under *a*, *δ* as 48 feet, he assumes that *c* and *e* were not 4 feet long like the rest, but double that length, not admitting Böckh's mode of calculating the mouldings as double the length of the stone: *f* is another 8-foot stone.

We thus obtain 88 feet, a number in excess of one of the sides of the temple. The objection to Quast's interpretation is that the words *γείσα μήκος τετράποδα*, with which § 11 begins, seem clearly a heading under which all the cornice-stones *a* to *g* are classed. Hence the dimensions would naturally be omitted in these entries. At *h*, where a new set of stones begins, the dimensions are resumed. The *γείσα* of the eastern portico *ε*, and of the western wall *h*, are separately enumerated. At *h* and *l* is mention of stones *ἀπὸ τῆς στοᾶς*. This portico has not been satisfactorily identified. Böckh supposes that this name indicates the northern portico, which has been previously styled in the inscription *πρόστασις πρὸς τὸ θύρωμα*. Thiersch, p. 120, thinks that it refers to the eastern portico, elsewhere styled *πρόστασις ἢ πρὸς ἑα*. On the other hand, Leake (Top., i. p. 583) remarks that it is difficult to conceive that the same portico should be designated in a technical document by two different names, and further, that the use of the preposition *ἀπὸ* here suggests the probability that these stones were taken from some other *στοα* which had fallen into ruin, and adapted for the Erechtheion. It must be confessed that there is some force in Leake's objection. In the fragment published by Schöne, Hermes, iv, we find, line 7 as restored by Kirchhoff, *τῆς στοᾶς*.

a. λεῖα. This means that the cornice is blocked out in general outline. The *κατατομή* refers to the cutting out of the finer curves, which was done according to a model or templet.

δ. ταυτὸν for *ταύτων*. In each of these stones was a length of 8 feet of cymatium and astragalus respectively, of which half had been executed.

c. In either stone one half of either cymatium was not carved, and the whole of the astragalus.

d. Half of both astragali were unfinished.

e. Neither astragalus was commenced.

f. Neither astragalus was commenced.

h. If we suppose with Böckh that the *στοα* here mentioned is that on the north, these stones may have been either at the sides of the portico or in front under the pediment, where Böckh, following Müller, places them (see Pl. ii. Fig. 7. o). The word *γείσα* must be supplied in the entries *h*, *ε*, *h*.

ε. Corner cornice-stones of the eastern portico (see Pl. ii. Figs. 4, η, 6, θ, γ, π), *τοῦ δὲ ἑτέρου ἀργύν*. Here the lapidary wrote *ἀργύν* for *ἀργαῖ* by mistake.

h. The first of the stones on the western wall has the dimension of thickness omitted, through carelessness. In this stone the blocking out of the cymatium and astragalus had not begun. *ἐκ ποδῶν*, formed after the analogy of *ἐκ ποδῶν*, § 10, *δ*. Then follows a needless repetition of the words *ἐπὶ τὸν τοῖχον τὸν πρὸς τοῦ Πανόρσειον*.

l. Six stones from the *στοα*. Böckh follows Wilkins (Atheniensia, p. 216) in supposing that the *στοα* mentioned here and *h* is the northern portico, and assumes that these *Αἰτιαῖοι*, sc. *λίθοι*, were placed behind the facing-slabs which, like the frieze, he believed to be of Eleusinian stone, as shown in Fig. 7. σ and τ. But in his Prolusiones (p. 24, cp.

pp. 46 and 78) Wilkins states that the pediment of the northern portico 'consisted of three blocks of marble, two feet in thickness, the centre piece three feet seven inches in depth, being seven feet in length, the other two were ten feet each.' If this was the case the stones entered *l* and *m* cannot be facing-stones of the northern portico, and Böckh's difficulty in reconciling their dimensions to the place they would have occupied no longer needs to be discussed. Wilkins, p. 24, states that 'the tympana of the east and west porticos were in two thicknesses, each being a foot, the external courses were of the grey limestone of Eleusis in five pieces; these were backed up by blocks of Pentelican marble of corresponding forms, according to the Grecian mode of construction.' He thinks (p. 78) that it was probably the original intention to make the tympanum of the northern pediment in two thicknesses, like the others, and that after this intention was abandoned the six stones entered *l* were transferred from the northern portico, *ἀπὸ τῆς στοᾶς*, to the pediments of the eastern and western porticos, of which they formed the backing. It should be noted that in this entry *πάχος* must, if we follow Wilkins, be interpreted of thickness, not of height.

n. Here we have mention of the *γείσα* of the pediment, of which the dimensions are—length $4\frac{1}{2}$ feet, height 1 foot, present width $2\frac{1}{2}$ feet. In the British Museum is a *γείσων* from the Erechtheion (No. 165 of the Elgin Collection), 4 feet $6\frac{1}{2}$ inches long, about 10 inches high in front, and rather more behind: as the stone has been sawn away at the back the original width is unknown, but the other two dimensions correspond with that of these *γείσα* if we suppose the *πάχος* to have been measured at the back of the stone. This stone has an upper cymatium and astragalus and an under cymatium and astragalus like those under *a*, *g*. For the position on the pediment of the northern portico, assigned by Böckh to the two stones here mentioned, see Pl. ii. Fig. 7. v.

§ 12. *a. ιλλ* Θύραι λίθιναι μήκος ὑπὸ ποδῶν καὶ παλαστής, πλάτος πέντε ἡμιποδίων. τούτων τὰ μὲν ἄλλα ἐξεπεποίητο, ἐς τὰ ζυγά δὲ εἶδε τοὺς λίθους τοὺς μέλανας ἐνθεῖναι.

δ. *ι* οὗς τῷ ὑπερθύρῳ τῷ πρὸς ἑα, ἡμέτερον.

c. τῷ βωμῷ [τῷ] τοῦ Θηρησίου λίθοι Πεντελικαί [εἰ].

ιλλ μήκος τετράποδες, ἑνός [δ]ιοῦ ποδῶν καὶ παλαστή[s], πάχος ποδιαῖοι

ι ἕτερος τρίτης [μῆκος] . . .

a. 'Four stones of the doorway, $8\frac{1}{2}$ feet long, $2\frac{1}{2}$ feet wide. Of these all was finished except the ζυγά, into which the black stones had to be inserted.

δ. One parotis of the lintel of the eastern door, half finished.

c. The Pentelic stones for the altar of the *Θηρησίς*. Three of these 4 feet long, $2\frac{1}{2}$ feet high, and 1 foot thick. Another 3 feet long.'

Böckh distinguishes these marble *θύραι* from doorways, *θυρώματα*, and thinks that *θύραι* are the stones

of which doorways are composed, just as elsewhere planks, *σανίδες*, are called *θύραι*. His grounds for this interpretation are (1) that all through the survey no entire part of the edifice is the subject of an entry, (2) that if we suppose these to be doors the measurements are not suitable for doors. He supposes, therefore, that they are part of the facing-stones of a single doorway, consisting of the lintel, τὰ ζυγά, which was consequently $8\frac{1}{2}$ feet long, the hyperthyron, or stone above the lintel, and the upper stones of the two jambs. Böckh and Quast think that these stones probably belong to the doorway of the eastern portico, mention of which follows immediately, δ. Quast refers to a fragment, Inwood, Pl. xx, which he thinks may have belonged to the

eastern door. This fragment is now in the Elgin Room at the British Museum.

§ 14. Böckh cites Hirt's notion that the black stone to be inserted in the lintels was a harder kind of stone, in which the pivots of the upper hinges were inserted. This may have been the kind mentioned by Pausanias (x. 36. 2), which was found near Parnassos.

δ. οὗς, the console at the side of a doorway in Ionic architecture, called by Vitruvius (iv. 6, ed. Schneider, 1807) *ancon* or *parotis*. For the position of the one here noted see Pl. iii. Fig. 13. δ. A cast of one of these parotides from the Erechtheion is to be seen in the Elgin Room.

ε. For the altar of the *Θυηχός* (*θυηκός*) see § 7, a.

XXXVI.

Part of a slab of white marble: height, 11 in.; breadth, 11 in. From the Elgin Collection. Published by Osann, *Syloges*, p. 105; C. I. 162.

ΙΚΙΩΝ: ΟΙΣΓΕΙ
 ΑΡΑΤΟΔΗΜΗΤΡΙΑΚ
 ΓΩΝΚΑΛΟΥΜΕΝΟΣ: ΩΝΗ: ΑΓΝΟΘΕΣ—
 5 ΑΦΡΟΔΙΣΙΑΚΟΝ: ΕΠΙΘΡΑΣΥΜΝΙ: ΑΡ
 ΤΟΜΙΑΝΑΦΡΟΣΙΑΚΟΝΕΝΤΟΙΣΕΔΑΦΛ
 ΜΕΝΟΣΔΥΟΜΕΝΟΥΤΟΕΡΓΑΣΤΗΡΙΟΝΤΟΔ
 ΗΡΓΑΣΕΤΟΤΕΛΕΣΙΚΛΗΣΚΑΛΛΙΟΥΑΡΑΦΙ
 ΘΟΡΙΚΟΙ: ΔΗΜΗΤΡΙΑΚΟΝ: ΗΧΑΡΑΔΡΑΚΑΛΟΥΜΛ
 10 ΕΠΙΤΗΣΕΡΕΧΟΝΙΔΟΣΔΕΥΤΕΡΑΣΠΡΥΤΑΝΕ
 ΤΟΔΙΦΙΛΕΙΟΝΚΑΛΟΥΜΕΝΟΝΟΔΑΠΕΓΡΑΨΑΤΟ
 ΩΝ: ΚΑΛΛΙΜΕΔΩΝΚΑΛΛΙΚΡΑΤΟΥΚΟΛΛ: ΕΓΓΡΟ
 ΑΝΑΣΑΞΙΜΑ
 ΜΦΙΤΡΟΓΗΣΙΝΑΘΗΝΑΙΚΟΝΚΟΝΩΝΚΟΝΩ
 15 ΘΗΝΑΙΚΟΝΚΑΙΣΥΝΤΟΜΑΣΑΜΦΙΤΡΟΓΗ
 ΔΟΣ: ΗΛΙΟΥΔΥΟΜΕΝΟΥΟΔΟΣΑΝΙΟΝΤ
 ΜΙΣΙΑΚΟΝ: ΘΟΡΙΚΟΙΕΥΗΜΙΔΗΣΚΗ
 ΓΛΛΦΕΣΙΤΟΙΣΕΠΑΜΕΙΝΟΝΟΣ
 ΗΦΙΣΟΔΩΡΟΥΑΘΜΟ: ΗΡ
 20 ΝΓΑΔΑΙΟΝΑΝΑΣΑ
 ΩΣΙΙ ΛΑΥΡΕ
 ΚΥΝΤ

The uncial copy gives the inscription as it | lowing—*mutatis mutandis*—is the restoration pro-
 stands, without emendation or addition. The fol- | posed by Böckh:—

..... ικιων' οὗς γειτον...
 π]αρά τὸ Δημητριακὸν δ
 γων καλούμενος: ὠνη(τῆς) Ἀγνόθεος
 5 Ἀφροδισιακόν. Ἐπὶ Θρασύλλ]φ, Ἀρ[τεμισιακόν (?) κανω-
 τομίαν, Ἀφροδισιακόν ἐν τοῖς ἐδάφ]ει τοῖς ἡλίου ἀνιοντος καλού-]
 μενος, δυομένου τὸ ἐργαστήριον τὸ Διφίλειον καλούμενον ...
 δ] ἡργάζετο Τελεσικλῆς Καλλίου Ἀραφί(νιος)
 Θορικοῦ, Δημητριακόν, ἡ χαράδρα καλουμένη ...
 10 Ἐπὶ τῆς Ἐρεχθίδος δευτέρας πρυτανεύσεως τὸ ἐργαστήριον
 τὸ Διφίλειον καλούμενον, δ ἀπεγράψατο ...
 ὠνη(τῆς) Καλλιμέδων Καλλικράτου Κολλ(υτεῖς). ἐγ πο....
 Ἀνασάξιμα

15 'Α]μφιτροπήσιν, 'Αθηναϊκόν, Κόνον Κόνωνος
 'Α]θηναϊκόν καὶ συντομὰς 'Αμφιτροπήσιν
 ὁδὸς' ἡλίον δυσμένου ὁδὸς' ἀνιόντος
 'Αρτεμισιακόν, Θορικῶν, Εὐφημίδης Κη
 ἐν τοῖς] ἐδάφεσι τοῖς ἐπ' 'Αρείωνος
 Κ]ηφισοδώρου 'Αθμο(νέως) ΗΠ
 20 ... ἐργαστήριον παλ]αῖον ἀνασθεξίμου
 σθ ... Λαυρεῖ
 κυντ

This Inscription, like C. I. 163, is a fragment of a *διαγραφὴ μετᾶλλων*, relating to the silver mines of Laureion. Compare the fragment published by Conze, *Philologus*, xii. p. 568. Full information upon this subject may be found in a Dissertation by Böckh in the *Memoirs of the Berlin Academy* for 1814 and 1815, pp. 85-140 (reprinted in his *Kleine Schriften*, v. pp. 1-64), translated by Sir George Lewis at the end of his edition of the *Political Economy of Athens*. See also Terrier, *Ruines de Sunium*, in *Archives des Missions Scient.*, Paris, 1866. To understand the document before us it will be enough to remember that the Athenian government, being the absolute owner of all mines in the Attic territory, 'granted them to private individuals for perpetual possession in fee, which might be transferred to a third person by inheritance or sale, and in short by every kind of legal conveyance; that is to say, the possession of the mine was a tenancy in fee-farm. The property was obtained by the payment of a sum of money once for all as purchase-money. . . . In this conveyance of public property to a tenant in fee, the boundaries of the allotment purchased were accurately defined, and a documentary instrument (*διαγραφὴ*) was taken; Böckh, transl. by Lewis, p. 455, foll.; (Harpokr., *Suid.* and *Zonaras*, s. v. *διαγραφὴ*: ἡ διατίποισις τῶν πιπρασκομένων μετᾶλλων δηλοῦσα διὰ γραμμάτων ἐπὶ ποταῖς ἀρχῇς μέχρι πόσου πιπράσκειται πέρατος.) In addition 'to the purchase-money, the purchaser paid as a *vectigal* the twenty-fourth part of the gross produce of the mine.' The Poletae were charged with the superintendence of these sales of mines. So Harpokration, probably after Aristotle, s. v. *πωληταί*: διακοῦσι δὲ τὰ πιπρασκόμενα ὑπὸ τῆς πόλεως πάντα, τὴν καὶ μέταλλα καὶ μισθώσεις καὶ τὰ δημεύμενα. Lists of such sales were drawn up and published by the Poletae, arranged according to prytanies.

It is clear that when the Poletae drew up the document before us many mines had been sold at the same time: Demosthenes, *Fals. Leg.* p. 435, Reiske, affords a similar example (see Böckh, transl. by Lewis, p. 460, as above quoted). By the time of Strabo these mines were exhausted (*ibid.*, p. 426). But our inscription is doubtless of considerably earlier date, although to fix it exactly is perhaps impossible. From the expression τὸ ἐργαστήριον τὸ Διφύλειον καλούμενον we gather that the date is later than the administration of Lykurgos (who died B. C. 323), under whom Diphilos, a proprietor of mines, was capitally condemned and his goods confiscated. Another indication of date Böckh would derive from

the mention of Kallimedon, son of Kallikrates, in line 12. He would correct his demotic name Κόλλ., i. e. Κολλευτής, into Χόλλ., i. e. Χολλεῖθς, and identify the Kallimedon of No. xi with the grandfather of the Kallimedon of this inscription. But these names are all so common, especially in Attika, that it seems hazardous to assume that they must belong to the same family. Neither is it safe to ignore the clear reading of the stone in line 12. Another clue to the date may be found in the form Καλλικράτου, line 12. Wecklein (*Curae Epigr.*, p. 22, foll.) thinks that the genitive in -ov for -ous probably never occurs earlier than Ol. 123, B. C. 288. The palaeography seems to be not later than the second century B. C., and we shall probably be safe in assigning the inscription to the third century B. C.

The stone is entire upon the left only, and the original width of the inscription was probably considerable. Lines 2-9 refer to mines let in the first prytany. Line 2. Böckh reads κίων, which is very doubtful. κίονες would signify the pillars in the mine which were left standing to support the overlying mountain; also called ἔρμιοι, and more usually μεσοκρινεῖς, inasmuch as they also served to divide the mine into different compartments, or, as they were called, ἐργαστήρια (see Böckh on the Mines, *ibid.*, p. 439, fol.; Terrier, in *Archives des Missions*, p. 110). It seems, however, more likely that ΙΚΙΩΝ is the termination of a longer word. Then follows a specification of boundaries, οἷς γειτον See the stelè ('Εφημ. τῶν Φιλομαθῶν, Athens, 1869, No. 697) found near Thoriko, which is inscribed ὅρος ἐργαστηρίου. In line 3 the Demetriakon, which is mentioned again in line 9, is assigned as a boundary of some previously-mentioned mine. It is observable that four compartments (ἐργαστήρια) are named from goddesses, viz. Δημητριάκον, Ἀρτεμισιακόν, Ἀφροδισιακόν, 'Αθηναϊκόν. These names may be given to commemorate a vow, or because of some neighbouring shrines to these deities, the treasuries of which were perhaps enriched by the produce of these shafts. Line 4. The first letter seems more like Γ than Τ. . . . γων καλούμενος is the remainder of the specification of a mine or its limits. Then follows the purchaser: ὄνη(τῆς) 'Αγνόθεος The word ὄνητῆς is abbreviated, as in line 12, ὄνη(τῆς) Καλλιμέδων, etc. The word originally used for the purchase of mines was ἀνείσθαι or πρίασθαι; later μισθόσθαι was employed (see Böckh, *ibid.*, pp. 454, fol., 460, fol.). The word ὄνητῆς is similarly prefixed to the names of lessees in No. xii. Afterwards followed the price, as in lines 12, 19, and in No. xii. The exact

connection of 'Αφροδισιακὸν in line 5 is not clear; it may be part of a specification of boundaries.

With the words 'Επὶ Θρασύλλῃ, line 5 (where the lapidary has, by mistake, written ΘΡΑΣΥΜΩ), begins apparently the description of a fresh mine. We gather at least from line 14 that the locality in which the mine lay was usually named first of all. 'Επὶ Θρασύλλῃ was a place in the district of Maroneia (see Böckh on the Mines, *ibid.*, p. 420, foll.). The place is mentioned by Demosthenes, *adv. Pantaen.*, Reiske, p. 973, and by Aeschin., *adv. Timarch.*, p. 121, where the usual reading is ἐπὶ Θρασύλλῳ; but Harpokration (*s. v.*) reads ἐπὶ Θρασύλλῃ, which he says is Attic for ἐπὶ τῇ Θρασύλλῳ μνήματι. Böckh restores 'Αφροδισιακὸν], as the name of this mine, from line 17. Line 6. The omission of ΔΙ in 'Αφροδισιακὸν is a mere lapidary's blunder. It may be the name of a mine, or belong to the specification of a boundary. The restoration [καινο]τομίαν is quite certain: it means 'a newly-opened mine' (see Böckh, *ibid.*, p. 440). This καινοτομία seems to be the 'Αφροδισιακὸν, the same probably as in line 5. It is said to be 'in the foundations' of some other mine, i. e. it is a gallery driven under the floor of another. Line 7 is part of a description of limits. The occurrence of δομένου without its substantive shows that ἡλίου ἀνέστος had preceded (*cp.* line 16): for [καλοῦ]μενος *cp.* line 4. All these mines seem to have been in the same neighbourhood, so that their names recur repeatedly in specifying their respective boundaries. Τῷ Διφίλειον καλούμενον is the restoration of Osann, adopted by Böckh. Concerning Diphilos see the life of Lykurgos in Plutarch's (?) *Lives of the Ten Orators*, ix. p. 354, Reiske: ἐκρινε δὲ καὶ Δίφιλον ἐκ τῶν ἀργυρίων μετάλλων τοὺς μεσοκρινεῖς, οἱ ἐβάσταζον τὰ ὑπερκεῖμενα βάρη, ὑφελόντα, καὶ ἐξ αὐτῶν πεπλουνηκότα παρὰ τοὺς νόμους: καὶ θανάτου ὄντος ἐπιτιμίον, ἀλῶναι ἐποίησε, καὶ πενήκοντα δραχμὰς ἐκ τῆς οὐσίας αὐτοῦ ἐκάστω τῶν πολιτῶν δένειμε, τῶν πάντων συναχθέντων ταλάντων ἑκατὸν ἐξήκοντα, ἥ* (ὡς τις) μνῆν. The use of ἐργαστήριον in the sense of 'mine' is common. Kumanudes ('Εφ. τῶν Φιλομ. loc. cit.) states that the place where the stelē inscribed ἥρος was found is still called 'Αργαστηράκια: *cp.* Walpole, *Memoirs relating to Turkey*, 2nd ed., p. 431. In line 8 is mentioned a mine which was formerly worked by Telesikles, son of Kallias, of the deme Araphen. The name Kallias was too common a one for us to identify the family of this Telesikles. Böckh thinks he cannot be of the family of Kallias the son of Hipponikos, concerning whose wealthy house see Staatsh., i. pp. 629, foll.; although Hipponikos the Third, a contemporary of Perikles, had six hundred slaves working in the mines (Böckh on the Mines, *ibid.*, p. 472). But his son Kallias wasted his patrimony and died in want: it is therefore unlikely that his descendants possessed mines. Another Kallias, unconnected as it seems with this family, and a relative of Kimon, drew his wealth from the mines (Plut., Kimon 4; Nepos, Cimon 1; Böckh, *ibid.*, p. 476). Another wealthy Athenian of the same name is mentioned by Pausan., x. 18. 1. Lastly there is the Kallias who discovered the

method of preparing cinnabar, who was perhaps the grandson of the above-mentioned relative of Kimon (Böckh, *ibid.*, pp. 432, foll., 476). The Telesikles of our inscription may possibly be the son of this inventor of artificial cinnabar. The form ἡργάετο is noticeable. Our grammars recognise only the augment in ἐργ-, but both forms occur in inscriptions: *cp.* ἐξηργήσατο, C. I. 456 (where the second H is perhaps a blunder); and Wecklein quotes ἐξηργάσατο from the 'Εφ. 'Αρχ. Inscriptions often have H for EI in other words also: see Keil in the Philologus, xxiii. p. 598; Wecklein, *Curae Epigr.*, p. 36. Line 9. With the adverb Θορικοῖ, which is given in Steph. Byz., *cp.* the locatives 'Ισθμοῖ, Σφηττοῖ, Κικοννοῖ, etc. Δημητριάκον appears to be the name of another mine. For greater distinctness it is also termed ἡ χαράδρα, unless this last is part of a specification of the limits of the mine Demetriakon.

Line 10. Here a fresh prytany commences: read either πρυτανέας or πρυτανουόσας, both forms being equally common. Böckh restores ἐργαστήριον from line 7. Line 11. Concerning τῷ Διφίλειον see above on line 7. Some one is said ἀπογράφειν τὸ Διφίλειον: this is a technical expression, meaning to 'draw up an inventory, or give in a return to the government of property held under the state.' Böckh quotes the Pseudo-Arist. *Oecon.*, chs. 2, 6. Those who did not ἀπεγράψαντο τὸ μέταλλον were liable to an ἀγρόφιον μετάλλων δίκη. Suid., 'Αγράφου μετάλλου δίκη' οἱ τὰ ἀργύρεα μέταλλα ἐργαζόμενοι, ὅπου βούλονται καινὸν ἔργον ἀρξασθαι, φανερόν ἐποιοῦντο τοῖς ἐν' ἐκείνους τεταγμένοις ὑπὸ τοῦ δήμου (i. e. the Poletae), καὶ ἀπεγράφοντο, τοῦ τελείν ἕνεκα τῷ δήμῳ εἰκοστὴν τετάρτην τοῦ καινοῦ μετάλλου. Εἰ τις οὖν ἔδοκει λάβρα ἐργάζεσθαι μέταλλον, τὸν μὴ ἀπογραφάμενον ἐξῆν τῷ βουλομένῳ γράφεσθαι καὶ ἐλέγχειν. The Diphileion, however, was not a new mine; it would seem then to have been left unworked for a time, and then again re-opened by some one who had to ἀπογράφειν. Line 12. ΩΝ:, for ὀνητής (*cp.* line 3) is the lessee of a mine, Καλλιμέδων Καλλικράτου Κόλλυτεύς. On the form Καλλικράτου see above. I write Κόλλυτεύς, being afraid to depart from the plain reading of the stone. The letters ΕΓΓΟ are clearly legible upon the stone; yet I can produce no other instance of the change of ἐκ into ἐγ before π, a change common enough before β, γ, δ, λ, μ (see Franz, *El. Ep. Gr.*, p. 127).

In line 13 'Ανασάξιμα is the only word inscribed: it does not seem to belong to what has gone before, and Böckh is probably right in taking it as a sort of general heading or title to the remaining sales of mines in this second prytany. But ἀνασάξιμα is a word unknown to the lexicons; as much so perhaps as many of our miners' terms are to the English dictionaries. σάττειν and its compounds mean 'to pack,' 'to fill in,' whether of a heavy-armed soldier, of a vessel full of liquid, or a beast of burden, and so on. Böckh thinks σάττειν might be suitably used of loading with ore the vessels which bore it to the surface, and so would come to mean 'to work a mine.' Then if, as often happens nowadays, the slag was thrown back again into the worked-out mine, this process would be described well enough

by ἀποσάξαι. Lastly, if a mine thus* allowed to be filled up with slag and scoriae was re-opened and again worked, this might be termed ἀνασάξαι. So that, according to Böckh's ingenious conjecture, a μέταλλον ἀνασάξιμον would be a mine for a time un-worked and left to be filled up with slag and rubbish, but then again worked, the scoriae being re-examined for the sake of the silver ore they might still contain; while an ἐργαστήριον ἀνασάξιμον is either a shaft of this kind, or else a heap of slag from a foundry, which is again tested for ore. See Strabo, ix. p. 613, τὰ δ' ἀργύρεα τὰ ἐν τῇ Ἀττικῇ καταρχὰς μὲν ἦν ἀξιάλογα, νυνὶ δ' ἐκλείπεν καὶ δὴ καὶ οἱ ἐργαζόμενοι, τῆς μεταλλείας ἀσθενῶς ὑπακουούσης, τὴν παλαιὰν ἐκβολὰδα καὶ σκυρίαν ἀναχωνεύοντες εὗρισκον ἔτι ἐξ αὐτῆς ἀποκαθαίρουμενον ἀργύριον, τῶν ἀρχαίων ἀπείρους καμινούτων. But the process of re-smelting (ἀναχωνεύειν) implies the process of pouring again into the foundry (ἀνασάξαι). The mines of Laureion have been recently re-worked in this manner by a French and Italian company, who succeeded in extracting the silver from the ancient scoriae at a profit which excited the jealousy of the Athenian government, and the result has been a protracted diplomatic complication.

Line 14. If ἀνασάξιμα be understood in this sense, then the first of these re-opened shafts is the one at Amphitrope, named Ἀθηναϊκόν. Konon, the son of Konon, may be the present lessee, or may have been a former possessor. Amphitrope was in the mining district: cp. Aeschin., adv. Timarch., Reiske, p. 121; Leake, Top., ii. p. 274; Böckh on the Mines, as above, p. 417, foll.; Terrier, Archives des Missions, p. 100, who thinks that this place is so named from being near the junction of two cross roads, one of which leads to Anaphlystos on the West, the other to Thorikos on the East.

Line 15. This Ἀθηναϊκόν cannot be different from

the one mentioned in line 14. We must conclude, therefore, that another mine was named at the end of line 15, of which the boundaries are being specified in line 16. Συντομός is probably a feminine nominative singular like ἡ ἀπτομός. The general meaning of the word is obvious, but its technical usage here is unknown. Line 16. We have a designation of certain limits, viz. a road (ὁδός) towards the west, and something else towards sun-rising; perhaps the two divergent roads described by Terrier are here meant. Line 17. Ἀρτεμισιακόν again occurs, but in what connexion is uncertain. Εὐφημίδης Κη[φισοδώρου, or the like]; perhaps the same who is mentioned in line 19. Line 18. A gallery is mentioned as running under the mine of Epameinon (cp. line 6). Line 19. Some one, son of Kephisodoros, an Athmonian: the demotic name is abbreviated as before. This person is clearly a lessee, the price of his purchase being subjoined, viz. one hundred and fifty odd drachmas ΗΡ... Böckh (on the Mines, as above, p. 462, foll.) discusses the amount of the purchase-money of mines. We must recollect that the mine here mentioned is an Ἀνασάξιμον, and accordingly sells at a much reduced price. In line 20 another re-opened shaft is mentioned, a παλαιόν ἀνασάξιμον: the lapidary has here by mistake written ΠΑΔΑΙΟΝ. Line 21. Laureion is mentioned: both forms Λαύρειον and Λαύριον occur (Böckh, *ibid.*, p. 416). The above was already in print before I was aware that von Velsen had published in the *Archäologische Zeitung*, Berlin 1854, (Anzeiger, p. 464), a fragment of an inscription about a mine which he states to have been recently discovered in the outer Kerameikos. This fragment is probably part of our inscription, as the expression ἀνασάξιμον στήλην ἔχον Ἑρμαϊκόν occurs in it line 5, and line 10 ἀνασάξιμον στήλην ἔχον Ποσειδωνιακόν, cp. line 14.

CHAPTER III.—MILITARY.

XXXVII.

On a slab of white marble: height, 1 ft. $\frac{1}{2}$ in.; breadth, 2 ft. $10\frac{1}{2}$ in. From the Elgin Collection. Brought from the site of the Academia at Athens. The text first edited by Fred. Thiersch in 1816, who soon after published it with a full commentary in the *Act. Phil. Monac.*, ii. p. 398, foll. This is given in full by Rose, *Inscr. Antiq.*, Appendix, p. 370. Eichstädt reprinted it, from Thiersch's former edition, in *Proem. Catal. lect. Univ. Jen. aestiv.*, 1816, p. 2. It was also edited by Visconti, *Opere Varie*, iii. p. 169. From Thiersch and Visconti it was republished by Jacobs, *Anthol. Palat.*, Lips. 1817, iii. p. 971, and Addend., p. civ; Osann, *Sylloge*, i. iv; *Classical Journal*, xiv. p. 185; Rose, *Inscript. Ant.*, p. 114; C. I., No. 170, Addend., p. 906; Kumanudes, *'Αρτ. 'Επιγρ. 'Επιγράμ.*, Athens, 1871, No. 9; Kirchhoff, *Corpus*, No. 442. See also the commentators on Thukyd. i. 62.

ΕΠΙΤΑΦΙΟΝ
ΑΘΑΝΑΙ
ΣΕΜΑΙΝΕΝ
ΚΑΙ ΠΡΟΛΟΝΟΝ
5 ΝΙΚΕΝΕΥΠΟΛΕΜΟΜΝΗΛΑΒΟΙΦ
ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΥΠΕΔΕΧΣΑΤΟΣΟ
ΤΟΝΔΕΠΟΤΕΙΔΑΙΑΣΔΑΜΦΙΠΥΛΑΣΕΙ
ΕΧΟΡΟΝΔΟΙΜΕΝΕΧΟΣΙΤΑΦΟΜΕΡΟΣΗ
ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤΟ
10 ΑΝΔΡΑΣΜΕΜΠΟΛΙΣΗΕΔΕΠΟΘΕΙΚΑΙΔΕ
ΠΡΟΣΘΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
ΡΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΥΧΑΣΔΑΝΤΙΡΡΟ
Ε ΑΧΣΑΝΤΑΡΕΤΕΝΚΑΙΡΑΤΙ ΤΥΚΛ

The above uncial text represents the present state of the inscription, in which I would call attention to the fragments of letters at the broken edges which previous copyists omit, Rose (p. 115) declaring them to be illegible. They are, however, quite certain. On line 1 see below. Line 4. The seventh letter on the stone looks at first sight like Δ, but the bottom line is a mere injury of the marble: the eleventh letter was certainly Σ. Line 5. The broken letters clearly represent ΜΝΕΜΕΛ, i. e. μνήμ' ἐλ.... Line 7. The sixteenth letter is Δ, not Λ, as Thiersch and Class. Journ. The last letter is certainly Λ. Not until after assuring myself of these readings did I notice Böckh's addendum to this inscription, where he gives from the papers of Köhler some additional readings copied by Fauvel from the stone when in a completer state, and probably before it was moved from Athens. From Fauvel's copy we learn that the inscription was formerly surmounted by a group of warriors in relief, which Böckh, p. 906, thus describes:—*Ceterum super inscriptione est anaglyphum in hoc exemplo*

delineatum: repraesentantur tres bellatores nudi, clypeis rotundis, galeisque et hastis armati, in his duo chlamyde ex humero dependente; qui in sinistra adspectanti est, jacet humi hasta medii ictus; dexter ab his aversus hastam vibrat ut pugnans.' Fauvel's additional readings are—Line 2. ΑΘΑΝΑΤΟΝΜΕΘΑ. Line 3. ΣΕΜΑΙΝΕΝΑΡΕΤ. Line 4. ΠΡΟΔΟΝΟΣΘΕΝΕΣ, or, as an alternative, ΘΝΝΕΣ. Line 5. ΕΥΠΟΛΕΜΟΜΝΕΜΕΛΑΒΟΙΦ. These readings, taken with the broken remains of letters on the stone, are so conclusive against the current restorations of the first four lines given by Thiersch and other editors that these will not be repeated here.

This inscription is the Epitaph commemorating the Athenians who fell, not in the siege of Potidaea, but in the first engagement before the town, B.C. 432. See Thukyd. i. 63 (quoted below); and Plato, *Charmides*, 153 B. The remains of letters in line 1 are noticeable: they were certainly larger than the rest of the inscription. Ε is quite clear; Μ all but certain; the stroke following is so near Μ that it

doubtless represents *N* or *Π*; the next was *O* or *Θ*; the next probably *I* or *T*, the stroke being in the middle of its space. It seems probable that *ΕΜΠΟ-ΤΙΕΙΔΑΙΑΙ* was the original reading, which would recall the heading of the list of fallen Athenians in C. I. 165, 'Ερεχθίδος | οἶδε ἐν τῷ πολέμῳ ἀπέθανον, ἐν Κίρρῳ, ἐν Αἰγύπτῳ, ἐν Φοινίκη, ἐν Ἀλκιδεύῳ, ἐν Αἰγύπτῳ, Μεγαρο[ί], | τοῦ αὐτοῦ ἐναντοῦ (cp. Thukyd. i. 104, 105). It is singular that Fauvel's copy seems to take no note of this line.

Line 2. The restoration is suggested by No. lvi. Line 3 may have run somewhat thus:—σημαίνειν ἀρετὴν ἱέμενοι σφετέρων, as Böckh. Line 4. Fauvel's additional letters can hardly be right. Kumanudes, following as nearly as he can the *diacritics litterarum*, conjectures προγινά[ν]θ[εν] σθέν[ος] [ἐσθλὸν ἐνὶ στήθεσσι]ν ἔχοντες. Line 5. The phrase νίκη ἐπὶ πόλεμον is from the Homeric Hymn to Ares, line 4. Here too we may follow Kumanudes, and restore

νίκη ἐπὶ πόλεμον μνημ' ἐλαβ[ον] σ[τ]ῆ[τε]ρον.

Cp. Böckh, Add., l. c.

Lines 6 and 7 may be restored with tolerable certainty:

αἰθὴρ μὲν ψυχὰς ὑπεδέξατο σώμ[α]τα δὲ χθῶν
τῶνδε Ποτειδαίας δ' ἀμφὶ πόλιν ἔλασαν.

This is nearly as Böckh; but the certain *L* at the end of line 7 forced me to conjecture *ελασαν* for his *ἐπεσον*, meaning 'though their lives vanished into air, and their bodies were received by the earth, yet ere they died they careered victoriously round the very gates of Potidaea': cp. *περιελαύνω*. Lines 8 and 9 were rightly restored by Visconti and Thiersch, who compared the words of Thukydides, i. 63, *ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγένετο . . . πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος. . . μετὰ δὲ τὴν μάχην τροπαῖον ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπύοντες ἀπέδωσαν τοῖς Ποτειδαῖαις ἀπέθανον δὲ Ποτειδαίων μὲν καὶ τῶν συμμάχων ὀλίγῳ ἐλάσσονος τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός.*

The Potidaean dead were restored by the victors for burial; those who were not slain only escaped by flight to the fortifications.

ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος [οἱ δὲ φυγόντες
τεῖχος πιστοτάτην ἐλπιδ' ἔθεντο βίου.

The aspirate in *ἐλπίς* is a strange Atticism: see Franz, *El. Ep. Gr.*, p. 111, and cp. the verb *ἀφελπίζω* and the Latin names *Helpis* and *Helpidius*. In the remaining lines we may follow Böckh. For the restoration of lines 11 and 13 cp. Tyrtaios, ed. Bergk, ix. 23.

Αὐτὸς δ' ἐν προμάχοισι πεσὼν φίλον ὤλεσε θυμόν,
ἄστυ τε καὶ λαοὺς καὶ πατρίδ' ἐκκλείσας.

The last letter of line 11 on the stone looks at first like *E*, but probably this is owing to an injury, and the letter was originally *P*.

The whole epitaph then, so far as it can be recovered, will stand as follows:—

Ἀθάνατον με θαῖνοισι χάριν θέσας· οἱ γὰρ ἐν ὕπλοις (?)
σημαίνειν ἀρετὴν ἱέμενοι σφετέρων (?)
καὶ προγινά[ν]θ[εν] σθέν[ος] [ἐσθλὸν ἐνὶ στήθεσσι]ν ἔχοντες (?)
νίκη ἐπὶ πόλεμον μνημ' ἐλαβ[ον] σ[τ]ῆ[τε]ρον. 5

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο σώμ[α]τα δὲ χθῶν
τῶνδε Ποτειδαίας δ' ἀμφὶ πόλιν ἔλασαν.

ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, [οἱ δὲ φυγόντες
τεῖχος πιστοτάτην ἐλπιδ' ἔθεντο βίου.

Ἀνδρας μὲν πόλιν ἥδε ποθεῖ καὶ δῆμος Ἐρεχθέως, 10
πρόσθε Ποτειδαίας οἱ θάνον ἐν προμάχοις,
παῖδες Ἀθηναίων, ψυχὰς δ' ἀντρίβω[σ] πα θέντες
ἡ[λλ]άδα[ν] ἀρετὴν καὶ πατρίδ' ἐκκλείσαν.

A. Kirchhoff (in *Hermes*, v. p. 56) calls attention to the form *Ποτειδαίας* in this inscription, which is of course not Ionic but Attic. He there points out that in genuine old-Attic epigrams Ionic forms were not employed*.

XXXVIII.

A slab of white marble, broken at the top: height, 2 ft. 10½ in.; breadth, 1 ft. 9 in. Edited from the copy of Fourmont, which is the most complete of any, by Böckh in the *Index lectionum Berolin. hibern.*, 1816–1817, and in his *Kleine Schriften* iv, p. 95 foll.; Clarke, *Travels*, pt. ii. sect. ii. p. 593, foll.; Osann, *Sylloge*, l. 5; C. I. 171; Rose, *Inscr.*, No. iii. § 1. 3; Kumanudes, *Ἐπιγρ.* Ἐπιγρ., No. 10; Kirchhoff, No. 445.

In column A lines 1–9 of the cursive text are taken from Fourmont's copy as given in Böckh, C. I. 171. They are wanting on the stone as it is now. So are several letters which appear to have been once legible: accordingly in the uncial text I have supplied all that seems to have been read by the transcribers whom Böckh followed.

In the orthography there is little noticeable. In

certain words, as here in *ΣΠΟΥΔΙΑΣ*, *EYBOYL*, we often find *OY* even at a date when the diphthong was usually represented by *O* (see Franz, *El. Ep. Gr.*, pp. 111 and 127). In the names *Ἀγνέδημος* (line 34) and *Ἠγύας* (line 41) the aspirate *H* is omitted, probably through the inaccuracy of the lapidary (Franz, *ibid.*, p. 126). *Ἐς Σίγγγ* is for *ἐν Σίγγγ*, of which change we have many examples (Franz, *ibid.*, p. 127).

* For an exhaustive treatment of the dialect of Greek Epigrammatists, see Renner in the first part of Curtius' *Studien zur Griechischen und Lateinischen Grammatik*.

A.	B.
Γ Φ Ε Ρ Ε [Κ] Λ Ε Σ Π Α Υ Σ Ι Α Δ Ε Σ Φ Ι Λ Ι Π Π Ι Δ Ε Σ	Ι Ι Σ Τ Ρ Τ Ι [Μ] Α Ν Ε [Υ] Β Ο [Υ Μ Ν Ε Σ
(5) Κ Ε Κ Ρ Ο Π Ι Δ Ο Σ Λ Υ Κ Ο Μ Ε Δ Ε Σ Θ Ε Ο Δ Ο Τ Ο Σ Λ Υ Κ Ι Ν Ο Σ Α Ν Α Ι Τ Ι Ο Σ Μ Ε Ν Ε Κ Λ Ε Σ Φ Ρ Υ Ν Ι Χ Ο Σ	Ο Ι Ν Ε Ι Δ Τ Ε Λ [Ι Κ Ρ] Α Χ Α Ρ Ι Δ Ε Μ Ο Σ Τ Ρ Α Τ
(10) Η Ι Π Ο Θ Ο Ν Γ Ι Δ Ο Σ Θ Ε Ο Τ Ι Μ Ο Σ Σ Κ Υ Ρ Ο Κ Λ Ε Σ	Κ Ε Κ Ρ Ο Π Ι Δ Ο Σ Λ Υ Κ Ο Ν Τ Ι Μ Ο Λ Ε Μ Σ Ο Ι Ν Α Υ Τ Λ Ε Ο Χ Α Ρ Ε
(15) Χ Α Ρ Ι Α Σ Ε Υ Α Λ Λ Ε Λ Ο Σ Ν Ι Κ Ο Σ Τ Ρ Α Τ Ο Σ Θ Ρ Α Σ Υ Μ Α Χ Ο Σ Φ Α Ν Ι Α Σ Κ Α Λ Λ Ι Κ Λ Ε Σ Ε Χ Σ Ο Π Ι Α Δ Ε Σ	Α Ι Α Ν [Τ] Ι \ [Ο Σ Α Λ Α Υ Κ Ο Θ Ρ Α Σ Ο Ν Α Ν Τ Ι Ο [Χ Ι] Δ [Ο Σ Α Ν Τ Ι Ο Φ Ε Μ Ε Γ Ι Τ Ε Λ Ι Δ Ε Υ Θ Υ Μ Α Χ Ο Ν Ι Κ Ι Π Ρ Ο
(20) Α Ι Α Ν Τ Ι Δ Ο Σ Κ Ρ Α Τ Ι Ν Ο Σ	Ε Ν Λ Ρ Η Ι Ε Ρ Ο Ν Α Τ Ι Α Τ Ο Χ Σ Ο Τ Α Ι Φ Ι Λ Ι Π Π Ο Ν Α Υ Π Α Κ Τ Ο Σ Δ Ε Χ Σ Ι Ο Σ Μ Ν Ε Σ Λ Ο Ρ Α Σ Η Ε Ρ [Α] Κ Λ Ε Ι Δ Ε Σ Η Ε Ρ Ο Φ Ι Λ Ο Σ Ο Ν Ε Σ Ι Μ Ο Σ Η Ι Ε Ρ [Ο] Κ ' Ε Σ Α Ν Α Χ Σ Ι Χ Σ Ε Ν Ο Ι Α Θ Ε Ν Ο Δ Ο Ρ Ο Σ Ε Υ Φ Ρ Α Ι Ο Σ Χ Α Ι Ρ Ι Λ Ε Ν Ε Π Ο Σ Ε Ι [Δ Ι Π] Ρ Ο Σ Μ Ε Ν Ο Ν Σ Τ Ρ Α Τ Ο Ν
(25) Α Ν Τ Ι Ο Χ Ι Δ Ο Σ Α Ρ Ι Σ Τ Ο Μ Ε Δ Ε Σ Α Μ Ε Ι Ν Ο Κ Λ Ε Σ Α Ι Σ Χ Ι Ν Ε Σ Π Α Ν Τ Α Κ Λ Ε Σ Χ Α Ρ Ι Δ Ε Μ Ο Σ Τ Ι Μ Ο Χ Σ Ε Ν Ο Σ Α Ν Τ Ι Φ Α Ν Η Σ Ε Μ Ρ Ο Τ Ε Ι Δ Α Ι Α Ι Π Α Ν Τ Α Κ Λ Ε Σ Α Λ Ν Ο Δ Ε Μ Ο Σ Α Ρ Χ Ι Α Σ Ε Ν Α Μ Φ Ι Π Ο Λ Ε Ι Φ Ι Λ Ο Φ Ρ Ο Ν Ε Π Ι Θ Ρ Α Ι Κ Ε Σ Ε Υ Κ Ρ Α Τ Ε Σ Ε Μ Π Υ Λ Ο Ι Ε Λ Ι Α Σ Ε Ν Σ Ε Ρ Μ Υ Λ Ι Α Ι Π Ο Λ Υ Μ Ν Ε Σ Τ Ο Σ Ε Σ Σ Ι Λ Λ Ο Ι Π Α Υ Σ Ι Α Σ	Ε Ν Λ Ρ Η Ι Ε Ρ Ο Ν Α Τ Ι Α Τ Ο Χ Σ Ο Τ Α Ι Φ Ι Λ Ι Π Π Ο Ν Α Υ Π Α Κ Τ Ο Σ Δ Ε Χ Σ Ι Ο Σ Μ Ν Ε Σ Λ Ο Ρ Α Σ Η Ε Ρ [Α] Κ Λ Ε Ι Δ Ε Σ Η Ε Ρ Ο Φ Ι Λ Ο Σ Ο Ν Ε Σ Ι Μ Ο Σ Η Ι Ε Ρ [Ο] Κ ' Ε Σ Α Ν Α Χ Σ Ι Χ Σ Ε Ν Ο Ι Α Θ Ε Ν Ο Δ Ο Ρ Ο Σ Ε Υ Φ Ρ Α Ι Ο Σ Χ Α Ι Ρ Ι Λ Ε Ν Ε Π Ο Σ Ε Ι [Δ Ι Π] Ρ Ο Σ Μ Ε Ν Ο Ν Σ Τ Ρ Α Τ Ο Ν
(45)	35 40

The single instead of double Π in 'Ἰπποθωρίς, if not a piece of carelessness, may be regarded as a reminiscence of ancient usage (for examples, see Franz, *ibid.*, p. 49). But a careful examination of the stone shows that the lapidary was very inaccurate. In column A, line 3, *Πανσιδάης* is plainly corrected from

Πανότας; so *Ἥγυλας* from *Ἥγυότας*, line 41, by the erasure of the third and fourth letters; also in line 45, *Πανότας* was originally written *Πανσάτας*, which has been clumsily altered, while a whole name (probably *ΑΝΤΙΦΑΝΗΣ*) is erased in line 46. Again in column B, line 30, Σ and Α are clumsily inserted as

A.

...ρασ...ο...^a
 'Ο[η]στ[ρ]ι[μ]α[ι]λος
 'Αριστ[ο]ν[ι]μος
 Α[ι]σχ[ι]νης
 Σ[μ]ικρο[ν]
 (10) Ο[δ]νη[το]ς
 Λύσιππος
 Καλλιφών
 Σ[π]π[ου]δίας
 Φερ[ε]κ[λ]ης
 Πανσιάδης
 Φιλισπιδης
 Κεκροπίδης
 Λυκομήδης
 (15) Θεόδοτος
 Λυκίος
 'Ανατίος
 Μενεκλής
 Φρύγχος
 120 'Ιποθωνίδης
 Θεότιμος
 Σκυροκλής
 Χαρίτας
 Εύαγγελος
 (25) Νικόστρατος
 Θρασύμαχος
 Φανίας
 Καλλικλής
 'Εξοπιάδης
 (30) Αιαντίδης
 Κρατίνος
 'Αντιοχίδης
 'Αριστομήδης
 'Αμεινοκλής
 (35) Αίσχίνης
 Παντακλής
 Χαρίδημος
 Τιμόξενος
 'Αντιφάνης
 (40) 'Εμ Ποτειδαία
 Παντακλής
 'Αγνόδημος
 'Αρχίας
 'Εν 'Αμφιπόλει
 Φιλόφρων
 (45) 'Επὶ Θράκης
 Εὐκράτης
 'Εμ Πύλφ
 'Ηγίας
 (50) 'Εν Ξερμυλία
 Παλόμενηστος
 'Ες Σίγγφ
 Πανσίτας

B.

...ιφ...
 [Ε]στ[ρ]ατος
 Τ[ι]μ[ε]αν...^b
 Ε[ν]β[υ]λ...^c
 Μνησ... 5
 Οίνηδος
 Τηλ[ι]κ[ρ]α[ι]της
 Χαρί...^d
 Δημόστρατος
 Κεκροπίδης 10
 Λύκων
 Τιμόδημος
 Σφραγίτης
 Λεωχάρης
 Αίαν[τ]ίδης 15
 Γλαυκο...^e
 Θράσων
 'Αντι[χ]ιδ[ι]ος
 'Αντιόφημος
 'Επιτελίδης 20
 Εὐθύμαχος
 Νικιπιδης
 'Ενγρίφοι
 Ιέρων
 'Α[ν]τ[ρ]ι[μ]α[ι]νης 25
 Τόξεται
 Φόλιππος
 Ναύπακτος
 Δέξις
 Μνησαγόρας 30
 'Ηρόκληδης
 'Ηρόφιλος
 'Ονήσιμος
 'Ιερ[ο]κλ[η]ς
 'Αναξιδράτης (?) 35
 Ξένοι
 'Αθηνόδαρος
 Εὐφραίος
 Χαίριγίνης
 Πασειδ[ι]ατος 40
 Μίνων
 Στράταν

an afterthought. That the erasures are intentional | these is somewhat doubtful, but it was certainly
 is quite certain, and probably they come from the | many years after the original publication of the
 same hand as the other corrections. The date of | inscription that *ΑΝΤΙΦΑΝΗΣ* (in somewhat coarser

^a Probably 'Εράστειπος or Οράστειπος.

^d Χαρίτων, Χαρίδημος, Χαρίτας, or the like.

^b Τίμαχος or Τιμανθρίδης.

^c Εξβουλος or Εξβουλίδης.

^e Γλαύκος, Γλαύκος, or Γλαυκωνίδης.

letters and with the post-Euklidean *H*), was interlined in column *A*, line 31). A name might sometimes be purposely excluded from a list of this kind (as was that of *Nikias*, according to *Pausan.* i. 29. 9), and afterwards added in accordance with a change in public opinion. In column *B*, line 13, *ΣΟΙΝΑΥΤ[ΕΣ]* is plainly legible upon the stone. This name, besides occurring in an inscription published by *Ross*, *Demen*, No. 151 a, has been amply defended and illustrated by *Keil*, *Analecta Epigr. et Onomat.* p. 115, foll., who thinks that *ΕΡΩΙΝΑΥΤΗΣ* in *C. I.* 172, line 43, is a mistake for *ΣΟΙΝΑΥΤΗΣ*. Also we find *Σοινάυτης* as the name of a river in *Apoll. Rh.* ii. 746. For the 'iota subscriptum' compare *Ἀναφθήμενοι*, *C. I.* 2311; *Σφοδρμένη* and *Σφζουσα*, names of ships, in *Böckh*, *Staatsh.* iii. pp. 329 and 563, together with similar examples collected by *Keil*, *ibid.*

Our inscription is a twofold catalogue of names arranged according to tribes. Both lists are defective in the beginning, the tribes *Erechtheis*, *Aegeis*, *Pandionis*, and *Leontis* being lost. Then came *Akamantis*, of which some names remain in either column. After which follows, in the regular order of the tribes, *Oeneis*, *Kekropis*, *Hippothontis*, *Aeantis*, *Antiochis*. The names are those of men who, having been killed in battle, were honoured with a public burial in *Kerameikos*; and as the list is a double one we may conclude that those whose place of death is not specially fixed fell in two separate battles—one list of men being those slain in the one, the other those slain in the other battle. We should gather indeed from *Thukyd.* ii. 34, and from *C. I.*, No. 165, that all Athenians who had fallen at various places in the course of the year were buried in the winter at the same public funeral, and their names inscribed upon a single monument. But in this inscription, since lower down in column *A* we find the separate places mentioned at which one or another man fell, we cannot but conclude that the preceding names were headed by the name of some battle-field at which these too had fallen. Moreover, since in column *B* there is another enumeration of tribes, it seems certain that those here named fell in a second battle. Those who are named singly at the end of column *A* were doubtless all members of the tribe *Antiochis*, and may have formed a troop detached from the general army, and sent out to the places named, with the exception however of *Pylos*, as we shall see below. *Böckh* is not quite correct here in saying that these names (column *A*, line 40, foll.) follow the preceding names without a break or interval; the space originally left after line 30 was filled up by the after insertion of *ΑΝΤΙΦΑΝΗΣ*. At the foot of column *B* certain other soldiers are mentioned after the list of Attic citizens. Of these more will be said below.

Thus much concerning the arrangement of our inscription. *Visconti* first supposed the greater portion of it to refer to those who fell at the battle of *Delion*, *B. C.* 424 (*Thukyd.* iv. 90, foll.; *Diod.* xii. 69, foll.), and were buried in *Kerameikos* (see *Pausan.* i. 29. 11). As however the slaughter at *Delion*

seems to have been far greater than would accord with our inscription (*Thukyd.* iv. 101), *Böckh* rejects this view. In line 40 of col. *A* we have *Potidaea* mentioned; in line 44 *Amphipolis*; in line 46 *Ἐπὶ Θράκης*, for which expression and its meaning see *Thukyd.* i. 57, and *Arnold's* note, i. 59, and *passim*. After this we have *Pylos*, line 48; *Sermylia*, line 50; and lastly, line 52, *Singos*, a town not far from *Sermylia*. These last two towns belong to *Sithonia*, the middle spur of the *Chalkidic* peninsula. They are mentioned together in the same connexion by *Herod.* vii. 122, who writes *Σερμύλην*. The name is given as *Sermylia* by *Steph. Byzant.*, as *Sermylis* by the *Scholast* on *Thukyd.* i. 65. Both cities were at the time of the battle of *Delion* subject to *Athens*. In the *Fifty Years' Treaty* between *Athens* and *Sparta*, made in *B. C.* 421 (*Ol.* 89. 4), we find *Sermylia*, together with *Torone* and *Skione*, secured to the *Athenian* power: the *Singos* obtained better terms, together with the *Olynthians*, *Akanthians*, and others, subject to their payment of the tribute as assessed by *Aristides* (*Thukyd.* v. 18). *Singos* is the last town specified, for the inscription is entire at the bottom. That *Athenian* soldiers should have fallen at these places is easily understood. It was in the year assigned by *Visconti* for this inscription, *B. C.* 424, that *Amphipolis* was taken by *Brasidas* (*Thukyd.* iv. 102, foll.; *Diod.* xii. 68), and when soon after the *Lakedaemonians* attempted *Torone* and *Lekythos*, when these were *Athenian* garrisons (*Thukyd.* iv. 110, foll.; *Diod.* xii. 68), it is quite possible that at places so near as *Sermylia* and *Singos* blood should also have been shed. That only one should be named as slain at *Amphipolis* is not surprising, since that town surrendered without a battle (*Thukyd.* iv. 102, foll.). *Τὰ ἐπὶ Θράκης* and *Potidaea* being also in the same neighbourhood occasions no difficulty. As for the mention of *Pylos*, since that place was taken *B. C.* 425, we must suppose the death here recorded to be owing to a wound received on that occasion. It still remains to decide what two battles those were to which the greater part of the names are to be referred. *Osann* rightly saw that they must be sought for in the neighbourhood of the places mentioned, and *Böckh* follows him in fixing upon the expedition sent out to recover *Mende* and *Skione* in *B. C.* 423 (*Thukyd.* iv. 129). This expedition consisted, besides a thousand Attic hoplites, of six hundred archers, a thousand Thracian mercenaries, and other light-armed troops, whom *Thukydides* calls *peltasts*, mustered from the allies in the neighbourhood of *Mende* and *Skione*. These particulars, given by the historian, serve exactly to explain our inscription.

At the end of column *B*, after the enumeration of the Attic tribes, three sorts of troops are specified in the following order:—*Ἐγγραφοί* (such is the certain conjecture of *Osann*, followed by *Böckh*), *τοξόται*, *ξείνοι*. Now the word *ἐγγράφειν* and its derivatives were technical terms in common use in *Athenian* politics. But their meaning is generic, and is determined by the connexion in which they occur.

In connexion with the rights of citizenship he was called *ἐγγεγραμμένος* who was enrolled as a full-grown man on a Lexiarchic list. In connexion with gymnastic drill he was *ἐγγεγραμμένος* whose name was entered at a Gymnasium. Again we have a state-debtor spoken of by Demosth. adv. Aristog. 771. 6, Reiske, as *ἐγγεγραμμένος ἐν ἀκροπόλει*. But our inscription being a military one, the *ἐγγραφή* in question must be military also. Who then were there, engaged in military service, and not being citizens, who could be designated as *ἐγγραφοί*? We may say at once that all three of these classes, *ἐγγραφοί*, *τοξόται*, *ξένοι*, were foreigners: the question is, how, if the two former were also foreigners, they could be contrasted with the third class? But this, as Böckh says, is no real difficulty. Just as *ξένοι* are elsewhere contrasted with *ξένοι μέτοικοι*, or more briefly *μέτοικοι*; and just as *μέτοικοι* simply are distinguished from the more privileged *μέτοικοι ἰσοτελεῖς*, or more briefly *ἰσοτελεῖς*; so here *ξένοι*, *τοξόται*, and *ἐγγραφοί* are contrasted together, although all are *ξένοι*. They would seem to be classed in the order of their comparative dignity: the highest are the *ἐγγραφοί*, next the *τοξόται*, and lowest of all the *ξένοι*. Now this strongly recalls the enumeration of Thukydides (iv. 129) in mentioning the forces sent out on this expedition: *ὀπλίταις δὲ χιλίους ἑαυτῶν, καὶ τοξόταις ἑξακο-*

σίοις, καὶ Θρηξὶ μισθοταῖς χιλίους, καὶ ἄλλοις τῶν αὐτῶν συμμάχων πεδταστοῖς: amongst whom were some Methonaeans who were *ψιλοί* (ibid.). To begin then with the third class: by *ξένοι* we may understand those who were not enrolled among the Attic troops, but were either mercenaries or allies: next above them in political precedence are the *τοξόται*, who seem to have all been sent from Athens, and though not Athenians, yet were enrolled as among the Attic troops. We may take these to be archers levied from among the less noble metoeki. There remain the *ἐγγραφοί* as the most dignified class of the three. These must accordingly be recognised amongst the *ὀπλίται* mentioned by Thukyd., ibid. Concerning the employment of metoeki as hoplites, see Böckh, Staatsh., i. p. 364, fol., and note. These foreigners enrolled among the citizen-hoplites may well, so Böckh conjectures, have been termed *ἐγγραφοί*; that is, *ξένοι ἐγγεγραμμένοι ὀπλιτῶν καταλόγῳ*. Here they seem, by being styled *ἐγγραφοί*, to be contrasted with those foreigners who were not privileged to serve as hoplites. Since the above was set up in type, this inscription has been commented on by Kirchhoff, Corpus, p. 200. He assigns it to B.C. 425, the date of the taking of Pylos, but on grounds which appear to me inconclusive.

CHAPTER IV.—GYMNASTIC.

XXXIX.

A slab of white marble: height, 1 ft. 3 in.; breadth, 1 ft. 2 in. From the Collection of Percy Clinton, Viscount Strangford. Purchased for the Museum in 1864. Edited by Böckh, C. I. 117 (cp. Addend., p. 901, giving Brönsted's corrections), from Pouqueville, Voyage, ed. 1820, iv. p. 105. Another copy is given in Pittakys' Ancienne Athènes (published in 1835), p. 302; from this it is edited by Rangabé, Ant. Hell., No. 798, who seems unaware of Böckh's edition; Le Bas, Voyage Archéol., pt. i, Attique, No. 413, after Böckh and Brönsted.

ΗΝΥΠΕΡΤΕΤΗΣΒΟΥΛΗΣΚΑΙ
 ΚΑΙΓΕΓΟΝΕΝΑΙΠΑΣΙΤΟΙΣΘΥΜΑ[ΣΙΚΑΙΕ
 ΤΑΜΕΝΑΓΑΘΑΔΕΧΕΣΘΑΙΤΑΓΕΓΟ[Ν]C[ΤΑΕΝ
 ΓΥΚΑΙΠΑΙΔΩΝΚΑΙΓΥ[ΝΑ]ΙΚΩΝΚΑΙΤΩΝΦΙΛΩΝ
 5 Ν'ΔΟΥΜΑΡΑΘΩΝ[Ι]ΩΝΚΑΙΤΟΥΣΕΦΗΒΟΥΣ
 ΤΗΙΠΡΟ[Ε]ΟΥΣΕΥΣ
 . . ΑΤ[ΟΥ Ν[ΣΥΝ]ΤΕΛΟΥΜΕΝΩ ΗΒΟΥΛΗ[ΤΙΜ
 Ω]ΝΑΝΘΕΣΤΗΡΙΟΥΕΙΚΑΡΙΕΥ[Σ]ΕΙΓΕΝΕΡΕΙΔΗ[ΠΡΟ
 ΝΙ]ΚΑΝΔΡΟΥΑΡΧΟΝΤΕΣΚΑΙΟΙΠΑΤΕΡΕΣΑΥΤΩΝΕ[Μ
 10 ΜΑΡΑ]ΩΝΙΟΝΤΕΡΓΟΙΗΣΘΑΙΑΥΤΩΝΤΗΝΚΑΘΗΚΟΝ
 Ε]ΠΡΩΤΟΝΜΕΝΟΥΣΑΝΤΑΤΑΣΚΑΘΗΚΟΥΣΑ
 ΕΦΗΒ]ΩΝΣΩΤΗΡΙΑΣΕΝΤΕΤΟΙΣΑΟΙΠΟΙΣΔΙΑΤ
 ΤΟΝΙΑΣΚΑΙΤΗΣΠΕΡΙΤΗΝΑΡΧΗΝΣΕΜΝΟΤ
 ΙΔΙΑΤΕΤΑΓΜΕΝΟΙΣΠΕΡΙΤΗΣΤΩΝΕΦΗΒΩΝ
 15 Γ * ΣΕΥΝΟΙΑΝΙΣΗΝΓΑΣΙΝΕΝΑΠΟΔΕΔΕΙΧΘΑΙΓ
 ΔΕΥΜΑΤΩΝΤΑΙΣΤΕΤΩΝΦΙΛΟΣΟΦΩΝΚΑΙΡΗΤΟΡΩΝ
 Ν[Ε]ΙΝΔΕΚΑΙΤΑΙΣΥΠΟΤΩΝΛΟΙΠΩΝΑΙΓΕΙΝΟΜΕ
 ΓΛΟΙΣΚΑΙΗΠΤΙΚΗΣΑΣΚΗΣΕΩΣΠΟΛΥΦΡΟΝΤΙΣ
 ΠΟΔΕΙΞΕΣΙΝΚΑΙΕΠΙΤΩΝΙΕΡΩΝΑΓΩΓΩΝΩΝ[Ν
 20 ΑΙΣΑΙΣΟΙΝΟΜΟΙΚΑΙΗΠΑΤΡΙΣΠΡΟΣΕΤΑ
 ΑΘΥΣΤΕΡΗΣΑΙΕΑΥΤΟΥΣΜΗΤΕΕΝ
 ΤΕΡΤΗΣΠΑΤΡΙΔΟΣΤΙΜΗΚΑΙΜΑ
 ΤΟΝΠΑΡΕΣΧΗΣΘΑΙΔΙΟΛΟ
 ΑΚΑΛΟΥΣΙΝΕΣΤΕΦΑΝΩ
 25 ΟΝΔΗΜΟΝΑΥΤΟΙΣΑΙ
 ΙΓΡΑΦΗΝΤΗΝΔΕΗΒ
 ΙΝΙΚΑΝΔΡΟΥΑΡΧ
 ΛΕΙΣΣΤΗ[Λ]ΗΝ/
 ΤΟΥΣΑΛΛΟΝ

From the copies both of Pouqueville and of Pittakys this stone appears to have suffered some slight injuries since they transcribed it. But Pittakys' work is so carelessly done that it is often difficult to distinguish his own conjectural additions from what he found on the stone (see Rang., Ant. Hell., vol. ii., pref., p. v). In the uncial copy above I have simply given the text of the stone as it stands now,

adding in brackets what further letters would seem to have been read by Pouqueville and Pittakys. The conjectural restorations I have given in the cursive copy. The stone is broken on all sides except the left.

There is little difficulty in following clearly the meaning of this inscription. It is one of the numerous documents relating to gymnasia and the

Ephebi, whose discipline and organisation seem to have formed the main centre of interest in later Athens. We have here two decrees of the senate and people. The first (lines 1-7), of which the beginning is lost, awards praise to the Ephebi and the Kosmetes, — — — — — *νίδου Μαραθώνιος* (line 5; cp. line 10), for favourable sacrifices offered by them on behalf of the state. The second resolution (line 8, to end) is to the effect that upon the excellent account given by the Ephebi of this year and their fathers of the conduct of the aforesaid Kosmetes during his past year of office, the senate and people award him public honours. The best information respecting Ephebic inscriptions is to be found in Dittenberger, *De Ephebis Atticis*, Götting., 1883, and Neubauer, *Commentationes Epigraphicae*, Berlin, 1869. Dittenberger (p. 2, foll.) classes our inscription with the following:—Rang, 993, 442, 788, 995, 997, 2324, and perhaps 2282; *Εφ. Αρχ.* 2485, 4041, 4042, 4044, 2456, 2457, 2467, 2485, 2487, 3479, 4043; *Φιλίστωρ*, i. p. 56 (three very perfect documents), p. 90, foll., and p. 288. Each of these documents, he says, when perfect contained 'duo plebiscita Atheniensium, quorum (1) priore Ephebi et magistri, (2) altero cosmeta finito Ephebiae anno collaudantur et coronis ornantur. (3) Post ea in nonnullis lapidibus (*Φιλίστωρ*, i. pp. 56, 107) alia Atheniensium et (4) Salaminiorum decreta adduntur, quae ad certa quaedam sacra pertinent, in quibus celebrandis Ephebi laude dignos se praestiterint. (5) Denique in fine omnium Epheborum catalogus subiungitur.' Of these five divisions our inscription

seems to comprise only (3) and (2). The fifth, or list of Ephebi, may have belonged to the now lost portion of the stone. But where is (1)? Curiously enough, in the *Εφ. Αρχ.*, No. 855, there is a mutilated and badly-copied decree relating to the coronation of the instructors of the Ephebi. This document, like the one before us, contains the expression *ἐπὶ Νικάνδρου ἀρχοντος*, and the formation of the letters (see lithograph text) resembles those of our inscription, although there seems no indication of both being parts of one and the same document. Thus our inscription and *Εφ. Αρχ.* 855 would together comprise all the elements above mentioned. Nor need we be surprised at this separation. Such a variation from the models of this class of documents quoted above from the Philistat is easily explained, for the more verbose and fixed formulas of the latter seem to indicate a date certainly later than our present decree, and they are confidently assigned to the second century B.C. Nikander is by Meier (*Index archontum*) placed 'antiquior Romanis dominantibus': he probably belonged to quite the last years of Greek independence, and this is as near to precision as we can come. Our inscription was drawn up in the next year after Nikander's archonship, relating as it does to the Ephebi of his year (cp. Dumont, *sur la Chronologie des Archontes*, p. 32). The inscription may be restored somewhat as follows, the preamble being probably similar to Rangabé, *Ant. Hell.*, No. 2324, and many other documents of this kind:—*Καθ' ἃ ἀπαγγέλλουσιν*, or *Ἵπὲρ ὧν ἀπαγγέλλουσιν*, κ.τ.λ.

[Ἐπειδὴ ἀπαγγέλλουσιν ὁ κοσμητὴς καὶ οἱ ἔφηβοι τὴν θυσίαν (?)]...

1 τῇν ὑπὲρ τε τῆς βουλῆς καὶ [τοῦ δήμου τοῦ Ἀθηναίων]
2 καὶ γεγονέναι πᾶσι τοῖς θύμασι καὶ δεδῶσθαι τῷ δήμῳ
3 τὰ μὲν ἀγαθὰ δέχεσθαι τὰ γεγενῆσθαι ἐν τοῖς ἱεροῖς οἷς ἔθουν ἐπὶ τῇ ὑγιείᾳ τῆς βουλῆς καὶ τοῦ
4 δήμου καὶ παίδων καὶ γυναικῶν καὶ τῶν φίλων καὶ τῶν συμμάχων ... καὶ ἐπανέσαι
5 νίδου [Μαραθώνιον] καὶ τοὺς ἐφήβους ἐπὶ τῇ εὐταξίᾳ καὶ
6 καὶ] τῇ πρὸς θεοῖς εὐσεβείᾳ
7 ἵνα τῶν [συν]τελουμένων φανερά ᾖ] ἡ βουλὴ [τιμῶσα καταξίας τοὺς ἐς τὸ κοινὸν φιλοτιμουμένους ..
8 ... ὧν Ἀνθεστηρίῳ Εἰκαριεύς] εἶπεν· ἐπειδὴ [πρότερον οἱ ἔφηβοι οἱ (?]
9 ἐπὶ Νικάνδρου ἀρχοντος] καὶ οἱ πατέρες αὐτῶν εἴμ..... νίδου
10 Μαραθῶνιον πεποιῆσθαι αὐτῶν τὴν καθήκουσαν ἐπιμέλειαν
11 πρῶτον μὲν θύσαντα τὰς καθήκουσας θυσίας ὑπὲρ τῆς καὶ ὑπὲρ τῆς τῶν
12 ἐφήβων σωτηρίας, ἐν τε τοῖς λοιποῖς διατέλει ἀνὴρ ἀγαθὸς ἂν καὶ ἀξίως
13 τῆς χειροτονίας καὶ τῆς περὶ τὴν ἀρχὴν σεμνότητος ἕκαστα πράττων ἀκολουθῶς
14 τοῖς] διατεταγμένοις περὶ τῆς τῶν ἐφήβων εὐταξίας
15 εὐνοίαν ἴσθην πᾶσιν ἐναποδεῖχθαι π..... [ἐπιτη-
16 δευμάτων, ταῖς τε τῶν φιλοσόφων καὶ ῥητόρων διατριβαῖς
17 ἡ] ἐν δὲ καὶ ταῖς ὑπὸ τῶν λοιπῶν δεῖν γεινομέναις καὶ τῆς ἐν δ.
18 πλοῖας καὶ ἡπικτῆς ἀσκήσεως πολυφροντίστως ἐπεμελήθη ταῖς ἀ-
19 ποδείξεσιν καὶ ἐπὶ τῶν ἱερῶν ἀγώνων πα-
20 σsaῖς αἷς οἱ νόμοι καὶ ἡ πατρίς προσέταξε μὴ
21 κλαυτοτερῆσαι ἑαυτοὺς μήτε ἐν τ...
22 ὑπὲρ τῆς πατρίδος τιμῇ καὶ μάλλον γίνηται (?)
23 ἑαυτῶν παρσχίσθαι δι' ὅλην τοῦ ἐνιαυτοῦ πα-
24 ρακαλοῦσιν ἐοτρεφανῶσθαι ...
25 τῶν δῆμον αὐτοῖς αἰ..... [ἐπ-
26 γραφῇν τῇνδε Ἡ βουλὴ ἐπ-
27 ἰ Νικάνδρου ἀρχοντος
28 . εἰς στήλῃν λιθίνην
29 τοὺς λαχόντας προέδρους εἰς τὴν ἐπιούσαν ἐκκλησίαν χρηματίαι περὶ τούτων, κ.τ.λ.

The restorations which have been here ventured on are fairly probable, the expressions being chiefly taken from the formulas common in decrees of this class. Indeed the best commentary on our inscription will be found in the following extract from a long and very perfect gymnastic document of a later date, published in the *Φιλίστωρ*, i. p. 56, lines 33, foll.: 'Επειδὴ Εὐδόξος Εὐδόξου Ἀχεροδόσιος, χειροτονηθεὶς κοσμητῆς ἐπὶ τοῖς ἐφέβοις εἰς τὸν ἐπὶ Ἀριστάρχου ἀρχοντος ἐνιαυτὸν, ἔθυσεν ἐν τῷ πρυτανείῳ τὰ εἰσιτητήρια ἐπὶ τῆς κοινῆς ἐστίας τοῦ δήμου μετὰ τε τῶν | παιδευτῶν καὶ τῶν ἐξηγητῶν ποιησάμενος τὴν εἰς τὰς θυσίας δαπάνην ἐκ τῶν ἰδίων, ἐποιήσατο δὲ καὶ τὴν ἀναστροφὴν ἐν πᾶσιν τοῖς κατὰ τὴν ἀρχὴν καλῶς καὶ δικαίως καὶ διετέλεσεν ἕκαστα πρᾶττων ἀκολούθως τοῖς τε νόμοις καὶ τοῖς ψηφίσμασι, προενοήθη δὲ καὶ τῆς τῶν ἐφέβων εἰταξίας, ὅταν | τὸν ἀριθμὸν ἑκατὸν καὶ τετταράκοντα, ὧν καὶ τὴν πλείστην σπουδὴν καὶ ἐπιμέλειαν ἐποιήσατο τῆς παιδείας αὐτῶν καὶ τῆς περὶ τὰ μαθήματα φιλοτιμίας, συνετήρησεν δὲ αὐτοὺς καὶ παρ' ὧν τὸν ἐνιαυτὸν ὁμονοοῦντας τὰ πρὸς ἀλλήλους καὶ εἰπειθεῖς κατεσκεύασεν τοῖς ὕψ' αὐτοῦ τε καὶ τῶν στρατηγῶν | παραγγελμοῖς, πᾶσιν ἴσως καὶ κηδεμονικῶς προσφερόμενος· ἔθυσεν δὲ καὶ τὰς θυσίας μετ' αὐτῶν πάσας ὑπὲρ τοῦ δήμου τοῖς θεοῖς καὶ τοῖς εὐεργέταις ἐν τοῖς καθήκουσιν χρόνοις, ἐποιήσατο δὲ καὶ τὰς ἀποδείξεις αὐτῶν ἐν τε τοῖς ὅπλοις καὶ τοῖς περὶ τὰ τακτικά, καθάπερ περὶ τούτων προστέτακται· | καταπεσόντος δὲ τοῦ περιβόλου τοῦ Διογενέλου προενοήθη τῆς ἐπισκευῆς αὐτοῦ, ἀναβεβήμενος τὴν εἰς ταῦτα δαπάνην ἐκ τῶν ἰδίων καὶ περὶ πάντων | τῶν κατὰ τὴν ἀρχὴν ἔδωκεν τὰς εὐθύνas ἐν τῷ δικαστηρίῳ κατὰ τὸν νόμον· ὅθεν διὰ τε τὰ εἰρημένα οἱ ἐφηβοὶ βουλόμενοι κατὰ τὸ καθήκον ἀπονέμειν αὐτῷ καταξίας χάριτας ἐστέφωσαν αὐτὸν καὶ προαιρούμενοι ἀναστήσαι αὐτοῦ εἰκόνα,

παρακαλοῦσιν ἐπιχωρῆσαι τόπον εἰς τὴν ἀνάθεσιν· ἵνα | οὖν καὶ ἡ βουλὴ καὶ ὁ δῆμος φαίνονται τοὺς ἀνεστραμμένους ἐν ταῖς ἀρχαῖς καλῶς καὶ ἀπὸ παντὸς τοῦ βελτίστου καὶ ἀδωροδοκίῳ τῆς προσηκούσης | τιμῆς ἀξιοῦντε, καὶ πᾶσιν ἐφάμλλον ἢ τοῖς ἐπὶ ταύτῃ τὴν ἀρχὴν καθισταμένοις δικαίως καὶ τὸν αὐτὸν τρόπον διεξέγειν, ἀγαθὴ τύχη, δεδόχθαι τῇ βουλῇ, | τοὺς λαχόντας προέδρους εἰς τὴν ἐπιούσαν ἐκκλησίαν χρηματίζειν περὶ τούτων, γνώμην δὲ συμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον, ὅτι δοκεῖ τῇ βουλῇ, ἐπαίνεσθαι τὸν κοσμητὴν τῶν ἐφέβων τῶν ἐπὶ Ἀριστάρχου ἀρχοντος, κ.τ.λ.

After a comparison of this quotation a few points only in our inscription will need comment. The formula ἐπὶ τῇ ὑγιείᾳ (or σωτηρίᾳ) τῆς βουλῆς, κ.τ.λ., is a very common one in this connexion, and has been fully illustrated by Keil, *Schedae Epigraph.*, p. 30, fol. (Numburg. 1855). In line 8 the spelling of Εἰκαριεύς for Ἰκαριεύς may be compared with γεινομένης, line 17. They go to confirm the view of the date of the document given above. On this interchange of « and ε; see Franz, *El. Ep. Gr.*, pp. 150, 232, 247, and Dittenberger in the *Hermes*, i. p. 414. In line 9 *ΑΡΧΟΝΤΕΣ* must be considered a mistake for *ΑΡΧΟΝΤΟΣ*. In line 21 *ἐαυτοῦς* looks like a mistake for *αὐτοῦς*. In lines 24 and 25, as far as we can gather from the fragmentary remains, the purport seems similar to that of the resolution quoted above from the Philistot, viz. the Ephebi, wishing to do honour to their Kosmetes, request the senate to assist them in carrying out their desires, as by granting a site for a statue, or the like. So that in line 25 we should perhaps restore δι' δόνα,

XL.

A slab of grey marble, from the Elgin Collection: height, 8½ in.; breadth, 1 ft. 2½ in. Osann, *Syll.*, p. 141; C. I. 252; Le Bas, pt. i. Attique, No. 535.

ΓΟΡΓΙΑΣ ΛΥΚΙΣΚΟ
ΓΥΜΝΑΣΙΑΡΧΗΣΑΣ
ΑΝΕΘΗΚΕ

Γοργίας Λυκίσκου γυμνασιάρχηςας ἀνέθηκε.

This dedication is made by Gorgias upon serving as Gymnasiarch. There has been considerable difference of opinion respecting this title. In the first place we know that the *γυμνασιαρχία* in republican Athens was not a magistracy, but one of the most important and expressive of the *ἐγκόκλιοι λειτουργίαι* (Böckh, *Staatsh.*, i. 609, foll.; Eng. Tr., ii. p. 216, foll.; and C. I. 202). The duties of the Gymnasiarch in pre-Roman times consisted in supplying all that was necessary for the contests which took place at certain festivals, and particularly in covering the expenses of the diet and training of the competing athletes: he also supplied the oil required by them. In later Athens it was supposed by Böckh (*ibid.*) and Dittenberger (*De Ephebis*

Atticis, p. 40, foll.) that the Gymnasiarchy became a monthly magistracy. But the arguments adduced by Neubauer (*Commentat. Epigraphicae*, p. 33, foll.) convincingly prove that in the Imperial period (1) the Athenian Gymnasiarchs were of two distinct kinds, and (2) that both classes of Gymnasiarchs held not an *ἀρχή* but a *λειτουργία*. One class of Gymnasiarchs were directly descended from the ancient Gymnasiarchy, and were twelve in number, one from each tribe. These may be termed Public Gymnasiarchs, such as are mentioned in the following inscriptions:—C. I. 267, 396; *Ἐφ. Ἀρχ.* 2031, 2032, 776, and elsewhere. The Gymnasiarchs named in these documents appear from the way in which they are mentioned to have had a public character,

and to have performed duties scarcely distinguishable from the old Gymnasiarchy. On the other hand, upon the inscriptions relating to the Ephebi we meet with frequent mention of Gymnasiarchs evidently of a different character. They were certainly often, and perhaps always, Ephebi at the same time at which they were entitled Gymnasiarchs. There is great variation in the number that existed at one time, and also in the duration of their appointment, though the usual term was one month

(Neubauer, *ibid.*, p. 36, fol.) In short, it appears that the title, quite consistently with the ancient meaning of *γυμνασιάρχων*, was in Imperial times applied also to those Ephebi who contributed of their own means towards the expenses of their less wealthy fellow-scholars in the gymnasium.

The inscription before us is probably the dedication of some Ephebos who had so contributed. The document which next follows is certainly of this kind.

XLI.

Part of a tablet of white marble, broken on both sides: height, $5\frac{1}{2}$ in.; breadth, $12\frac{1}{2}$ in. The inscription is on the upper moulding: beneath it is a relief, representing three youths, naked, to the left; next behind the right-hand youth, back to back, is a man wearing a chiton,—his head is broken off,—with his right hand placed upon the head of a youthful draped figure who holds a torch over an altar. From Lord Strangford's Collection. C. I. 257.

ΑΜΡΑΔΙΝΙΚΗΣ ΕΞΕΓΥΜΝΑΣΙΑΡΧΩΝ

Ὁ θεῶνα λαμπάδι νικήσας, γυμνασιάρχων ἀνέθηκεν.

This is a dedication of the same kind with the preceding inscription. The name of the votary is lost; he had gained a victory in one of the torch-races in which the Ephebi contended at various festivals (see Böckh, *Staatsh.*, i. p. 612; Eng. Tr., ii. p. 218, fol.), and was at this time a Gymnasiarch (on the meaning of which term see note on No. xl). The more usual construction is *λαμπάδα νικῶν*, but the dative is also classical (cp. Andokid. adv.

Alkibiad., Reiske, p. 133, *πυγχάνω νενικηκὸς εὐανδρὶ καὶ λαμπάδι καὶ τραγυδοῖς*; Φιλίστωρ, iii. p. 150, fol., line 61; and other examples given by Keil in a dissertation (De inscriptione Attica commentariolus, Numburg. 1864, pp. 11, 12), in which he has collected and edited a number of similar dedications of torches by successful ephebi. The nature of the dedication is more clearly seen from our next inscription.

XLII.

A tablet of white marble, with a figure in relief above the inscription, of which only the feet remain: height, $5\frac{1}{2}$ in.; breadth, $12\frac{1}{2}$ in. From the Elgin Collection. Osann, *Syll.*, p. 153; C. I. 250; Welcker, *Sylloge Epigramm. Gr.*, No. 128.

ΝΑΛΑΤΗCΝΙΚΗCΩΡΑΡΙΟCΗΡΑ
ΛΠΑΔΑCΕΡΜΕΙΛΙΘΗΚΕΚΑΙΗΡΑ

Ἡ ἀθλα τὰ τῆς νίκης Ὁράριος Ἡρα
λαμπάδας Ἐρμεῖα θῆκε καὶ Ἡρακλεῖ.

In line 1 the lapidary after *N* began a *C*, but erased it, and went on with the *l*.

It was customary for the Ephebi who were successful in the various torch-races to dedicate torches as a thankoffering to the gods. The dedication was usually made to Hermes, as here: but sometimes to Apollo or the Muses (see Keil, p. 12, as quoted in No. xli). Here Herakles is united with Hermes, perhaps with an allusion to the name of the donor's

father; for we may restore in the first line *Ἡρακλεῖδου* or the like. Keil (*ibid.*) cites a similar dedication, from Byzantium, C. I. 2034:—Ὁλυμπιόδωρος Μενιδάου (nam sic scribendum, vid. Lebas, 1474) στεφανωθείς τῇ λαμπάδι τῶν ἀνέβων τὰ βοσπόρια τὸ ἄθλον Ἐρμῇ καὶ Ἡρακλεῖ. In line 2, for *θῆκε* instead of *ἀνέθηκε*, cp. Anthol. Palat., vi. 129, etc. Cp. the preceding inscription.

XLIII.

Fragment of a slab of white marble, broken on all sides except the left; height, 8 in. by 8 in. On the right of what remains of the inscription is a male figure in relief, clad in a mantle which leaves the right side of the body bare as low as the hips. His right arm is raised; the hand is broken off. From the Elgin Collection. Osann, *Syll.*, p. 101; C. I. 280.

	ΕΥΣ		.....
	ΝΙΩΝ		..... [ο]ν
	ΜΗΤΡΙΟΥ		..... εὐς.
5	ΦΑΛΗΡΕΥΣ		..... νίων
	ΗΓΕΜΩΝ	5	Δημητρίου
	ΔΙΟΝΥΣΟΔΩΡΟΣ		Φαληρεὺς.
	ΔΙΟΝΥΣΙΟΥ		'Ηγεμὸν
	ΑΝΑΦΛΥΣΤΙΟΣ		Διονυσόδωρος
10	ΟΠΛ ΜΑΧΟΣ	10	Διονυσίου
	ΣΟ ΡΑΤΟΣ		'Αναφλύστιος
	ΕΥΣ		'Οπλ[ο]μάχος,
	ΟΥΛΛΑΞ		Σ[ώστ]ρατος
	ΝΗΣ	15	—[ο]ν
15	ΕΥΣ		—εὐς.
			Κεστροφύλαξ
			—νης
			—εὐς

From a comparison of a large number of Gymnastic documents it would appear that this is part of a list of the Ephebi of the year, set up by their Kosmetes, and dating probably from the second century A. D. It is therefore closely akin to the next inscription, to the notes on which the reader is referred. Our shield inscription, No. xlv, however, though in itself nearly perfect, was drawn up with greater brevity than that to which this fragment belonged, no mention being made therein of the subordinate gymnastic officers. A more complete illustration of our present fragment may be found in the Ephebic list first published in full by Neubauer, *Commentationes Epigr.*, tab. ii. (One part of this is in the Oxford Collection.) There, after the heading which contains the names of the Kosmetes and Antikosmetes, the first two columns are occupied with an elaborate list of all the gymnastic officers and instructors; beneath these columns is a relief representing youths engaged in a *ναυμαχία*, or boat-race. The third and fourth columns give a list of the Ephebi, according to their tribes, under which are enumerated the *Ἐπὶ γυμνασίου*. This arrangement certainly agrees with our fragment, as far as it goes, which also contained a relief.

Line 1. I have recovered what was probably the base of Y. Line 2. The termination, as in lines 13 and 16, of a demotic name. The two names which stand first were perhaps *σωφρονιστάς* or *ὑποσωφρονιστάς*. The *ἡγέμων* in line 6 is an officer constantly mentioned in these lists, but his duties are not

known: he may have acted as a sort of fogleman in the drilling of the Ephebi. The *ὀπλομάχος*, line 10, who taught the art of *ὀπλομαχία*, or fighting with heavy arms, was another instructor upon the staff of the gymnasium. *Ὀπλομαχία* was first made part of the regular training of Athenian youths in the time of Sokrates (Plato, *Laches*, init.; Gorgias, 456 D), chiefly it would seem through the influence of the Sophists, two of whom, Euthydemos and his brother Dionysodoros, were teachers of this art (Plato, *Euthyd.*, 271 D). It appears to have jarred with old Greek feeling to learn elsewhere than on the battlefield the art of wielding arms, and accordingly this never formed a branch of the Spartan drill (Plato, *Laches*, 182 E). But in later Athens we find an *ὀπλομάχος* publicly appointed for the instruction of the Ephebi, and contests of skill in this art were features in the public festivals. These exhibitions comprised sham-fights, together with the use of the target and spear (*δοσιβίον καὶ δόρυ*), and of the oblong shield and sword (*θυρεὶς καὶ μάχαιρα*): cf. Dittenberger, *de Ephebis*, p. 54, foll. The *κεστροφύλαξ*, line 14, was another officer of the gymnasium often mentioned in late inscriptions. The *κέστρος* (see the fragment of Polybios, xxvii. 9, cited by Suid., s. v.) was a kind of javelin, hurled by a sling, and so called *Cestrosphendona* by Livy, who describes it (xlii. 65) as invented during the Macedonian wars: see also Bertrand in *Rev. Archéol.*, Paris, 1874, p. 74, for a description and diagram showing how this weapon was used.

XLIV.

A shield of white marble, of which the rim is broken with the exception of a part on the right side. Diameter 2 ft. 10 in. 'Procured at Athens about the year 1748 by Anthony Askew, M.D. He discovered it in a church in that city, and was informed by the people of the place that it had been removed from the Parthenon. A very incorrect copy of this inscription was published by Corsini in his *Fasti Attici*, tom. iv. prolegom., p. 9.' So writes Mr. Taylor Combe; *Ancient Marbles*, pt. ii. pl. 36; C. I. 284; Le Bas, *Attique*, pt. i. No. 558; Ellis, *Townley Gallery*, ii. p. 299.

ΑΛΚΑΜΕΝΟΥΣΚΟΣΜΗ

ΤΕΥΟΝΤΟΣΕΦΗΒΟΙ

ΕΡΕΧΘΕΙΔΟΣ			
5	ΑΥΓΔΗΜΗΤΡΙΟΣ	ΣΥΜΦΕΡΩΝΜΕΛΙΣ	ΑΦΡΟΔΕΙΣΙΟΣ
	ΙΣΙΤΥΧΟΣ ΖΩΠΥ	ΜΕΛΙΣΣΟΣ	ΙΑΤΡΟΚΛΗΣ
	ΖΩΠΥΡΟΣ	ΛΟΓΟΣ	ΑΓΛΑΘΟΠΟΥΣ
	ΖΩΣΙΜΙΑΝΟΣΣΟΦ	ΕΥΕΛΠΙΣΤΟΣ	ΙΠΠΟΘΟΟΝΤΙΔΟΣ
	ΦΑΝΙΑΣΜΥΣΤΙΚΟΥ	ΞΕΝΟΚΛΗΣΟΝΗΣ	ΘΕΟΦΑΝΗΣΦΙΛΕΡΩΤΟΣ
	ΗΡΑΚΛΕΙΔΗΣ	ΑΚΑΜΑΝΤΙΔΟΣ	ΔΙΟΦΑΝΤΟΣΦΙΛ
10	ΑΙΓΕΙΔΟΣ	ΚΡΙΤΩΝ	ΕΥΚΡΑΤΗΣΦΙΛ
	ΜΕΓΙΣΤΟΔΩΡΟΣ	ΝΙΚΩΝΕΥΤΥΧ	ΘΕΟΦΑΝΗΣ
	ΚΑΡΠΟΣ	ΧΡΥΣΑΝΘΟΣΣΣΣΓ	ΑΦΡΟΔΕΙΣΙΟΣ
	ΛΕΩΝΤΙΔΟΣ	ΑΘΗΝΑΙΟΥΣΕΥΚ	ΕΥΠΟΡΙΣΤΟΣ
	ΑΠΕΛΛΗΣΑΦΡΟΔ	ΑΔΡΙΑΝΙΔΟΣ	ΑΙΑΝΤΙΔΟΣ
15	ΕΥΤΥΧΙΑΝΟΣΑΦΡΟ	ΚΛΗΡΩΤΑΓΟΡΑΣ	ΣΤΕΦΑΝΟΣΤΡΟ
	ΑΣΚΛΗΠΙΑΔΗΣΑΦ	ΟΙΝΕΙΔΟΣ	ΜΙΛΩΝ
	ΔΙΟΚΛΗΣΟΚΑΙΤΡΥΦ	ΕΙΣΙΔΟΤΟΣ	ΣΕΡΑΠΙΑΚΟΣΕΥΚ
	ΛΕΩΝΙΔΗΣΖΑΣΤ	ΑΛΕΞΑΝΔΡΟΣΕΥΤ	ΦΟΙΒΟΣΔΟΥΡΥΦ
	ΖΩΣΙΜΟΣ	ΑΜΜΩΝΙΟΣ	ΔΟΥΡΥΦΟΡΟΣ
20	ΙΣΙΔΟΤΟΣΕΡΜ	ΔΙΦΙΛΟΣΑΦΡΟ	ΚΛΑΓΑΙΟΣ
	ΕΥΦΡΟΣΥΝΟΣΕΡΜ	ΦΑΡΝΑΚΗΣΕΛΕΥ	ΑΓΛΑΘΟΚΛΗΣ
	ΠΤΟΛΕΜΑΙΔΟΣ	ΜΑΚΡΕΙΝΟΣΦΙΛΟ	ΖΩΣΙΜΟΣΑΓΛ
	ΤΙΤΟΣ	ΑΦΡΟΔΕΙΣΙΟΣΦΙΛ	ΑΡΤΕΜΙΔΩΡΟΣΑ
	ΝΙΚΟΣΤΡΑΤΟΣ	ΕΠΕΡΑΣΤΟΣΑΘΗΝΙΩ	ΜΕΑΝΤΙΩΧΙΔΟΣ
25	ΤΙΜΟΚΡΑΤΗΣΝΙΚΟ	ΚΛΗΠΑΥΛΕΙΝΟΣ	ΑΙΑΔΙΟΝΥΣΙΟΣ
	ΖΩΠΥΡΟΣΝΙΚΟ	ΚΛΗΡΗΤΟΡΙΚΟΣ	ΚΛΑΝΥΜΦΙΟΣ
	ΑΥΓΠΑΝΤΑΙΝΟΣ	ΥΜΕΝΑΙΟΣΜΗΤΡ	ΗΛΙΟΔΩΡΟΣΑΡΚ
	ΕΠΕΝΓΡΑΦΟΙ	ΕΠΕΝΓΡΑΦΟΙ	ΕΠΕΝΓΡΑΦΟΙ
30	ΚΛΛΟΝΟΜΑΣΤΟΣ	ΠΕΡΙΓΕΝΗΣΥΓΙΝ	ΕΥΤΥΧΗΣ
	ΦΙΛΙΝΟΣΜΥΣΤΙΚ	ΑΓΛΩΝ	ΠΡΙΜΟΣ
	ΝΕΙΚΗΦΟΡΟΣΕΥΔ	ΕΥΤΥΧΙΑΝΟΣ	ΖΩΣΑΣΠΡΓ
	ΕΡΜΟΦΙΛΟΣΕΥΔ	ΔΩΣΙΘΕΟΣ	ΕΠΙΚΤΑΣ
	ΠΟΜΠΗΜΑΡΩΝ	ΓΑΛΥΜΗΔΗΣ	ΑΤΤΙΚΙΩΝ
	ΟΛΥΠΙΚΟΣ	ΔΑΜΑΣ	ΖΗΝΩΝ
35	ΑΦΡΟΔΕΙΣΙΟΣ	ΚΟΡΥΜΒΟΣ	ΠΙΝΟΣ
	ΕΙΣΙΔΟΤΟΣΔΙΟ	ΗΡΑΚΛΕΙΔΗΣ	ΝΕΙΚΩΝ
	ΒΟΤΡΥΣ	ΕΥΓΝΩΜΩΝ	ΚΛΑΣΩΤΗΡΙΩΝ
	ΘΙΛΣΟΣ	ΝΕΑΝΘΗΣ	ΑΡΤΕΜΙΔΩΡ
	ΖΜΥΡΝΟΣ	ΙΣΙΔΟΤΟΣ	ΣΩΤΗΡΙΧΟΣ
40		ΙΣΙΔΩΡΟΣ	ΖΩΣΙΜΟΣ
		ΜΑΡΩΝ	ΔΗΜΗΤΡΙΣ
		ΕΠΑΦΡΑΣ	ΑΘΗΝΙΩΝ
			ΚΛΑΟΝΗΣΙΜΟΣ
			ΖΜΑΡΑΓΔΟΣ

ΟΡΟΣΛΑΚΗΣ
ΑΙΕΝΕΣΑΝΧΕΜΑ

Ἀλκαμένους κοσμη- τέοντος ἑφηβοί				
Ἐρεχθείδος				
5	Αὐρ. Δημήτριος 'Ιστύχος Ζωπύ. Ζώπυρος Ζωπύρου Ζωσιμανδὸς Σοφ. Φανίας Μυστικῷ 'Ηρακλείδης 'Ηρακλείδου Αἰγείδης	Συμφέρων Μελισ. Μέλιστος Μελίσσου Λόγος Λόγου Εὐέλπιτος Εὐελπίστου Ξενοκλῆς 'Ονησι. 'Ακαμαντίδης Κρίτων Κρίτωνος Νίκων Εὐτυχ. Χρῖσανθος Σωσι. 'Αθήναιος Εὐκ. 'Αδριανίδης Κλ. Πρωταγόρας Οἰνείδης Εἰσιδοτος Εἰσιδοτου 'Αλέξανδρος Εὐτ. 'Αμμόνιος 'Αμμόνιου Δίφιλος 'Αφρο. Φαρνάκης 'Ελευ. Μακρέϊνος Φιλο. 'Αφροδείσιος Φιλ. Κεκροπίδης 'Επείραστος 'Αθηνιω. Κλ. Παυλεῖνος Κλ. 'Ρητορικὸς 'Υμένιος Μητρ. 'Επένγραφοι Κλα. 'Ονόμαστος Φιλῖνος Μυστικ. Μεικήφορος Εἰδ. 'Ερμόφιλος Εἰδ. Πομπ. Μάρων 'Ολυπικὸς 'Αφροδείσιος 'Αφροδείσιου Εἰσιδοτος Δία. Βότρως Θάσιος Ζυμύνος	'Αφροδείσιος 'Αφροδείσιου 'Ιατροκλῆς 'Ιατροκλέους 'Αγαθόπουλος 'Ιπποθοοντίδης Θεοφάνης Φιλέρατος Φιλοκράτης Φιλοκράτους Διόφαντος Φιλ. Εὐκράτης Φιλ. Θεοφάνης Θεοφάνους 'Αφροδείσιος 'Αφροδείσιου Εὐπρόκτιστος Αἰαντίδης Στέφανος Τρο. Μῖλων Μῖλωνος Σεραπιακὸς Εὐκ. Φοῖβος Δορυφ. Δορυφόρος Δορυφόρου Κλα. Γάιος 'Αγαθοκλῆς 'Αγαθοκλέους Ζώσιμος 'Αγα. 'Αρτεμίδωρος 'Αμε. 'Αντιωχίδης Αἰλ. Διονύσιος Κλα. Νέμφιος 'Ηλιδόωρος 'Αρκ. Σόλων 'Αρκαλιν. 'Επένγραφοι Εὐτύχης Γα. Πρίμος Πρίμου Ζώσιος Πρι. 'Επικτῆς 'Αττικίων Ζήνων Πῖνος Νεῖκων Κλα. Σωτηρίων 'Αρτεμίδωρος Σωτήριχος Ζώσιμος Δημήτρις Κλα. 'Ονήσιμος Ζυμάραγδος	Πρωτόκτετος Πρωτοκτῆτου Διόφαντος Διον. Θρασύβουλος Θρασυβούλου 'Ατταλίδης Πο. Αἰλ. Δίφιλος Πάπλιος Ταῦγε. 'Αντικομήτης δὲ οὐ- κ ἐχρησάμην διὰ τὸ ἐν τῷ νόμῳ περὶ τού- του μηδὲν γεγρά- φθαι, ἀλλως τε καὶ τῷ υἱῷ ἐχρησάμην εἰς ταύτην τὴν ἐπιμέλειαν, Μ. Αὐρηλίῳ 'Αλκαμείνῃ Λαμ- πρεῖ.
10	Μεγιστόδωρος Μεγιστοδόρου Κάρπος Κάρπου Λεωντίδης 'Απελλῆς 'Αφροδ. Εὐτυχιανὸς 'Αφρο. 'Ασκληπιάδης 'Απο. Διοκλῆς ὁ καὶ Τρυφ. Λεωνίδης Ζωσι. Ζώσιμος Ζωσίμου 'Ισιδοτος 'Ερμ. Εὐφρόνιος 'Ερμ. Πτολεμαῖδης Τίτος Τίτου Νικίστρατος Νικοστράτου			
15	Τιμοκράτης Νικο. Ζώπυρος Νικο. Αὐρ. Πάνταινος 'Επένγραφοι Κλα. 'Ονόμαστος Φιλῖνος Μυστικ. Μεικήφορος Εἰδ. 'Ερμόφιλος Εἰδ. Πομπ. Μάρων 'Ολυπικὸς 'Αφροδείσιος 'Αφροδείσιου Εἰσιδοτος Δία. Βότρως Θάσιος Ζυμύνος			
20	Εὐφρόνιος 'Ερμ. Πτολεμαῖδης Τίτος Τίτου Νικίστρατος Νικοστράτου			
25	Τιμοκράτης Νικο. Ζώπυρος Νικο. Αὐρ. Πάνταινος 'Επένγραφοι Κλα. 'Ονόμαστος Φιλῖνος Μυστικ. Μεικήφορος Εἰδ. 'Ερμόφιλος Εἰδ. Πομπ. Μάρων 'Ολυπικὸς 'Αφροδείσιος 'Αφροδείσιου Εἰσιδοτος Δία. Βότρως Θάσιος Ζυμύνος			
30	Εὐφρόνιος 'Ερμ. Πτολεμαῖδης Τίτος Τίτου Νικίστρατος Νικοστράτου			
35	Εὐφρόνιος 'Ερμ. Πτολεμαῖδης Τίτος Τίτου Νικίστρατος Νικοστράτου			
40	Εὐφρόνιος 'Ερμ. Πτολεμαῖδης Τίτος Τίτου Νικίστρατος Νικοστράτου			
45	Εὐφρόνιος 'Ερμ. Πτολεμαῖδης Τίτος Τίτου Νικίστρατος Νικοστράτου			

The text here given is nearly the same as that of Böckh. One or two particulars, however, deserve mention. Line 16. The abbreviation *ΑΗ* very probably stands for *Ἀπολλοδόρου* or some analogous compound of *Ἀπόλλων*. The last name of column 1 is *Ζυμύνος*, not *Συμύνος*: cp. *Ζυμάραγδος* at bottom of column 3. In line 33, column 2, I have retained *Γαλυμήδης*, which is quite certain, as being probably a genuine corruption of the name: similarly *ἽΟλυπικὸς*, line 34, column 1; *ἽΠποθοοντίδης*, line 4, column 3; *Πωσφόρος*, line 35, column 4; *ἽΑντιωχίδης*, line 24, column 3. Line 29, column 4. Böckh wrongly *Μάξιμος*. The red pigment, with which the letters were originally ornamented, is still traceable here and there.

The mark *✓* employed in this inscription is not a common one: it denotes the occurrence of a fresh

tribe. The mark *✓* is of common occurrence in gymnastic documents, and denotes that the father bore the same name as his son. The other mark, or dash, is of common use to denote an abbreviation; but it is never employed consistently.

Round the rim of the shield, of which only a small portion remains, was inscribed an epigram in hexameters or elegiac metre, probably in praise of the virtue and prowess of the Ephebi.

The inscription upon the shield itself is a list of the Ephebi who were enrolled (*ἐγγράφεσθαι*) at the Diogeneion, apparently the only Attic gymnasium in Imperial times (Neubauer, *Commentt. Epigr.*, p. 42), and went through the usual curriculum while Alkamenēs was Kosmetes. Respecting this office see notes to No. xxxix. It was one of his duties, apparently enjoined by law, to cause a list to be drawn

up of those who had been Ephebi during his year (Neubauer, *ibid.*, p. 84). The enrolment of Ephebi (*αι ἐγγράφοι*, Dittenberger, *de Ephebis Atticis*, p. 23) took place at the beginning of Boedromion, and their *ἐφηβεία*, which in free Athens had lasted two years, was under the Romans reduced to one (Dittenberger, *ibid.*, p. 21, fol.). The inscription before us is an official list of such Ephebi, and is one of a very numerous class of documents. It differs, however, from many in its brevity, which was perhaps occasioned by the limited size of the shield; it makes no mention of the Archon of the year, nor of the various gymnastic professors and the disciplinary and other officers who were attached to the Diogeneion. One such officer, who figures in most of the lists of this kind, is the *Ἀντικοσμήτης*, or Deputy-kosmetes. It appears that no one was formally appointed to that office this year, for a reason which is given in column 4, with a pedantry quite in keeping with the spirit of Roman Athens.

Round shields of marble seem not uncommonly to have been employed for the purpose of Ephebic inscriptions. Thus in the *Ἐφ. Ἀρχ.*, N. S., No. 107, is published a shield in all respects resembling the one before us, and headed *Ἀλκιδάρμου κοσμητέοντος ἐφηβοί*. It is dated *ἐν ἀρχοντί Σώλλου*, who was archon probably between A.D. 145-150 (see Neubauer, *ibid.*, p. 164). And the same custom is referred to in a decree in honour of a Gymnasiarch (Rangabé, *Ant. Hell.*, No. 675; C. I. 108), where we read *ἀνέθηκεν δὲ καὶ ὅπλα ὀκτὼ καὶ ἀνέγραψεν τοὺς νενικηκότας*, κ. τ. λ.

The tribes are here enumerated in the order followed in all documents of the Imperial period; for certain apparent exceptions to this order are capable of explanation (see Neubauer, *ibid.*, p. 72, foll.). We should, however, have expected *Πανδυνίς* to be placed third; and the omission of this tribe must be owing to the fact that it supplied no Ephebi.

The *ἐπὶ ἐγγράφοι*, whose names occupy five columns at the bottom of the shield, are foreigners (chiefly Greeks) who had come to Athens from various

parts of the Graeco-Roman world for purposes of education, and while there had become attached members of the Diogeneion. In Ephebic lists of the Imperial times it often happens that these *ἐπὶ ἐγγράφοι* are more numerous than the native Athenians, who in some places are, by way of contradiction, entitled *πρωτέγγραφοι*.

The late date of our inscription is proved by various indications. (1) It is noticeable how often the sculptor employs Γ for the ancient and more formal Σ through inadvertence, and $\epsilon\epsilon\omega$ when he wishes to economize space. (2) The common use of abbreviated forms in *-ās* in the names of persons of good social position is a sign of a late date: such abbreviations were common in classical times only in the names of slaves and persons of a low order. (3) Proper names in *-ιανός*, which occur frequently in our inscription, are very common in documents of the third century A.D., and the later we descend into the Imperial period, the commoner do these diminutives become (Neubauer, *ibid.*, p. 75). (4) The name of the Kosmetes is Alkamenes, and his son is Marcus Aurelius Alkamenes, of the Lamprian deme. Now an Aurelius Alkamenes is named as Archon in C. I. 283, a document which is within a few years after the association of the brothers Caracalla and Geta in the Empire with their father Septimius Severus, A.D. 198. This is evident from the mention therein of the *Φιλadelphεία*, a festival instituted by Severus in honour of the brothers. Again in C. I. 353, a decree of the reign of Septimius Severus, and probably belonging as nearly as may be to the year 198 A.D., we find again mentioned a M. Aurel. Alkamenes, of the Lamprian deme. We may safely identify the person thus repeatedly mentioned with either the father or the son Alkamenes who occur in our inscription. The very names Marcus Aurelius borne by Alkamenes would incline us to assign the date to the reign of Septimius Severus or Caracalla, both of whom bore these names, Severus claiming to be the adoptive son of M. Aurelius.

XLV.

Fragment of grey marble, entire only on the right: height, $7\frac{1}{2}$ in.; width, 8 in. From the Elgin Collection. Osann, *Syll.*, p. 94; C. I. 295.

ΚΙ υι
ΡΟΥΣΟΥΝΙΕΥΣΓΟΝ
ΑΝΔΡΟΥΙΩΝΙΔΗΣΠΟ
ΟΣΑΛΩΠΕΚΗΘΕΝ
5 ΤΡΙΔΟΥΡΑΛΛΗΝΕΥΣ Α
ΝΑΙΟΥΑΛΛΑΙΕΥΣ
ΙΩΝΙΟΥΕΡΙΚΕΕΥΣ
ΡΟΣΑΡΤΕΜΙΔΟΥΡΟΥΝΙΕΥ
ΝΟΣΚΟΛΩΝΗΘΕΝ ΧΑΡΙΤΟ

G g 2

10 ΦΡΥΝΙΣΚΟΥΣΦΗΤΤΦΟΣΟΥΛΥΜΠΙ
ΕΣΘΕΟΥΚΕΙΡΙΑΔΗΣ ΡΟ
ΟΚΛΕΟΥΣΘΟΡΙΚΙΟΣΚΟΦΩΚ
ΙΟΥΝΣΙΟΥΙΦΙΣΤΙΑΔΗΣ
ΝΟΣΣΟΥΝΙΕΥΣ

15 ΟΥΒΑΦΘΕΝ
ΤΙΡΙΕΥΣ
ΤΟΓ

.....Κ.Ο.
.....ρου Σουνιεύς. γόνου (?)
.....άνθρου Ιωνίδης. Πάριος (?) or Ποτάμιος (?)
.....ος Ἀλωπεκῆθεν.
5τ]όβου Παλληνεύς.
.....ναίου Ἀλαιεύς.
Ἀπολ]ωνίου Ἐρικεεύς.
.....ρος Ἀρτεμιδάρου Σουνιεύς.
.....νος Κολωνήθεν. Χαρίτω
10 Φρυνίσκου Σφήττιος. Ὀλυμπ[ι]δο[υ] Κοθακ[ι]δ[ος]
.....εσθένου Κειριάδης. ρήν
.....οκλείου Θορίκιος. Κοθακ[ι]δ[ος].
.....Διονυσίου Ἰφιστιάδης.
.....νος Σουνιεύς.
15ου Βατῆθεν.
.....Στε]κ[ι]ριεύς.
.....Ο.

This fragment appears to have been broken off from the upper right-hand angle of a wall stone, as immediately above the remains of line 1 the upper surface is worked for a joint. Several slips of the lapidary are noticeable. In line 7 he had written *N* by mistake, and has clumsily altered it to *K*; in line 10 the *I* in ΣΦΗΤΤΙΟΣ is written over a previous *O*; and in line 15 a *T* has been written over an *O* or *Φ*. At the end of line 5 there is an angular incision, which perhaps is accidental. The surface of the inscription is perfectly preserved, and there is a blank space after most of the lines.

This fragment has every appearance of a gymnastic inscription, but it differs from the lists which have just preceded it, in the names being arranged without regard to the order of the tribes. I should therefore consider it to be not a list of all the Ephebi of the year, officially drawn up by the Kosmetes, but a list of the members belonging to one of the *συστρέμματα*, or companies, into which the Ephebi were subdivided. The *συστρέμματα* and their *συστρεμματάρχαι* are frequently mentioned in late Ephebic inscriptions, but little is certainly known concerning them. It seems that usually about twelve such companies were comprised in the whole body of Ephebi (see Dittenberger, *de Ephebis*, p. 18, foll., and Addenda, p. 76). A list, such as I suppose this fragment to have originally been, is given in the *Φιλόστοι*, i. p. 384, 3, where two *συστρεμματάρχαι*, Demosthenes and Eleutheros, place upon record the names of the Ephebi belonging to their respective companies. A similar list occurs in *Ἐφ. Ἀρχ.*, 2235. Cp. No. xlvi. The date is not earlier than the second century A.D.

In line 2 ΓΟΝ is doubtless ... γόνου], the termination of a father's name (*Ἀντιγόνου*, *Ἀστυγόνου*, or

the like), the beginning of the word having been inscribed in the line above. Line 7. The demotic name Ἐρικεεύς (so also in C. I. 115) is also found spelt Ἐρικαιεύς (C. I. 270, col. 1, line 22), by a variation like that of Ἀλκμαιωνίδαι, Ἀλκμεωνίδαι (cp. Böckh on C. I. 33). We also find of course Ἐρικ. with *ει* for *ι*. The deme itself is called Ἐρικεα in Ross, *Demen*, Inscr., i. col. A, line 21. Lines 9-12. The name Χαρίτω] Ὀλυμπ[ι]δο[υ] Κοθακ[ι]δ[ος], written in the margin, is unmistakable. Böckh's imperfect copy had misled him into taking Κοθακίδης for a personal name. Line 13. Ἰφιστιάδης. This deme belonged to the tribe Akamantis; it is often found in inscriptions, and is mentioned by Hesychios:—Ἰφιστιος, ἥρως τις Ἀθηναῖος· ἀφ' οὗ καὶ δῆμος Ἰφιστιάδαι; and again Ἰφιάσται (read Ἰφιστιάδαι, with Böckh) δῆμος τῆς Ἀκαμαντίδος φυλῆς. Steph. Byzant., however, mentions Ἡφαιστία as a deme of Akamantis. Böckh regarded these as one and the same deme, and his view has been adopted by Meier, *de Gentil. Att.*, p. 45; Ross, *Demen*, p. 74; and Westermann on Leake. Leake himself (*Top.* ii. pp. 42, 46 n, 187) regards Ἡφαιστία as a separate deme. Its existence is unconfirmed as yet by inscriptions, which *always* give Ἰφιστ.; for in Rangabé, *Ant. Hell.*, No. 496, the reference is to the Lemnian city Hephaestia, and not to the deme Ἰφιστιάδαι (cp. Kirchhoff, *Hermes*, i. p. 226 n). Moreover, as Ross remarks, there could hardly have been two demes of such similar names in the same tribe; and it is nothing surprising that a mistaken spelling should have been adopted by Stephanos or other writers (as probably Diog. Laert., iii. 41), who would be likely to substitute Hephaestos for the unknown Eponymous local hero Iphistios.

XLVI.

Fragment of white marble, apparently mutilated on all sides, and also split in two down the middle: height, 10 in.; breadth, 9½ in. From the Elgin Collection. Osann, *Syll.*, p. 139; C. I. 303.

A careful examination has made it necessary to | ment is a list of names, which admit of restora-
modify Böckh's text in various places. The docu- | tion.

ΔΙΟΓΕΝΙ[Σ]
ΚΑΡΠΟΔΩΡ[ΣΔΙ]ΟΓΕΝΟΥΣΓΑΙ,
ΦΙΛΩΝ[] Λ[ΜΑΞ]ΙΤΕΥΣ
ΕΠΙΓΟΝΟΣ[] ΑΘ[] ΜΟΝΕΥΣ
5 ΙΩΛΟΣ ΕΛΕ[ΥΣΙΝΙΟ]ΥΛΑΧΑΡΝ
ΕΥΦΗΜΟΣ[] ΜΕΛ[] ΙΤΕΥΣ
ΣΩΚΡΑΤΗΣ[] ΒΕΡΕΝΕΙΚ[]
ΔΙΟΝΥΣΙΟΣΜ[ΕΝΕ]ΚΡΑΤΟΥΣ ΕΥΠΥ
10 ΙΣΙΔΩΡΟΣΦΙΛΟ[ΞΕ]ΝΟΥ ΚΟΛ
ΣΩΤΑΣΕΥΒΟΥΛ[ΙΔ]ΟΥΠΕΙΡ
ΙΩΣΙΜΟΣΕΥΒ[ΟΥ]ΛΙΔΟΥΠΕΙΡ
ΗΡΑΚΛΕ[ΟΔ]ΩΡΟΣΙΩΛΟΥΛΑΛΑΦ
ΗΡΑΚΛΕΙΔΗΣΑΝΤΙΟΧΟΥ ΡΑΜ
ΕΡΜΙΑΣ[] ΕΚΜΥΡΙ
15 ΙΕΡΩΝ[] ΚΗΦΙΣ
ΟΝΗ[ΣΙΜΟΣΥΓΕΙΝΟΥ ΦΙΛΑΘΗΝΑ[ΙΟ]ΣΕΠ
ΑΣ[ΚΛΗΠΙΔΗΣΗΡΑΚ ΛΙΒΑΝΟ_ΕΥΚΛ
ΜΕ[ΛΙΣΣΟΣ] ΑΤΤΙΚ[] ΞΕΝΟΦ[ΩΝΤΟΣ
ΧΑΡΙ[ΤΩΝΞΕΝΟΦΩ] ΕΠΙΚ[ΗΤΟΣΔΙΟ]
20 ΕΥΤ[ΥΧΙΔΗΣΣΑΜΠΟ
ΣΩΤ[ΗΡΙΧΟΣΗΡΑΚΛΕ

Where the father's name is the same with the | was first observed by Böckh on C. I. 181. Also
son's it is indicated by a bracket added to the son's | where a word is abbreviated in our inscription this
name, followed by a slight blank. This abbreviation, | is indicated by a dash, but not uniformly. Written
which is very common in inscriptions of this kind, | in full the inscription would run as follows:—

Διογένης (Διογένους) Γαργήτιος
Καρπόδορος Διογένους Γαργήτιος
Φίλων Φίλωνος Αμαξίαντεός
5 'Επιγονος 'Επιγόνου Αθμονεύς
Ζώλος 'Ελευσινίου 'Αχαρνεύς
Εύφημος Εύφημου Μελιτεύς
Σωκράτης Σωκράτους Βερενικίδης
Διονύσιος Μενεκράτους Εὐπυρίδης
10 'Ισίδωρος Φιλαξίου Κολυττεύς
Σώτας Εύβουλίδου Πειραεύς
Ζώσιμος Εύβουλίδου Πειραεύς
'Ηρακλέωδωρος Ζώλου Αναφύστιος
'Ηρακλείδης Αντίοχου Ραμναεύς
15 'Ερμίας 'Ερμού εκ Μυριναύτης
'Ιέρων 'Ιέρωνος Κηφισεύς
'Ονήσιμος Υγείνου Φιλαθέναος 'Επ
'Ασκληπιάδης 'Ηρακ. Λιβανός 'Εκλ
Μελίσσος Μελίσσου Αττικίς Ξενοφώντος
Χαρίτων Ξενοφώντος 'Επικτήτος Διο
20 Εὐτυχίδης 'Εμμέρου ?
Σωτήριχος 'Ηρακλε.

The nature of this document was probably similar | Lines 1, 2. Diogenes and Karpodoros are both
to that of the preceding one, but the characters ap- | of course sons of the same Diogenes, just as
pear to be of a somewhat later date. | Sotas and Zosimos are of Eubulides, lines 10, 11.

Gargettos is the only deme beginning with ΓΑ—.

Line 14. Böckh's copyist is here at fault. The restored reading is of interest from the expression ἐκ Μυρ(ινόττης). This deme of the tribe Aegeis is only known from inscriptions, and was at first confounded with Μυρβινόσσιοι or Μυρινόσσιοι, a deme of Pandionis, which, besides being very common in inscriptions, is mentioned by Steph. Byz. and Photios. But the two demes are distinct from each other, for not only do they certainly belong to different tribes, but also we find them mentioned side by side, as if

distinct, in an inscription in Böckh, Staatsh., iii. p. 450. See also Ross, *Demen*, pp. 84, 85, 128, 129; Leake, *Top.*, ii. pp. 201, 276; Böckh on C. I. 297. Both Μυρβινόσς and Μυρβινόττης are sometimes spelt, as here, with a single β.

Lines 16 and 19. [Ουφ]σίμος and [Χαρ]ίων are only probable restorations. Line 17. Αἰβαν[ος] is certain: Pape gives several other examples of this name. Εύκλ. may represent Εύκλειδου, Εύκλείους, or the like.

Line 20. Έμπο. represents either Έμπόρου or Έμπορικοῦ.

XLVII.

Fragment of a slab of white marble, broken on all sides except perhaps the right: breadth, 9½ in.; height, 5½ in. From Lord Strangford's Collection. C. I. 305 δ; *Archäolog. Zeit.*, 1864, p. 165; *Le Bas, Attique*, pt. i, No. 575.

	ΔΙΟΙ	
	ΠΟΣΙΔΩΝΙΩ	
	ΑΣΚΛΗΠΙΟΔΟΤΟΣΣΩΣΙΣΙ	
	ΚΕΚΡΟΠΙΔΟΣ	
5	ΓΑ Η	ΜΥΣΤΙΚΟΣΕΛΕΥΣΕΙΝΙΟΥ
	ΧΟΛΑΡΓΕ	ΑΦΡΟΔΙΣΙΟΣΑΡΤΕΜΙΔΩΡ
	ΔΟΣΣΦΗΤ	ΔΙΟΝΥΣΙΟΣΑΡΤΕΜΙΔΩΡ
	ΡΟΥΑΝΤ	ΔΙΟΝΥΣΙΟΣ> ΕΠΙ
	ΥΓΤΗΣ	ΕΡΑΦΡΟΔΙΤΟΣΝΗΦΟΝΤΟ
10		ΙΠΠΟΘΕΩΝΤΙΔΩ
		ΤΙΔΗΣΦΙΛΙΣΤΕΙΑ
		ΤΙΜΟΥ

We may restore as follows:—

	Διδυμόσιος, or the like.
	Ποσιδώνιος
Παλ	Ἀσκληπιδότος Σωσιστράτου
	Κεκροπίδος
5	Μυστικὸς Ἐλευσινίου
..... ου Χολαργε.	Ἀφροδίσιος Ἀρτεμιδώρου
..... dos Σφήτ.	Διονύσιος Ἀρτεμιδώρου
..... ώρου Ἀντ.	Διονύσιος Διονυσίου Ἐπιφάνους
..... ηστής	Ἐραφρόδιτος Νήφοντος
10	Ἱπποθεωντίδης
..... τείδης Φιλιστεύου	
..... τίμου	

This fragment altogether bears the appearance of a gymnastic inscription, and is probably part of a list of Ephebi, like Nos. xliii and xlv, where see notes. The first column is much mutilated, but it clearly contained a catalogue of names arranged irrespectively of their tribal order. Whereas in column 2, which is inscribed in smaller characters, we find part of a list evidently drawn up in accordance with the order of tribes everywhere observed in inscriptions of the imperial period: viz. 1. Erechtheis; 2. Aegeis; 3. Pandionis; 4. Leontis; 5. Ptolemais; 6. Akamantis; 7. Adrianis; 8. Oeneis; 9. Kekropis; 10. Hippothontis; 11. Aeantis; 12. An-

tiachis; 13. Attalis (Neubauer, *Comment. Epig.*, p. 72, foll.). I should suppose the original monument to have been a tall, narrow slab (possibly a Term): the heading of the inscription gave the names of the Kosmetes and Antikosmetes; then followed in column 1 the various officers and teachers of the gymnasium (and this appears to be the purport of what remains of column 1), while in the lower part of column 1 and the upper part of column 2 were inscribed the names of the Ephebi κατὰ φυλὰς: lastly, at the base of the second column, if not under both columns, came the ἐπὶ ἑγγράφοι.

The abbreviations are obvious enough. The

mark χ signifies, as we have before seen, that the father's name was the same as the son's. The orthography bears marks of a late date; e.g. Ποιδά-
νιος for Ποιδ. The form 'Πποθεωντίς (for 'Πποθοων-
τίς) occurs also in an Ephebic list, Φιλίστωρ, iv.
p. 547, 2, with which cp. 'Πποθεοντίς in a similar in-
scription in Φιλίστωρ, iv. 168; 3, and 'Πποθοοντίς in
No. xlv.

This fragment probably belongs to the middle or
latter part of the second century A.D.

The names are almost all associated by etymo-

logy with the worship of the gods. Μυστικός, a
name of frequent occurrence in later Athens, evi-
dently is derived from the Mysteries, as the sub-
joined 'Ελευσινίου clearly shows. Νήφων, in line 9,
which appears not to be found elsewhere, is not
connected with the root of φαίνω, like 'Αγλαοφῶν,
'Ιοφῶν, etc. (as Pape implies by rendering 'Helle'),
but is from νήφα, and refers to religious abstinence.
The δεισιδαιμονία of later and subject Athens betrays
itself remarkably in the choice of personal names.

CHAPTER V.—IMPERIAL.

XLVIII.

A slab of white marble: height, 1 ft. 3 in.; breadth, 8 in. From the Elgin Collection. Osann, Syll., p. 204; C. I. 346.

ΩΝ ΕΙΣ
ΕΡΑΥΤΟΥΕΚΤΟΥΔΗ
ΡΙΑΝΩΤΩΠΑΤΡΙ
ΚΑΙΕΙΣΑΙΩΝΑΔΙΑ
5 ΜΕΓΙΣΤΕΑΥΤΟΥ
ΑΝΘΡΩΠΙΑΣΒΕ
ΕΠΕΣΤΑΛΚΑΜΕΝ
ΩΡΟΥΝΚΩΤΩΡ
2ΝΣΟΥΥΠΕΡΗΜΩ
10 ΑΥΤΟΚΡΑΤΩΡΕΥΧΟΜΕΘΑ

The inscription is entire at the bottom and on the right side only. At the end of lines 3 and 5 are curved strokes, such as are often employed in late inscriptions to indicate an abbreviation. One letter has been broken off at the end of lines 8 and

9. The lapidary, being pressed for space, has somewhat crowded and diminished the last letters in line 10. The document, as far as it can be restored, runs thus:—

ω εἰς
ὑπὲρ αὐτοῦ ἐκ τοῦ δη-
μοσίου (?) Ἀδριανῶ τῷ πατρὶ (πατρίδος)
καὶ εἰς αἰῶνα δια-
5 μονῆς] μέγιστε Αὐτοκράτωρ),
φιλιανθρωπίας βε-
βαιω (?) ἐπιστάλκαμεν
... αὐρύνκω τῷ αρ.
τῶν σου ὑπὲρ ἡμῶν
10 ἐπιμελειῶν (?) Αὐτοκράτωρ εὐχόμεθα.

In line 3 ΠΑΤΡΙ, with the sign of contraction affixed, appears to stand for πατρὶ πατρίδος. Line 4. Böckh suggested δια[μονῆς]. Line 6. Perhaps ΒΕ may represent some case or derivative of βεβαίως.

The first four lines appear to belong to a statement of some of many munificent favours bestowed upon Athens by the Emperor Hadrian. The re-

mainder of the inscription seems to have been an address of thanksgiving or petition to the Emperor; very likely a birthday address. Compare C. I. 3902 b, and Newton, Hist. Disc., ii. pt. 2. p. 695. It will be noticed that the iota subscript is omitted throughout (cp. Franz, El. Ep. Gr., p. 247).

XLIX.

On a stèle of white marble, surmounted by a pediment in the centre of which is a round buckler in relief; the lower part of the stèle is broken away: height, 1 ft. 6 in.; breadth, 1 ft. 11½ in.; thickness, 6½ in. From the Elgin Collection. Osann, Syll., p. 205; C. I. 349; Franz, *El. Ep. Gr.*, p. 259; Lüders, *Die Dionys. Künstler*, Berlin, 1873, pp. 74, 177.

ΑΓΑΘΗ-ΤΥΧΗ

ΨΗΦΙΣΜΑΤΗΣΙΕΡΑΣΔΑΔΡΙΑΝΗΣΑΝΤΩΝΕΙ. 15
 ΟΥΜΕΛΙΚΗΣΠΕΡΙΠΟΛΙΣΤΙΚΗΣΜΕΓΑΛΗΣΣΥΝΟΔΟΥ
 ΤΩΝΔΟΤΗΣΟΙΚΟΥΜΕΝΗΣΠΕΡΙΤΟΝΔΙΟΝΥΣΟΝΚΑΙ
 5 ΑΥΤΟΙΣΑΤΟΡΑΚΑΙΣΑΡΑΤΙΤΟΝΑΙΛΙΟΝΑΔΡΙΑΝΟΝ
 ΔΝ ΞΕΒΑΣΤΟΝΕΥΣΕΒΗΘΝΑΔΙΟΝΥΣΟΝ
 ΝΙ ΟΙΚ

The form of the Ψ in line 2 is noteworthy, as also the tendency to blend letters into one after the manner of a monogram. Böckh has restored the inscription, as far as it can be restored, as follows:—

'Αγαθὴ Τύχη'

Ψήφισμα τῆς ἱερᾶς 'Αδριανῆς 'Αντωνεῖν[υ]ης
 θυμελικῆς περιπολιτικῆς μεγάλῃς συνόδου
 τῶν ἀπὸ τῆς οἰκουμένης περὶ τὸν Διόνυσον καὶ
 5 Αὐτοκράτορα Καίσαρα Τίτον Αἰλίον 'Αδριανὸν
 'Αν[τωνεῖνον] Σεβαστὸν Εὐσεβῆ, νέον Διόνυσον
 [τεχνιτῶν].

Böckh thinks it most probable that this inscription was found at Athens, because it belonged to the Elgin Collection; but the character of the document would suit one part of Greece equally with another. In the notes to No. xxi some general remarks were made on the private associations of the Greeks, which had a religious or quasi-religious character. The best known of these associations are the Dramatic guilds, of which we find mention in various parts of the Hellenic world, from the Macedonian period downwards, and about which very full information is to be found in Lüders, *Die Dionys. Künstler*, Berl. 1873, and Foucart, *de Collegiis Scen. Artificum*, Paris, 1873. Strabo (xiv. 1. p. 643) mentions a Dramatic Company which enjoyed the monopoly of playing in the region of Ionia and the Hellespont. They originally had their home at Teos (cp. Le Bas, *Pt. v*, No. 85, line 15, p. 30), from which they migrated first to Ephesos, thence to Myonnesos, and afterwards were established in Lebedos under the protection and favour of the kings Eumenes and Attalos: here they existed in Strabo's time. Their patron God was of course Dionysos, but Apollo, the Muses, and other deities, also shared their worship. It seems that this Society or Corporation long prospered in numbers, reputation, and wealth (Schömann, *Gr. Alt.*, ii. p. 518; Böckh, *C. I.*, Nos. 3067–3071). Other Dramatic guilds are found elsewhere in Greece, as at Eleusis (cp. Rangabé, *Ant. Hell.*, No. 813; and Keil, *Schedae Epigraph.*, p. 46, foll.); at the Isthmus and Nemea ('*Εφ. Αρχ.*', 213; *C. I.* 3068 c; Lüders, p. 175, No. 77*); and in Arkadia (cf. *Athenae*, v. p. 212, and iv. p. 149, where we read of another *σύνδοκος Διονυσιακῶν τεχνιτῶν*).

Our inscription relates to a Dramatic Company as is shown by the epithet *θυμελικῆς*, line 3; cp. Keil, *Syllog. Inscr. Boeot.* p. 144; *C. I.* 1625, line 56, and 3493, line 11; Lüders, p. 182, No. 94.

Most of the Dramatic guilds known to us from

inscriptions seem to have been established in some fixed abode or head-quarters, and to have had a local character. The *σύνδοκος* of our inscription is distinguished from these by the epithets *περιπολιτική*, 'itinerant,' and 'from the whole Empire,' ἀπὸ τῆς οἰκουμένης, line 4. Cp. the similar decrees from Ankyra, Lüders, p. 182, No. 94, from Pessinus, *C. I.* 4081, from Thyatira, *C. I.* 3476 d, from Aphrodisias, Lebas, *Asie Mineure*, *Pt. v*, Nos. 1619, 1620, from Nismes, *C. I.* 6786. It would seem that such itinerant oecumenical *σύνδοκοι* were associations on a much larger scale than the local guilds, and were perhaps formed by the amalgamation of these about the time of Hadrian, who did much to encourage and revive the drama throughout the Empire. (See Foucart, *De Collegiis Scen. Artif.* p. 93.)

If our inscription really belongs to Athens, it seems probable (as Lüders suggests, p. 73) that the *σύνδοκος* to which it relates received its title *'Αδριανή* on the occasion of Hadrian's visit to Athens, A.D. 135, when he celebrated the Dionysia with great pomp as Athenian archon. For the phrase *περὶ τὸν Διόνυσον*, line 4, cp. Lüders, p. 180, Nos. 75*, 89, 91; Plutarch, *Rom. Quaest. cvii*; Diod. iv. 5.

Line 5. With Dionysos, who is their natural patron-god, they associate also the deified Emperor Antoninus Pius (*εὐσεβῆς*) as being *νέος Διόνυσος*. In like manner *οἱ περὶ τὸν Διόνυσον τεχνίται* receive the messenger of Mithradates as sent by *νέος Διόνυσος* (*Athenae*, v. p. 212 D), a title which we learn elsewhere to have been affected by Mithradates; as also by the Ptolemies and by Hadrian, *C. I.* 6786, and by Caracalla, *C. I.* 6829: see Lüders, p. 74 *note*.

It was no uncommon thing for Corporations of this kind to name themselves after some monarch to whom they paid divine honours as their patron; e.g. Attalistae, Eupatoristae, Basilistae (*C. I.*, iii., p. 419). Similarly the guild here mentioned is entitled the Adriana Antonina (line 2).

L.

A slab of white marble: height, 4½ in.; breadth, 1 ft. 4 in. From the Elgin Collection. Part of a larger inscription first copied and edited by Cyriac of Ancona, *Epigr.* p. xvi. No. 117, and then by Muratori, vol. ii. p. dxxviii. 1. The Elgin fragment is edited by Osann, *Syll.* p. 90, who is unaware of the completer form of the inscription; C. I. 354.

ΥΠΕΥΘΥΝΟΙ ΕΣΤΩΣΑΝ ΠΡΩΤΟΝ ΜΕΝ ΕΚ
ΑΦΟΥ ΔΕ ΟΝ ΠΟΙΗΣΑΣ ΘΑΙΤΗΝ ΕΙΣΟΔΟΝ
ΤΟ ΜΕΧΡΙ ΜΗΝΩΝ ΑΛΛΩΝ ΔΥΟ ΤΗΣ ΤΕΛΕΥΤΑΙΑΣ ΑΠΟ-
ΔΟΣΕΩΣ ΜΕΤΑ ΔΕ ΤΟΥΣ ΜΗΝΑΣ ΤΟΥΤ
5 ΜΗΠΕΙΘΟΜ ΟΙΑ Π ΛΟΣΟΣ ΔΑΝ

The uncial text gives a careful copy of the Elgin fragment as it now stands, only the left side being entire. Subjoined is the fuller form of the inscrip-

tion in cursive, according to the restorations of Bockh:—

δέχονται τὸ ἀργύριον, ἐπιτίμιον ὀρίζεσθαι
αὐτοῖς κατὰ τὴν τῆς ἀπελπίβιας ἀξίαν. [ἐάν] [δὲ] οἱ πα-
ραδοθέντες εἰσφέρειν μὴ βούλωνται, [εἰ] γὰρ
5 ὑπεύθυνοι ἔστωσαν πρῶτον μὲν ἑκατοστιάδων τόκῳ [ν], (1)
ἀφ' οὗ, δέον ποιήσασθαι τὴν εἰσοδον, οὐκ ἐποιήσαν- (2)
το, μέχρι μηνῶν ἄλλων δύο τῆς τελευταίας ἀπο- (3)
δόσεως. μετὰ δὲ τοὺς μῆνας τοὺτους εἰ μένουσιν (4)
μὴ πειθόμε[ν] οἱ ἀπ[ο]δόσθωσαν οἱ ἀργυροταμίαι μετὰ (5)
10 τοῦ κήρυκος τὰς ὑποθήκας, [ἐχόν]των αὐτὰς ἐξουσίαν
λύσασθαι ἐξήκοντα ἡμερῶν πρῶτον μὲν τῶν δεδωκέν-
των, εἴτα καὶ τῶν ἐγγυητῶν, οἵτινες ὑπεύθ[υ]νοι τῶν
ἐνδεσσαντων ἐξήκοντα ἡμέ[ρ]ων ἂ [δ] [δ] [ε] λουσιν ἐκτείσσειν.

We have here a portion of a decree belonging to the period during which Athens was subject to Rome. It should probably be referred not to the times of the Roman Republic, but to the reign of some emperor—Hadrian for example. It deals with certain persons who have to pay certain revenues to the public exchequer. These appear to be the farmers of the taxes, who had of course, in all cases, to find security up to the amount of their contract, together with sufficient sureties. The decree accordingly enjoins that when these farmers are called upon by the magistrates who receive the revenue (οἱ δέχονται τὸ ἀργύριον, line 1) to pay in the moneys for which they are liable, should they neglect the summons (ἀπειθία), they are to be proportionably fined (line 2). Further, if such delinquents, whose names shall be laid before the authorities (οἱ παραδοθέντες), still refuse to meet their liabilities, then a final period of three months shall be granted them, to date from the day on which payment fell due but was not forthcoming; interest being paid upon the

debt in the meantime at the rate of twelve per cent. (lines 4–7). If the sum is not paid by the end of the three months, then the securities of the defaulter are to be sold by auction (lines 7–9), permission however being reserved for those who gave the security, and after them to their sureties, to redeem their property thus put up to auction within sixty days. The last line is imperfect.

The idiom of this document is strongly coloured by Latinisms. Thus ἑκατοστιάδων τόκοι (line 4) represent *centesimaе usurae*, which in Attic would be τόκος ἐπὶ δραχμῇ. Neither is εἰσφέρειν (line 3) used in its classical sense. ποιήσασθαι τὴν εἰσοδον (line 5) must mean 'to pay in,' and similarly we speak of money 'coming in.' ἀργυροταμίαι, too (line 8), is a late coinage: it occurs again in a law of Hadrian, C. I. 355, ad fin. The word was probably invented to prevent the office being confused with the Roman Quaestors, for whom the word ταμίαι was appropriated.

CHAPTER VI.—STATUES AND DEDICATIONS.

LI.

A slab of blue marble: height, 11½ in.; breadth, 2 ft. 10 in. From the Elgin Collection. Chandler, Inscr., p. 48; Osann, Syll., p. 97; C. I. 128; Franz, *El. Ep. Gr.*, p. 328.

ΟΙΕΡ]ΥΣΓΑΝΔΙΟΝΟΣΑΝΤΙΣΘΕΝΗΣ
ΑΝΤΙΦΑΤΟΥΣΚΥΘΗΡΡΙΟΣΑΝΕΘΗΚΕΝ
ΟΙΦΥΛΕΤΑΙ

Ὁ ἱερὸς Πανδίωνος Ἀντισθένης
Ἀντιφάτους Κυθήρριος ἀνέθηκεν.
Οἱ φυλῆται.

Pandion, the Eponymous hero of the tribe Pandionis, had his proper shrine, which is mentioned by name in C. I. 213. That inscription gives a list of victors in the Dionysia and Thargelia who belonged to the tribe Pandionis. The date of C. I. 213 is a few years after the archonship of Eukleides; and then an Antisthenes, son of Antiphates, a Kytherrian, is said to have won a prize (probably a tripod) at the Thargelia. It is possible that our inscription refers to that very victory. It was cus-

tomary for the winners of crowns, tripods, etc., to dedicate them, by way of publicly recording their success. The words *οἱ φυλῆται* are added to show by whom the distinction was awarded. Tripods won in the Thargelia were dedicated at the Pythion, but the temple was not large enough to contain them all within its walls, so that they extended into the adjoining road, hence called the 'Street of Tripods.'

LII.

On a cylinder of white marble, which has been broken vertically in half. Height, 13 in.; diameter, 8½ in. From the Elgin Collection. C. I. 402; Welcker, *Sylloge Epigram. Gr.* 149 (three first verses only); Le Bas, *Attique*, pt. i. No. 337.

ΑΣΚΛΗΠΙΟΥΜΕΔΜΩΑΠΤΡΦΟΡΟ
ΠΕΙΣΩΝΑΛΕΥΣΣΕΙΣΙΠΠΙΚΟΝΗΓ
ΑΡΞΑΝΤΑΘΗΝΑΙΟΙΣΔΕΤΗΝΕΠ

ΚΑΤΑΤΟΕΠΕΡΩΤΗΜΑΤΩ
ΣΥΝΕΔΡΙΩΝΙΕΡΩΣ
ΑΓΑΘΟΠΟΔΟΣΦΛΥΕΓ

5

The inscription is mutilated upon the right-hand side. In line 5 Böckh's copy wrongly has Θ twice instead of Ω , in $\Sigma\Upsilon\text{NE}\Delta\text{PI}\Omega\text{N}$ and $\text{I}\epsilon\text{PE}\Omega\text{Σ}$. With

some diffidence I venture to depart from his restorations, and propose to read as follows:—

Ἀσκληπίου με δμῶα πυρφόρον, ξένε,
Πείσανα λείσσεις, ἱππικόν [θ'] ἡγήτορα·
Ἀρξάντ' Ἀθηναίους δὲ τὴν ἐπιάννυμον.

Κατὰ τὸ ἐπερώτημα τῶν
5 συνεδρίων ἱερέως
Ἀγαθόποδος Φλυαῖος.

The last three lines thus arrange themselves symmetrically beneath the first longer lines. The cylinder upon which this was inscribed formed the base of a small statue in honour of Piso, who had been—as we are told in line 3—archon eponymos. His full name is given in the heading of an Ephebic inscription published by Kumanudes, *Φιλίστωρ*, iv. p. 168, 2, 'Ἐπὶ ἀρχοντος Βιησίου Πείσανος Μελιτέως. His date is assigned by Neubauer (*Commentationes Epigraph.*, p. 27) to the year 175 A.D.; and Dumont (*Essai sur la Chronologie des Archontes Athén.*, p. 100) gives good reason for placing it as 'très-peu postérieure à l'année 169.' For the position of δέ, see L. and S., s. v. Line 2. Besides the archonship, Piso appears to have held some equestrian command:—ἱππικόν [θ'] ἡγήτορα, or, as Böckh,—ἱππικῶν ἡγήτορα. This office we cannot identify, owing to our scanty information concerning the various offices existing in later Athens. But why is he styled in line 1 the 'fire-bearing servant of Asklepios?' It must be remembered that Asklepios, besides many other attributes, was worshipped as Ἀγλαΐης and Αἰγλαήρ (see Welcker, *Götterl.*, ii. p. 742, fol.), nor is it difficult to understand the symbolism that should connect the god of healing with the idea of light and brightness. It is not surprising, therefore, to find *πυρφόροι* among the priests of Asklepios. Thus C. I. 1178 is a dedication discovered by Clarke among the ruins of the Asklepieion at Epidaurus, which reads:—Ἱαρέ[ος] Φάων πυρφόρο[ς] ἀνέθηκα. The same title is

mentioned as borne by priestly officers in a Boeotian inscription, C. I. 1586; and in Lucian, *de Dea Syria*, 42.

The last three lines tell us that this statue was raised to Piso 'at the request of the συνέδρια in the priesthood of — Agathopous, of the Phlyean deme.' The expression τὰ συνέδρια occurs in two other Attic inscriptions, Philistor, i. p. 382, see note of Kumanudes and *ibid.* iv. p. 168, 2. This document begins thus:—Ἡ ἐξ Ἀρείου πάγου βουλὴ καὶ ἡ βουλὴ τῶν Φ καὶ ὁ δῆμος ὁ Ἀθηναίων τὸν Κοσμητὴν τῶν ἐφήβων Αὔρ. Φίλωνα Πειραῖα ἀρετῆς ἕνεκεν καὶ τῆς εἰς τὰ συνέδρια καὶ τὸν δῆμον καὶ τοὺς ἐφήβους φιλοτιμίας. Here we first have mentioned the Areopagus and the Senate and the People, and then, when we should expect a repetition of the same assemblies, the place of the two former is occupied by τὰ συνέδρια. It seems probable from the context that the συνέδρια in this inscription is meant, whether for brevity's sake or to avoid a tautology, to include the Areopagus and Senate together in one general term. Böckh, however, C. I. 3749, says, 'τὰ συνέδρια idem est quod ἡ γερουσία,' and if this is always so, τὰ συνέδρια should here also refer to councils of a religious character, cp. note on No. xix, line 39, and Kumanudes on Philistor, i. p. 352. At the end of line 5 stood some abbreviation like *ΑΥΡ.* or *ΑΕΥΚ.*, Agathopous having also a Roman name, unless Agathopous was the father's name, the priest's name ending line 5. He was probably priest of Asklepios.

LIII.

A slab of white marble: height, 9 in.; breadth, 10½ in. From the Elgin Collection. C. I. 437.

Τ]ΙΣΤΑΡΙΛΜΙΔΟ
ΣΧΑΡΟΠΕΙ[ΗΝ
ΚΛΑΤΔΙΟΤΔΙΛ[ΤΜ
5 ΟΥΘΥΓΑΤΕΡ, [ΑΡ
Ε]ΤΗΣΕΝΕΚΕΙ[ΚΑ
Π]ΤΗΣΠΕΡΙΤΗ[ΘΕ
ΟΝΘ]ΥΗΣΚ[ΠΙΑΣ

A fragment of an inscription in honour of Charopeine, daughter of Claudius Didymos (?). The curved strokes between some of the words are clearly intentional, although not consistently employed. The restorations I have made are chiefly suggested by the unmistakable portions of letters at the beginning and end of the lines. The inscription probably ran somewhat as follows:—

[Ὁ δῆμος (?) τὴν ἱέρειαν]
τῆς Ἀρτεμίδο-
ς Χαροπείην
Κλαυδίου Διδύμου
θυγατέρα [ἀρ-
(5) εῖτης ἐνεκεν [κα-
ὶ] τῆς περὶ τὴν [θε-
δν θρησκείας.

For line 1 cp. next inscription. The word *θρησκεία* is a common synonym in late Greek for *εὐσέβεια*.

LIV.

A slab of white marble: height, 11½ in.; breadth, 7½ in. From the Elgin Collection. C. I. 437 δ.

11 4
ΛΗΤΩΝ/
ΙΟΣΚΛΑ
ΛΗΤΡΙΑΙ
5 ΛΙΜΟΥΣ

Ἡ βουλὴ τῶν [X καὶ
ὁ δῆμος Κλαυδίου
Δημητριάδην
Ἀλίουσίον

There seem to be traces of letters in the line above the fourth line from the bottom. At the end of line 3 was some citizen's name in the genitive, and at the end of line 4 probably *θυγατέρα*. At the end of line 1 I have recovered what seems certainly the remnant of X, i.e. 600. The Senate was increased to 600 upon the institution of twelve tribes (B.C. 307), and so continued down to the time of Hadrian: see No. xix, *supra*.

LV.

Fragment of white marble, probably part of a Term: height, 8½ in.; breadth, 12 in. From the Elgin Collection. C. I. 1033.

ΙΙΟΦΙΜΟΝ

The face of the stone is much worn on the left hand, and a letter seems to have been lost. Immediately beneath the inscription are the remains of a phallus sculptured in relief, which indicate that our inscription is a fragment of a Term, similar probably to those given in 'Εφ. Ἀρχ. N. S. No. 200, Pl. 30, 31, 33; in which case this fragment would be from the middle of the Term, and *Τροφίμων* may have been the last word of the inscription. Böckh is therefore mistaken in placing it among the sepulchral inscriptions.

LVI.

A slab of blue marble: height, 9½ in.; breadth, 2 ft. 8½ in. From the Elgin Collection. First edited by Cyriac of Ancona, *Epigr.* p. xv. No. 105; Muratori, ii. p. 1066, 3; Jacobs, *Paralip. Anthol.*, ii. No. 15, p. 766, and *Anthol. Pal. Append.*, No. 150; Clarke, *Travels*, pt. ii. 2. p. 591; Osann, *Syll.*, p. 144; C. I. 747.

ΠΟΛΥΛΛΟΣ ΠΟΛΥΛΛΙΔΟΥ ΠΑΙΑΝΙΕΥΣ

ΕΙΚΟΝΑΤΗΝ ΔΑΝΕΘΗΚΕ ΠΟΛΥΣΤΡΑΤΟΣ ΑΥΤΟΥ
ΜΗΜΟΣ ΕΥΝΗΝΟΝΗΤΟΥ ΕΩΜΑΤΟΣ ΑΘΑΝΑΤ

This marble was seen on the Akropolis in front of the Parthenon by Cyriac in the 15th century, and remained there as late as Clarke's time. The uncial text shows the present state of the inscription.

When it was copied by Cyriac, Chandler, and Clarke, the second and third lines were complete, and ended with the words *ΔΕΛΦΟΝ* and *ΑΘΑΝΑΤΟΝ* respectively.

Πόλυλλος Πολυλλίδου Παϊανιεύς.
Εικόνα τήνδ' ἀνέθηκε Πολύστρατος, αὐτοῦ ἀδελφόν,
μνημοσύνην θνητοῦ σώματος ἀθάνατον.

This is not from a sepulchral monument; it is an inscription upon the base of a statue of a deceased brother dedicated (*ἀνέθηκε*) by Polystratos. The first line, written in letters half as large again as the rest, gives the name of the person whose statue

stood above, viz. Polylos, son of Polyllides of the Pacanian deme. The accusative *ἀδελφόν* is in apposition to *εἰκόνα*, the image standing for the person represented. The reading of the stone is certainly *μνημοσύνη*, which is more poetical than *μνημόσυνον*.

LVII.

A slab of white marble, found in the wall of the Church of the Panagia Spiliotissa ('Our Lady of the Grotto'): height, 1 ft. 5 in.; breadth, 10 in. From the Elgin Collection. Copied by Fourmont; edited by Chandler, pt. ii. No. 29, p. 55; Osann, *Syll.*, p. 155; C. I. 481; Keil, in *Rhein. Mus.*, xix, 1864, p. 256, foll.

ΚΙΟΝΙΑΚΑΙ ΤΟ ΑΙΤΩΜΑ
ΑΙ ΤΑΣ ΚΙΝΚΛΙΔΑΣ ΚΑΙ ΤΗΝ
ΦΡΟΔΕΙΤΗΝ ΤΗ ΘΕΩ ΕΚ
ΤΩΝ ΙΔΙΩΝ ΔΑΝΕΘΗΚΕΝΕ
5 ΤΙΣ ΚΕΥΑΣΑΣ ΑΚΑΙΑΥΤΗΝ
ΤΗΝ ΘΕΟΝ ΚΑΙ ΤΑ ΠΕΡΙ ΑΥΤΗΝ
ΟΥΣ ΑΚΑΙΑΥΧΝΑ ΠΤΡΙΑΑ
ΤΗΣ ΚΑΙ ΟΝΕΙΡΟΚΡΙΤΙΣ
10 ΖΤΟΛΙΖΟΝΤΟΣ ΑΙΜΙΛΙΟΥ
ΙΚΟΥ ΜΕΛΙΤΕΩΣ ΕΡΑΤΙ
ΟΝΤΟΣ ΙΑΧΧΑΓΩΓΟΥ ΔΙΟΝ
ΣΙΟΥ ΜΑΡΑΘΩΝΙΟΥ ΖΑΚΟΙ
ΕΥΟΝΤΟΣ ΑΓΙΑΦΟΡΟΥ ΕΥΚΑΡ
ΠΟ

The stone is entire at the bottom and sides. elsewhere are effaced. We may restore as follows:—

.....
τῶ] κίονια καὶ τὸ αἰτώμα
καὶ τὰς κινκλίδας καὶ τὴν
Ἀ]φροδείτην τῇ θεῷ ἐκ
τῶν ἰδίων ἀνέθηκεν, ε-

- 5 πισκεύασα καὶ αὐτὴν
τὴν θεὸν καὶ τὰ περὶ αὐτὴν,
οὐσα καὶ λυχναῖστρια αἰ-
τῆς καὶ ὀνειροκρίτις.
Στολίζοντος Αἰμιλίου [Ἀτ-
10 τ]ικοῦ Μελιτέως, ἱερατῆ-
οντος Ἰακχαγωγῷ Διονυ-
σίῳ Μαραθωνίου, ζακορ-
εύοντος ἀγιαφόρου Εὐκάρ-
που.

This inscription records the dedication of a statue of Aphrodite, together with certain small columns and a pediment. *δέτωμα* (corrupted here into *αἰ-τωμα*) was the word used in later Greek for the older *ἀετός*: see Bekker, *Anec. Gr.*, i. p. 348, 'Αετός: τὸ τε πτηνὸν ζῶον, καὶ τὸ ἐπὶ τῷ προπυλαίῳ δὲ νῦν ἀέτωμα λέγουσιν: and *ib.*, p. 202, 'Αετός προπύλαιος: τὸ νῦν λεγόμενον ἀέτωμα: *cp.* Harpokr., s. v. *ἀετός*, Suid., s. v. *ἀετόματα*. The dedication includes also a latticed partition or railing (*κιγκλίδες*, line 2). The giver of these objects had moreover restored the statue and surroundings (line 5, foll.) of the goddess whose 'lamplighter and dream-interpreter' she was (lines 7, 8), to whom also she had made the dedication. We may understand the offering to have consisted of a miniature shrine, containing in its cella an image of Aphrodite, and adorned in front with a pair of columns supporting a pediment. The whole was placed in the temple of the *θεός* of lines 3 and 5, and fenced off by a railing (*κιγκλίδες*).

But who was this goddess to whom the dedication is made? At first sight it might be assumed to be Aphrodite. But the sacred officers mentioned in the inscription, *ὀνειροκρίτις*, *Ἰακχαγωγός*, *ἀγιαφόρος*, *στολιστής*, seem to belong not to the worship of Aphrodite, but to some more solemn and mystic rites. Of course it is just possible that all the ministers of Aphrodite here named were at the same time *ὀνειροκρίτις*, *Ἰακχαγωγός*, *ἀγιαφόρος* and *στολιστής*, respectively, of other deities. But such a coincidence would be very remarkable, and it is not at all necessary that Aphrodite should be the goddess meant. It was quite common to dedicate an image of one deity in honour of another (see the examples cited by Keil, *Sylog. Inscr. Boeot.*, p. 87). It has accordingly been suggested that Demeter is the goddess meant (see Stephani in the *Compte rendu de la Commission Archéologique*, St. Petersburg, 1860, p. 114; *cp.* Lenormant, *Recherches à Eleusis*, p. 200.)

This would accord well with 'Ἰακχαγωγός' in line 11, the worship of Iakchos and Demeter having been closely united both at Athens and at Eleusis, and hence Stephani thinks that the temple from which this inscription was taken was that dedicated to Demeter in the Kerameikos, where was also an Iakcheion. He also shows from Pausanias, viii. 31. 3, that at Megalopolis a temple of Aphrodite stood within the Peribolos of Demeter and Persephone; *cp. ibid.* vii. 21. 4, for another instance of the association of these Goddesses. That an *ὀνειροκρίτις* should be attached to a temple of Demeter is not

surprising, inasmuch as we have mention of that Goddess appearing in dreams in two inscriptions, C. I. 2907, and Newton, *Hist. Disc.* ii, pt. 2, p. 714; *cp.* the dream of Timoleon before his Sicilian expedition, Plutarch, Timoleon viii, where the priestess of Persephone explains the dream as coming from *αἱ θεαί*, acting here as *ὀνειροκρίτις*. Moreover we know that *ἐγκοίμησις* was practised in the 'Ἰακχείον': see Alkiphron, *Epist.* iii. 59, Παρ' ἑνα τῶν τὰ πινάκια παρὰ τὸ 'Ἰακχείον προτιθέντων καὶ τοὺς ὀνείρους ὑποκρίνεσθαι ὑπισχνουμένων: Plut. vit. Aristid. c. 27, ὅς ἐκ τῶν ἐκ πινάκιοι τινὲς ὀνειροκριτικοὶ παρὰ τὸ 'Ἰακχείον λεγόμενον καθέζομενος ἔβουκε, and the 'Ἰακχείον' could hardly have been anywhere but in that temple of Demeter in the Kerameikos noticed by Pausanias, i. 2. 4, where the statue of Iakchos by Praxiteles was associated with that of Demeter and Persephone.

On the other hand, it has been maintained by Böckh, and more recently by Keil (*Rhein. Museum*, xix. p. 258, that the *θεός* mentioned in our inscription was the Egyptian Isis, who had a temple at Athens as early as B.C. 333 (see the decree published by Kumanudes in the *Παλιγγενεσία*, 1870, No. 2009). The prevalence of her worship at Athens is further shown by the frequency of names like 'Ἰσιγίης', 'Ἰσιότορος', as well as by the numerous dedications to Isis cited by Keil. It has been urged in favour of this view that *στολισμός* was a characteristic feature of Egyptian ritual: thus on the Rosetta stone we read *οἱ εἰς τὸ ἄδyton εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν*: and as in our inscription *ὁ στολίζων* is named the first, so Plutarch (*de Iside et Osir.*, ch. 3) describes the *ἱεραφόροι* and *ἱεροστέλαιοι* (= *στολισταί*) as most important priestly officers (*cp. ib.*, ch. 20). Again Isis and Sarapis were both deities who sent dreams to men, especially by *ἐγκοίμησις*, in their temples. 'Ἀγιαφόρος', line 13, is clearly a synonym for *ἱεραφόρος* or *παστοφόρος*, titles of frequent occurrence among the Egyptian priesthood (see Plutarch, *ib.*, ch. 3; C. I., iii. p. 305). In regard to the difficulty of the priest of Isis being also *Ἰακχαγωγός* line 10, foll., it has been shown that such a combination of offices is elsewhere found. Thus in a gymnastic inscription in the *Φιλίστωρ*, i. p. 381, we read Κοσμητέοντος 'Ἰακχαγωγῷ Διονυσίου Μαραθωνίου. This Dionysius is clearly the same with the one in our inscription; and thus is determined the date of the document before us, inasmuch as the inscription in the *Φιλίστωρ* contains the heading:—Οἱ ἐπὶ Τιβ. Κλαυδίου 'Ηρόδου Μαραθωνίου ἀρχοντος, τρίτου ἀπὸ τῆς ἐπιδημίας τοῦ μεγίστου αὐτοκράτορος Καίσαρος Τραϊανοῦ 'Αδριανοῦ σεβαστοῦ ἐφηβοί, κ. τ. λ. The date of

our inscription is therefore about A. D. 130. The same Dionysios is called *ιερεύς* in another Athenian inscription (Ross, Demen, No. 189, p. 103; Keil,

Rhein. Mus., xix. p. 257), which is worth citing in full in illustration of the document before us:—

Εὐκαρπος Δ[ιου-
ν]σίου Φυλλάσι[ς]
κατ' ἐπιτάγμ[α]
'Α]σκληπιδν [τόν-
δε καθεῖδρ[α]νσεν
5 ὁπ[ε]ρ ἐαυτοῦ [καὶ
τοῦ ἱερέως [Ἰακχα-
γωγού Διου[σίου
Μαραθωνί[ου, στο-
10 λήζοντος [Αἰμιλί-
ου 'Αττικῶ [Μελιτέ-
ως.

This may also be a dedication to Isis. Of the names here mentioned, not only Dionysios, but

Eukarpos, too, reappears in our inscription. We also recover 'Αττικῶ, the name of the *στολιστής*.

LVIII.

A slab of white marble, from Lord Strangford's Collection: height, 6½ in.; breadth, 12½ in. Apparently unpublished.

The stone is entire on all sides, excepting that the face is occasionally chipped at the edges. There are remains of a simple moulding at the top and

bottom. It was doubtless the base of a statue to Hermes.

ΚΗ[ΡΥΚΙΑΘΑΝΑΤΩΝΕΡΜΗΣΤΗΣΑΜΜΕΑΓΟΡΑΙΛΙ
ΣΟΙ] ΜΕΝΑΝΑΞΔΩΡΟΝΚΟΣΜΟΝΔΕΑΥΤΟΙΣΙΤΙΟΕΝΤΕΞ
ΑΥΤ]ΟΚΑΣΙΓΝΗΤΟΙΓΑΙΔΕΞΓΑΤΡΟΣΕΞΑΓΑΣΙΓΓΟΥ
Α]ΓΑΣΙΚΡΑΤΗΣ:ΕΥΩΝΥ:ΑΓΑΣΙΚΛΗΣ:ΕΥΩΝΥ

Κή[ρ]υκι ἀθανάτων 'Ερμῇ στήσά μ' ἀγοραίφ,
Σοί] μὲν, ἀναξ, δῶρον, κόσμον δ' αὐτοῖσι τιθέντες,
Αὐτ]οκασίγητοι παῖδες πατρὸς ἐξ 'Αγασίππου
'Α]γασικράτης Εὐωνυ[μίου]: 'Αγασικλῆς Εὐωνυ[μίου].

The monument, as often, *loquitur*, addressing the god. The crasis, in line 1, of the *ῖ* of *κήρυκι* with the *α* of the next word is such a harshness as often occurs in metrical inscriptions even of a fairly good age; for this one is certainly not later than the second century B. C. Hermes Agoraeos presided over the market-place as the god of business and

commerce. Cp. his title *ἑμπολαῖος* (Welcker, Götterl., ii. p. 455). There was a statue of Hermes Agoraeos in the Agora near the Stoa Poekile: Lukian, Jup. Trag., ch. 33, ὁ σὸς, ὦ 'Ερμῇ, ἀδελφὸς ἐστίν, ὁ ἀγοραίος, ὁ παρὰ τὴν Ποικίλην. See the authorities cited by Leake, Top. i. p. 121.

LIX.

A block of white marble: height, 1 ft. 3½ in.; breadth, 13 in.; thickness, 7 in. From the Elgin Collection. Osann, Sylloge, p. 141; C. I. 495.

ΑΤΡΙΝΙΟΣΤΙΤC
ΙΟΔΗΡΟΥΤΟΥΙ
ΥΤΟΥΣΩΣΘΕΝΟΥΑΦΗΓΟ
ΑΙΑΣΚΑΗΠΙΑΔΟΥΤΩΝΜΑΤΡ
5 ΣΥΝΡΑΕΟΝΤΕΣΝΑΥΤΑΙΑΠΟΛΛ
ΤΑΡΣΙΩ ΧΑΡΙΣΤΗΡΙΩΝ

All the letters given in the uncial text are certain, except *A* in line 3. The edge of the stone is

entire on either side, as is indicated by the vertical strokes; and the inscription probably consisted of

these six lines only. But the surface of the stone is worn smooth, so that on the right hand no traces of the lost letters are visible. The third *A* in

line 4 is a lapidary's blunder for *A*. In line 6 the *iota adscriptum* has probably been worn away.

..... Σ]ατρίνιος Τίτος ἱπὲρ (?)
 ἰοδάρου τοῦ
 ντον Σωσθένου ἀφηγο (?)...
 καὶ Ἀσκληπιάδου τῶν Μαρ...
 5 οἱ] συνπλέοντες ναῦται Ἀπόλλ[ωνι
 Ταρσίφ χαριστήριον.

Line 1. Böckh suggested the name Satrinus; and the initial Σ is almost visible. The letters *TIT* are so crowded that Osann (whom Böckh follows) mistook them for *NT*. This is a votive thank-offering apparently set up at Athens by certain sailors who had escaped shipwreck. They had

probably sailed from Tarsos, and therefore make their dedication to the Tarsian Apollo. The Latin names, the genitive Σωσθένου, and the forms of the letters, point to a date probably later than the first century B.C.

LX.

A small tablet of white marble, broken at the top only: height, 3½ in.; breadth, 6 in. From the Elgin Collection. Dodwell, *Tour*, i. p. 403; Osann, *Sylog.*, p. 168; C. I. 497; *Museum Marbles*, part ix. pl. 41, fig. 8.

—
 —
 —
 ΕΥΧΗΝΥΤΕΡ
 ΕΥΦΡΟΣΥΝΟΥ

..... εἰνη εὐχὴν ὑπὲρ Εὐφροσύνου.

It is probable that a representation in relief of some portion of the human body occupied the top left-hand corner of the tablet, which would account for the peculiar arrangement of the letters of the name of the dedicator. Her name ended in -εἰνη.

This votive tablet, together with all those which follow below, was discovered at Athens in the year 1803 by George, Earl of Aberdeen, K. G. Thence most of them seem to have passed into Lord Elgin's Collection, and so found their way to the British Museum. Dodwell (*Tour*, i. p. 401, fol.) gives the following account of their discovery:—'Higher up the hill' (of the so-called Pnyx) 'are the five steps cut in the rock, and the *Bema*, from which the Athenian orators harangued the multitude. . . . The circular wall was probably built . . . in order to support the terrace or hill, upon which the tribunal was afterwards formed: it is at present called σκαλα του Δημοσθενους, the stairs of Demosthenes. The steps were almost covered with earth, which was cleared away by the orders of a British nobleman (the Earl of Aberdeen). On each side of the *Bema* the rock is cut down perpendicularly, and contains several small cavities or niches for votive offerings; amongst them is one much larger than the others, which probably contained the statue of the divinity to

whom they were dedicated. In clearing away the earth many of these offerings were discovered; they are in relief in white marble, well sculptured, and are now in the British Museum. . . . Several parts of the human body are represented upon these tablets. They seem to have been dedicated to Jupiter—the most High.' Then follows a particular account of each.

Dodwell here assumes the spot where these tablets were found to have been the famous Pnyx, a view which has been shared by many other travellers, as Gell, Leake, Wordsworth, and Mure. This opinion was first controverted by Ulrichs and Welcker, who asserted the spot till then taken for 'the Pnyx' to be the Πελασγικόν, and the supposed βῆμα to be a rock-altar sacred to 'Highest Zeus' (Welcker, *Der Fels-altar des Höchsten Zeus oder das Pelasgikon zu Athen*, bisher genannt die Pnyx, Berlin, 1852). This is not the place to enter into a topographical controversy, upon which a good deal has been written. Suffice it to say, that despite the vigorous remonstrance of L. Ross (*Die Pnyx und das Pelasgikon in Athen*. Zur Wahrung der Topographie von Athen gegen einige neuere Zweifel, Braunschweig, 1853), who adheres to the older view, the new identification has been adopted by Kiepert, and supported by fresh arguments by E. Curtius

(Attische Studien, i. Pnyx und Stadtmauer, Göttingen, 1862). Rangabé (Ant. Hell., ii. p. 579, foll.) and Mr. Dyer (in an appendix to his recent work on Athens) defend the older view. I refer to the dispute here only so far as it affects the interpretation of these votive tablets. If the spot where they were discovered be indeed the Pnyx, then it may be remarked that votive tablets generally, like those before us, belong to late Roman times, and that the Pnyx had then ceased to be the usual place of public assembly (cp. Athenaeos, v. p. 213; Ahrens, de Statu Athenarum, etc., p. 28.) It might well have happened, says Ross (in the essay above cited, p. 16), at a time when the Pnyx had become a place of solitude and silence, that some pious person, warned it may be in a dream, erected in a niche of its massive rocks a statue or statues of Highest Zeus, and that the spot thus consecrated afterwards acquired a high degree of religious reverence partly from the importance of the individual himself, and partly perhaps from wonderful cures effected upon the votaries of the deity. Of such consecrations of niches and grottoes in rocks there are many examples (cp. C. I. 456; Wordsworth, Ath. and Att., ch. xii), as are there also of dedications arising out of a dream, as when Perikles set up a bronze statue on the Akropolis to Athena Hygieia by reason of a vision (Plut. Perikles, ch. xiii). On the other hand, if, with most recent archaeologists, we regard the so-called Pnyx as a rock altar of Highest Zeus, then the discovery of our inscriptions there is natural enough, and I have only to remark that the solemn worship of Zeus at this place, indications of which are thought to be traceable in Aeschylus (e.g. in Eumen. 997, *χαίρει δ' αὖτος δαίμων, ἔκταρ ἤμενοι Διός*, and in the scenery of the Suppliants: see Curtius,

Att. Stud., i. p. 39), must have survived to a late period in the superstitious devotion of the lower orders—for such, as will be seen, were the women who dedicated these tablets. Zeus was largely worshipped at Athens, especially in the earlier times. Upon the Akropolis in front of the Erechtheion was an altar to *Zeus ὑπατος* (Pausan., i. 26. 6), to whom, as we learn from Demosthenes (In Meid., p. 531) and this is important for our votive inscriptions—it was not an unknown thing for persons *περὶ ὑγιείας θύειν καὶ εἰχέσθαι*. The superlative *ὑψίστος* was probably substituted in place of *ὑπατος* by the piety of later times, when Highest Zeus was worshipped in all parts of Greece (Welcker, Götterl., ii. p. 181). The connexion of Zeus Hypsistos with healing is explained by the passage cited above from Demosthenes, as well as by the fact that Zeus was worshipped under the titles *ἐξαιρετήριος* and *παῖδιν* (Hesych., s. vv.).

Votive dedications to *Διὶ ὑψίστῳ* (sometimes *θεῷ ὑψίστῳ*, or merely *ὑψίστῳ*, or *Διὶ*) have been found in many parts of the Graeco-Roman world, belonging almost always to late times (e.g. C. I. 1869, 3669, 5929, 6832; Rangabé, Ant. Hell., No. 2362; Spratt and Forbes, Travels in Lycia, ii. p. 290; and others mentioned by Welcker, Götterl., ii. p. 181, n: cp. Keil, zur Syllog. inscr. Boeotic., p. 655).

The dedication to some healing god of a representation of that portion of the body which had been cured, was an expression of piety common with the Greeks, as it is still in some Roman Catholic countries (Schömann, Gr. Alt., ii. p. 206; cp. 1 Sam. vi. 4). More will be said on this point when we come to the list of temple treasures in the Amphiaræon at Oropos (C. I. 1570). I now proceed to the rest of these votive tablets.

LXI.

A plain tablet of white marble: height, 4½ in.; breadth, 6 in. From the Elgin Collection. Dodwell, Tour, i. p. 402; Clarke, Travels, pt. ii. § ii. p. 466; Osann, Syll., p. 224; C. I. 498; Museum Marbles, pt. ix. pl. 41, fig. 9.

ΣΥΝΤΡΟΦΟΣ

ΥΨΙΣΤΩΔΙΙ

ΧΑΡΙΣΤΗΡΙΟΝ

Σύντροφος ὑψίστῳ Διὶ χαριστήριον.

See note on the preceding tablet.

LXII.

A tablet of white marble, cum anaglypho ventriculi muliebris: height, $5\frac{1}{2}$ in.; breadth, $7\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403; Osann, Syllog., p. 224; C. I. 500.

Immediately above the relief:—

ΟΛΥΜΠΙΑΣΥΨΙΣΤΩ
ΕΥΧΗΝ

Ὀλυμπίας ἐψίστω εὐχὴν.

LXIII.

A tablet of white marble, with relief representing the human face from the bridge of the nose downwards: height, $8\frac{1}{2}$ in.; breadth, 8 in. From the Elgin Collection. Dodwell, Tour, i. p. 404, with woodcut; Osann, Syll., p. 225; C. I. 501; Museum Marbles, pt. ix. pl. 41, fig. 7.

Above the relief:—

ΤΕΡΤΙΑ ΥΨΙΣΤΩ
ΕΥΧΗΝ

Τερτία ἐψίστω εὐχὴν.

LXIV.

Tablet of white marble, on which, in a sunk square, a relief representing a pair of arms: height, 6 in.; breadth, $7\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 402, with woodcut; Osann, Syll., p. 225; C. I. 502; Museum Marbles, pt. ix. pl. 41, fig. 6.

Above the relief:—

ΚΛΑΥΔΙΑΠΡΕΠΟΥΣΑ
ΕΥΧΑΡΙΣΤΩΥΨΙΣΤΩ

Κλαυδία Πρέπουσα εὐχαριστῶ ἐψίστω.

LXV.

A tablet of white marble, containing between the two lines of the inscription a female breast in relief: height, 5 in.; breadth, 6 in. From the Elgin Collection. Dodwell, Tour, i. p. 403; Osann, Syll., p. 225; C. I. 503; Museum Marbles, pt. ix. pl. 41, fig. 1.

ΟΝΗΣΙΜΗΕΥΧΗΝ
ΔΙΙΥ ΨΙΣΤΩ

Ὀνησίμη εὐχὴν Διὶ ἐψίστω.

LXVI.

A tablet of white marble, with relief representing a female breast: height, $5\frac{1}{2}$ in.; breadth, $5\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403, not quite correctly; Osann, Syll., p. 225; C. I. 504; Museum Marbles, pt. ix. pl. 41, fig. 3.

Immediately above the relief, the letters being arranged to suit the field:—

ΕΥΤΥΧΙΣΙΝΨΙΩΕ
ΧΗΗΥ

Εὐτυχὶς ἰψίστῳ εὐχ[ῆ]ν.

The lapidary put by mistake a second *H* instead of *N*.

LXVII.

Tablet of white marble, somewhat broken, with relief representing a female breast: height, $7\frac{1}{2}$ in.; breadth, 6½ in. From the Elgin Collection. Dodwell, Tour, i. p. 403; Osann, Syll., p. 225; C. I. 505; Museum Marbles, pt. ix. pl. 41, fig. 2.

Immediately underneath the relief:—

ΕΙΣΙΑΝΨ
ΕΥ

Εἰσὶς ἰψίστῳ εὐ[χ]ήν. *Eisias* is the late spelling of *'Isias*.

LXVIII.

A tablet of white marble, with relief representing a pair of eyes; in the left eye is a horizontal incision as if to indicate that a surgical operation had been performed. Height, $3\frac{1}{2}$ in.; breadth, $5\frac{1}{2}$ in. From the Elgin Collection. Dodwell, Tour, i. p. 403, with woodcut; Osann, Syll., p. 225; C. I. 506; Museum Marbles, pt. ix. pl. 41, fig. 5.

Immediately beneath the eyes:—

ΙΛΗΜΑΤΙΝ
ΥΧΗΝΑΝΕ
ΗΚΕΝ

Φιλημάτων [ε]ύχην ἀνέ[θ]ηκεν.

Φιλημάτων for *Φιλημάτων* is a barbarism such as 284. Cp. other references in Franz, *El. Ep. Gr.*, often occurs in late inscriptions: so *'Ελευθέριον* for p. 248. Ross suggests that from her name *Φιλημά-*
'Ελευθέριον, C. I. 704; *Δημήτρης* for *Δημήτριος*, C. I. | *τιον* appears to have been a hetaera.

LXIX.

Fragment of a tablet of white marble, much mutilated, containing relief representing a pair of eyes, of which one only is now preserved: height, 5 in.; breadth, 3½ in.; thickness, 2 in. Discovered by George, Earl of Aberdeen, K.G., 1803. Presented to the British Museum by George, Earl of Aberdeen, 1861. Hitherto unpublished (?).

Underneath the relief:—

ΙΣΤΟ

..... ὠψ[ίστω] εὐχ[ήν].

This evidently is one of the tablets found by the Earl of Aberdeen at Athens in 1803 (see notes on No. lx). There is some reason for supposing it to be identical with an inscription supposed to be lost, viz. C. I. 499, which contained the words *Εὐδοκος*

ὠψίστω εὐχήν, and is described by Böckh (ibid.) as 'Tabula Elginiana ibidem inventa (Viscont. n. 60): inest oculus.' If it be the same tablet it has suffered injury since its discovery at Athens.

LXX

Fragment of a tablet of white marble, broken at the top and left side, with relief representing apparently part of a votive shoulder: height, 4 in.; breadth, 4½ in.; thickness, 1½ in. Discovered by George, Earl of Aberdeen, K.G., 1803. Presented to the British Museum by George, Earl of Aberdeen, 1861. Hitherto unpublished.

Underneath the relief:—

ΑΘΕΩΥΥΙ

ΥΧΗΝ

... α θεῶ ὠψ[ίστω] εὐχ[ήν].

This also belongs to the set discovered by Lord Aberdeen in 1803. For the variation *θεῶ ὠψίστω* instead of *Διὶ ὠψίστω*, see note on No. lx. There is no reason for supposing *θεῶ ὠψίστω* here to indicate a Christian origin, as Osann suggests (Syll., p. 225), although the formula *Διὶ ὠψίστω* does occur

in a votive dedication which curiously combines pagan and Christian elements, given by Keil, zur Sylloge inscr. Boeotic., p. 655:—*Διὶ ὠψίστω καὶ ἀγαθῶ δ[ν]γέλῳ | Κλαύδιος Ἀχιλλεύς καὶ Γαλάτ[ει]α ὑπὲρ σωτηρί[ας] | μετὰ τῶν ἰδίων | πάντων χαριστ[ή]ριον.*

LXXI.

Angle from moulded block of white marble. Length, 9 in.; height, 5½ in. Hitherto unpublished.

ΔΟΝΙΟΣΕΤΤΟΙΕΙ

Ποσειδόνιος ἐποίησε.

This probably came from the base of a statue. The marble on the left hand ends not in a break, but in a beautifully even joint, the earlier letters having been inscribed on the slab that fitted to it. I place this among the Attic inscriptions because I found it lying in a case among a number of frag-

ments of the Elgin marbles. The name Poseidonios does not occur in the catalogue of artists given by Hirschfeld, 'Tituli Statuariae Sculptorum Graecorum,' but an Ephesian sculptor of that name is mentioned by Pliny: see Brunn, *Gesch. d. Griech. Künstler*, ii. p. 410.

LXXII.

A sundial of white marble: height, 1 ft. 8 in.; greatest length, 3 ft. 3 in. First mentioned by Spon and Wheeler, *Voyage d'Italie, de Dalmatie, de Grèce, etc.*, Lyons, 1678, ii. p. 219, and iii. p. 176; afterwards in the Elgin Collection; Visconti, *Mem. sur la Collection d'Elgin*, London 1816, p. 98, foll.; Pococke, *Inscr. Antiq.*, p. 55; Chandler, *Inscr.*, p. xxx; C. I. 522; *Museum Marbles*, pt. ix. pl. 43, fig. 1 (with good engraving). The inscription is also given in *Fittakys' Ancienne Athènes*, p. 108, whence it is copied by Rangabé, No. 1107.

ΦΑΙΔΡΟΣ ΖΩΙΛΟΥ
ΠΑΙΑΝΙΕΥΣ ΕΠΟΙΕ

Φαῖδρος Ζωίλου
Παιανιεύς ἐποίησεν

The corner of the marble is worn quite smooth, so that the final *l* in line 2 is obliterated. The name of the builder or architect, Phaedros, was found upon a flight of five steps leading up to the stage of the recently-excavated Dionysiac theatre. On the highest step was the following epigram, addressed of course to Dionysos:—

Σοὶ τῷδε καλὸν ἔτευξε, φίλῳργε, βῆμα θεήτρου
Φαῖδρος Ζωίλου βιοδότορος Ἀτθίδος ἀρχός.

From this it appears that Phaedros held some office at Athens, possibly the archonship (*Archäol. Zeit.*, 1862, Anz. p. 329; *Philologus*, iii. p. 461; *Εφ. Ἀρχ.*, N. S., No. 164; cp. *ibid.*, p. 130). A. S. Rhysopulos (*Εφ. Ἀρχ.*, N. S., p. 163), with no good reason,

apparently, doubts whether both inscriptions, which are in very late characters, belong to the same date, and refer to the same person. Whether Phaedros was Eponymous Archon is very doubtful, although he has been provisionally admitted into the lists of Westermann (in *Pauly, Real-Encycl.*, 2nd ed., i. p. 1481), Neubauer (*Comment. Epigr.*, p. 164), and Dumont (*Essai sur la Chronol. des Archontes*, p. 131): he may have been *στρατηγός*. His date must remain doubtful, having been assigned by Kumanudes to the second century A.D., by Rhysopulos and Dumont to the third century.

There is an account of Greek Dials in Sir G. C. Lewis, *Astronomy of the Ancients*, p. 178, foll.

CHAPTER VII.—RITUAL.

LXXIII.

A block of white marble: height, 8½ in.; breadth, 12½ in.; thickness, 4 in. From the Elgin Collection. C. I. 72 (A only). Kirchhoff, Corpus, No. 3; Lebas, pt. i. Attique, No. 397.

(A) Front.

E O I
 Η Ε Μ Ι Κ Ο Τ Υ Λ [Ε Ν] Ο Ι
 Ι Ε Ι Λ Ι Ε Δ Α Κ
 Δ Ι Δ Ο Ν Α
 5 Θ Α Ρ] Α Ε Λ Ι [Ο Ν] Ο [Σ] Η
 Ι Σ Τ Α Μ Ε [Ν] Ο Ι
 Ε Σ Ι Γ Ε Λ Ε Ο [Ν] . . . Λ . . Ο Ε Σ Ε
 Μ Ι Σ Υ Ε Τ Ο Ι Η Ε Ο Ι Κ Α Ι [Λ Α
 Λ Α Ν Α Π Λ Υ Ν Τ Ε Ρ Ι Ο Ι Σ Ι Α Θ Ε
 10 Ν Α] Ι Α Ι Ο Ι Ν [Σ] Κ Ι Ρ Ο Φ Ο Ρ Ι Ο Ν
 Ο Σ]

(B) Back.

Ι Ρ Ε
 Α Ν Τ Υ

 5
 Υ . . Ν Α
 Α Ι Ε Α Ν
 Ν Δ Ρ Α Σ Ι

(C) Right side.

Η Ε Ρ [Ο Ι
 Ν] : Π Υ Ρ Ο [Ν
 Δ Υ Ο Χ Ο Ι
 Ν Ι Κ Ε Τ Ρ
 5 Ε Σ Θ Β Ε [Λ
 Ο Ι : Η Ε Ρ Ο
 Ι Ν Ε Μ Ρ Ε
 Δ Ι Ο Ι : Τ Ε
 Λ Ε Ο Ν Η Ε
 10 Κ] Α Γ Γ Ι

(D) Left side.

Α Ι Μ Ε
 Λ] Ι Τ Ο Σ Τ
 Ρ] Ι Η Ε Μ Ι
 Κ Ο] Τ Υ Λ [Ι
 5 Ο Ν . Υ . .
 . . . Σ Τ Ο
 . . Ι Ε Ρ Ε
 . . : Τ Ρ Ι Τ
 . Ι Α Τ Ρ Ε
 10 . . / Τ Ε Ι

When Rose copied this inscription for Böckh it seems to have been fixed against the wall, so that he only noticed one side. It is, however, inscribed upon all four sides. The back is so much worn that only a few letters are discernible; but the two sides afford valuable help towards making out the character of the inscription. The stone is broken both at top and bottom.

(A) Front. Line 2. ἡμικοτὺλ[ην] αἶνον(?). Line 4. διδόναι. Line 5. I recognise [Θαρ]γυλι[ων]ος, and in line 6 [ισταμ]ε[νον]: probably the space between these two words is to be filled up with the number of the day of the month. Η[ΕΒΔΟΜΕΙ] would fill this space and the 7th of Thargelion was probably the day on which the Thargelia began: see Mommsen, *Heortologie*, p. 415. Line 7. τέλειον, sc. *ιέρειον*, 'a full-grown victim,' opposed to γαλαθηνόν. Line 8.

ἡμικον, the aspirate being omitted: cp. Franz, *El. Ep. Gr.*, p. 126. (See also the examples collected by Keil, *Schedae Epigraphicae*, p. 10.) Next follows . . . ἡ τῶ "Ἡρῆ καὶ [ἀδ]ύνα. The restoration [ἀδ]ύνα is suggested by the πόπανον of C. I. 523, and the ἄρτον διὰ σάδμων of C. I. 1464. Who the Hero here mentioned is we have no means of learning. Heroes are also mentioned in C. Line 9. Πλυνηρίοισι, 'Ἀθη[να]ῖα οἶν. The Plynteria formed a most important festival in the month Thargelion (see line 5), when the statue of Athena was solemnly cleansed and readorned. Line 10. Next followed, in proper order of time, directions for the month Skirophorion.

(B) Back. This face of the stone is very much worn. Line 8 seems to read [δ]ιγδράσι.

(C) Right side. Led by line 6 I read in line 1 *ἥρων*, i. e. the dual dative, concerning which see below. The passage will then run thus:—*Ἡρ[ων], πυρ[αῖ]ν δύο χοίνικες, τρεῖς ὀβε[λ]οί. Ἡρ[ων] ἐμ πεδ[ί]ω, τέλειον. Ἐ[κ]ά[τε]ρ (?) 'To the two Heroes, two choenices of wheat, (price) three obols. To the two Heroes in the Plain, a full-grown victim. To He-kate (?) The price of the wheat is fully twice as dear as we should have expected. In Rangabé, *Ant. Hell.*, No. 816, Böckh, *Kleine Schriften*, iv. p. 408 (a document similar in character to this), a *ἡμικτεων* of wheat (= four *χοίνικες*) is valued at three obols; and even this is twice the usual price. Perhaps the priests were allowed a commission on their purchases for sacrificial offerings: see Böckh, *Staatsh.*, i. p. 132. As regards the form, *ὀβελός*, which is Ionic, was usually employed in the sense of 'spit'; and *ὀβολός*, Attic, for the coin. They are two forms of the same word. (Böckh, *Staatsh.*, i. p. 137, *n.*, and p. 772; Pauly, *Real-Encycl.*, s. v. *Obolus*.) *Ἡμωβέλιον*, and not *ἡμωβόλιον*, is the usual form in inscriptions. The form *ἥρων* for the dative dual seems defensible: the Attics declined *ἥρας* like *λέας*, *κάλας*, etc. So Choeroboskos in Bekker, *Anecd.*, iii. p. 1197, *Ἀθηναῖοι ἐπὶ τούτων πάντων ἱσοσύλλαβον ποιοῦνται κλάιν' τοῦ γέλω γὰρ καὶ τοῦ Μῖνω καὶ τοῦ ἥρω λέγουσιν*; cp. *Etym. M.*, s. v. *Ἡρ[ων] Δημοδόκ[ου]*. I know not who the 'Heroes in the Plain' were. The Dioskuri had a temple at Kephale (Leake, *Top.*, ii. p. 76); and by *πέδιον* is doubtless meant the well-known 'Plain' of Attika. The restoration of *HE[K]A[TE]* in the last line is almost certain from the remaining traces of the letters.*

(D) Left side. Perhaps *AI* in line 1 are the remains of the name of a deity in the dative case, e. g. *Ἡρα*; or possibly *[ε]αί*. With *μ[ε]λ[ος] τ[ε]ρ[ε]μ[α]κό[τε]ρον* cp. Rangabé, *Ant. Hell.*, No. 816, lines 7, 17, etc. The aspirate in the form *ΤΡΙΗΜΙΚΟΤΥΑΙΟΝ* is interesting: cp. *ΤΡΙΗΜΙΠΟΔΙΟΣ* in C. I. 160, and the Attic form *ταῶς*, quoted by Athenaeos, ix. p. 397. See also Franz, *El. Ep. Gr.*, p. 126; Wecklein, *Curae Epigr.*, p. 50.

The forms of the letters prove this inscription to belong to about the year 450 B. C. Very little remains of the text, which must have been originally much longer, but on comparing this fragment with the Mykonos decree, *Ἀθήναιον*, ii. p. 237, and with C. I. 523, 1434, Kirchhoff, *Corpus*, Nos. 4, 5, 533, 534, it is clear that all these inscriptions were decrees relating to ritual which gave directions as to the offerings to be made to various deities at certain times. The fragment (Kirchhoff, No. 4, Rangabé, No. 2252) bears so remarkable a likeness to ours that they may be portions of the same marble. Mention is there made, for instance, of sacrifices to certain Heroes and Heroines; and possibly line 12 should be restored as *[H]EPOINEI: EMIT[ΕΔΙΟ]*, and not, with Rangabé, as *EMIT[ΕΙ-PAIEI]*.

It is not necessary to suppose that the sacrifices and offerings herein named were enjoined by the state, as was the case with those in the decree of the people of Mykonos already cited. They may have been merely local, belonging to the worship of a deme or tribe. C. I. 523 is clearly local, on which the remarks of Schömann, *Gr. Alt.*, ii. p. 539, are interesting.

LXXIV.

A block of white marble: height, 11 in.; breadth, 3 in. Presented by the Society of Dilettanti. Chandler, *Inscr.*, ii. 28. p. 54; Rose, *Inscr.*, p. 22. pl. iii, 3; C. I. 9; Franz, *El. Ep. Gr.*, No. 40. p. 98; Kirchhoff, *Corpus*, No. 531.

VI
XP
ἩΜΩ]ΘΙ
ΜΙΗ]ΚΤ
5 . . . Μ]ΟΙ
... ΔΥΡ
... ΟΙ
... ΚΑ
8]ΙΟΤΙ
10 Ο]ΤΥΠ
Υ]Τ:ΙΟ
Λ]Α:Δ
ΟΙ]ΟΠ
Σ]ΓΡΙΣ
15 ΞΞ]ΙΜΙΟ
ΡΕΝΤ]Ε:Μ

It is with diffidence that I approach the consideration of this fragment, upon the restoration of which Böckh appears to have especially prided himself, taking it as a type of his method of inscription-criticism. This may be gathered from his remarks *ad loc.*, and from what he says in the preface to the *Corpus Inscr.*, p. xxv. In the latter place he defends his restoration against the criticisms of Hermann, in his famous review of the *Corpus*, which appeared in the *Leipzig Lit. Zeitung*, Nos. 238-241. The controversy between Hermann, the representative of the purely literary school of philologists, and Böckh, the champion of the new or Wolfian school, marked an epoch in classical scholarship. The most important parts of the controversy were republished in one volume by Hermann (Leipzig, 1826), to which what references are needful will be made. Inopportune as the criticisms of Hermann generally seem to have been, yet in this case he is right in considering the conjectures of Böckh unjustifiably daring (Hermann, l. c., p. 39, foll., and his notes, p. 117, foll.). Nor is this objection removed by the defence urged by Meier (ib., p. 117, foll.). I have very carefully reexamined the stone, and find that Böckh is mistaken in thinking the letters worn: on the contrary, the surface is well preserved, and not a stroke is doubtful. Nor again is the writing arranged *στοιχῶδον* (see Hermann's note, ib., p. 120), so that we are not to expect a similar number of letters in each line. Starting from the above uncial copy, which may be absolutely trusted, I shall attempt a restoration of the fragment. Böckh, indeed, in later life (*Kleine Schriften*, vi. p. 431), and Kirchhoff (*Corpus*, No. 531), seem to have regarded the restoration of it as hopeless, without the discovery of other fragments of the inscription. Its antiquity must be my excuse; it is the only Attic marble in the Museum which is inscribed *βουστροφῶδον*.

I regard this inscription as a fragment relating to the sacrifices probably of some deme or society (*ἐπὶ δημοτικῇ*, see Schöm., *Griech. Alterth.*, vol. ii. p. 515, fol.). From the smallness of the items mentioned it can hardly refer to any state sacrifices (*ἐπὶ δημοτελεῖ*). The document may have been either a sort of calendar prescribing offerings to be made (like C. I. 523 and No. lxxiii *ante*), or an account rendered by *ιεροποιοί* of expenses incurred on behalf of sacrifices, or (more probably) a list of the perquisites (*γέρα*, Aesch. in *Ktes.*, p. 406, Reiske) of the priests (like Rangabé, No. 816; 'Εφ. Ἀρχ. 2667*). Compare the Halikarnassian inscription, C. I. 2656 (in the British Museum), and Pseud-Arist. *Oekon.* ii. 5: *τῇ τε ἐπεὶ τῇ τῆς Ἀθηνᾶς τῆς ἐν Ἀκροπόλει ὑπὲρ τοῦ ἀποθανόντος φέρειν χοίρικα κριθῶν, καὶ πυρῶν ἑτέραν, καὶ ἡδωδόν· καὶ ὅψα ἀν παιδάριον γίνηται, τὸ αὐτὸ τοῦτο.*

Line 1. Nothing can be made of these strokes:

but they do not represent Ω, as Böckh reads. The first letter may be Α. In line 2 X seems a lapidary's error for K; for the restoration *κριθῶν* seems certain. Following Rangabé, No. 816, *passim*, I read *HEMIHE* KTEO[N. Compare No. lxxiii D, line 3. Whether the form of the word here should be *ἡμικτίον* or *—εων* seems doubtful (see L. and S., s. v., and Böckh, *Kleine Schriften*, iv. p. 404, on Rangabé, No. 816, where *ἡμικτεω* occurs twice as a genitive). Line 6. The first letter was either Θ or Ο; probably the latter. It is known there were exceptions to the rule that in old Attic OY should be represented by O (Franz, *El. Ep. Gr.*, p. 127, Kirchhoff, *Studien zur Gesch. d. Gr. Alphabet*, pp. 162, 184). But what word stood here originally? Böckh's conjecture, *ΛΕΙΟΝΡΑΙΟΙ* is untenable, the *l* in line 7 being certain. Perhaps the name of some festival came here, as we shall find lower down in line 13. If so, it may conceivably have been [ΓΡΟΑΡΚΤ]ΟΝΠΙΟ[ΣΙ]. *Προαρκτούρια* appears to have been an older name of the Athenian festival *Προηρόνια* (cp. Hesych., s. v. *προηρόνια*, and A. Mommsen, *Heortologie*, p. 77). Lines 7, 8. Next followed probably the title of some official in the dative, e.g. *τῷ ἑρῆϊ*, or the like; and then (lines 8, foll.) *ΚΑΙΤΟ[ΒΟ]ΤΥΠΟΙ: Η[ΣΥΛ]Α*. I feel confident of the restoration *τῷ βουτύπῳ*, taken in connexion with the certain reference to the worship of Zeus Polieus in line 13. The *Dipolia* or *Buphonia* formed one of the most ancient and most singular festivals in the Attic calendar: see the account in Pausan., i. 24. 4; Porphyry, *de Abst.*, ii. 10; Schöm., *Gr. Alterth.*, ii. pp. 235, 482; A. Mommsen, *Heortologie*, p. 449, foll. Three several families supplied each an official who took part in the sacred rite, their titles being respectively *βουτύπος*, *κεντριδάδης*, and *δαυτρός*. Of these the *βουτύπος* (also *βουφόνος*) was the most important, he having to slay the ox, which was driven to the altar by the *κεντριδάδης*, and cut up by the *δαυτρός*. The *βουτύπος* is mentioned in a late Ephebic inscription, 'Εφ. Ἀρχ. N. S. No. 214. In line 8 before the K two dots (:) are quite legible. The restoration Η[ΣΥΛ]Α, lines 11, 12, is a mere conjecture; but it has some probability from the repeated mention of *φρύγανα* in Rangabé, No. 816. The six dots in line 12 are perfectly clear. They may be intended to indicate a full stop, for the use of punctuation in Greek inscriptions is very capricious; but I know of no other instance of more than two (:) or three (:) dots being employed for this purpose (cp. Franz, *El. Ep. Gr.*, p. 50, fol.). In No. xxix A, line 18, six dots are used as a numeral, *χρυσῖα μικρά ::::*. Line 13. The letter at the left of this line was certainly Λ. I read therefore ΔΙΠΟΛΙΟΙΣΙ, ΤΡΙΣ, +ΟΙΝ[ΚΕΣΤΕ]ΤΕ:Μ—. Concerning the *Dipolia* the references given above will suffice. As to the form, perhaps we should write *Διπολείους* as having the best MS. authority

* I think this last fragment must have formed part of the inscription published by Rangabé, No. 816. Each of these marbles was found in the same locality, that of the deme Aexoneis, to whose worship the document must probably have referred. Certainly Rangabé's restorations of lines 11-14 in No. 816 of his *Antiq. Hellén.* coincide remarkably with nearly all but the mutilated first line of 'Εφ. Ἀρχ. 2667.

in prose; but the contracted first syllable ($\Delta\iota$ - for $\Delta\iota\tilde{\iota}$) is confirmed by Aristoph., *Clouds* 984, *Peace* 420; by the proper name $\Delta\iota\phi\iota\lambda\omicron\varsigma$; and by $\Delta\iota$ as the dat. of Zeus in Pindar (see reff. in L. and S.), on the Eleian bronze tablet (C. I. 11), and on the helmet of Hiero (C. I. 16). Blass (*Aussprache d. Griech.*, Berlin, 1870, p. 5) remarks:—'Und deshalb' (i.e. on account of a dislike of the ι -sound) 'kommen auch im Altgriechischen nicht leicht zwei ι neben

einander vor; für $\pi\delta\lambda\upsilon$ heisst es immer $\pi\acute{o}\lambda\iota$ '. Translate:—'At the Dipolia, on three occasions, five choenixes' (of barley, $\kappa\rho\iota\theta\acute{\alpha}\nu$).

With the above document should be compared the fragment quoted in illustration by Franz, *El. Ep. Gr.*, p. 99. Kirchhoff, *Corpus*, No. 532, who states that this fragment is written $\sigma\tau\omicron\iota\chi\eta\delta\acute{\alpha}\nu$. Franz adds:—'Ceterum haec fragmenta Solonis aetatem facile attingunt.'

CHAPTER VIII.—GRAVESTONES.

IN entering upon this numerous class of inscriptions reference should at once be made to the valuable work of Professor Kumanudes, *Ἀττικῆς Ἐπιγραφῶν Ἐπιτόμῃ* (Athens, 1871), in which he has collected all the sepulchral inscriptions found in Attika up to that time. Including seventeen military epitaphs (cp. chapter iii, ante) they number over four thousand, whereas the collection in Böckh's *Corpus* did not amount to five hundred. This extensive study (chiefly at first hand) of a very interesting class of inscriptions has enabled Professor Kumanudes to arrive at some valuable results, which are summed up in his preface. To this I shall have frequently to refer. Although my concern in this chapter is with the inscriptions alone, yet the monuments themselves, on which they are inscribed, have deservedly met with considerable attention. The preface of Professor Kumanudes con-

tains a careful classification of the various forms of Attic Gravestones; and the sumptuous work of Baron Stackelberg (*Die Gräber der Hellenen*, Berl., 1837), and the useful treatise of Pervanoglu (*Die Grabsteine der alten Griechen*, Leipz., 1863) leave nothing to be desired in the way of illustration. As to the meaning of the enigmatical banquet-scenes often found upon Greek sepulchral monuments the following Essays are worth consulting:—A. Holländer, *De Anaglyphis sepulchralibus Græcis*, Berlin, 1865; and P. Pervanoglu, *Das Familienmahl auf altgriech. Grabsteinen*, Leipz., 1872.

I have followed Böckh in the arrangement of these sepulchral inscriptions thus:—(1) Epitaphs of Athenian citizens, in the order of their demes; (2) Epitaphs of foreigners; (3) Various. An alphabetical order has been strictly preserved.

LXXV.

A sepulchral vase of white marble discovered at Athens; engraved in Stuart's *Athens*, i. p. 52, Pl. xxii; more faithfully in Dodwell's *Tour*, i. p. 454; *Museum Marbles*, ix. pl. 33. 2. Immediately beneath the inscription is a relief representing a male figure standing and bidding farewell to a seated female figure. Height, 2 ft. 4 in.; diameter, 1 ft. 5 in. Published also by Clarke, *Travels*, pt. ii. sect. ii. p. 594; Osann, *Sylloge*, p. 118; C. I. 560; Kuman. 105.

ΠΑΜΦΙΛΟΣ ΜΕΙΞΙΑΔΟΥ· ΑΡΧΙΠΠΗ
ΑΙΓΙΛΙΕΥΞ· ΜΕΙΞΙΑΔΟΥ

Πάμφιλος Μειξιάδου Αιγίλιεύς. Ἀρχίππη Μειξιάδου.

Böckh wrongly edits *ΜΕΙΞΙΑΔΟΥ*. Pamphilos and Archippe are brother and sister. They doubtless belong to the same family with 'Archippe daughter of Meixiades, Prokleides son of Pamphilos, and Prokles son of Prokleides,' all of this same deme, whose funeral inscription is given by Ku-

manudes, No. 97. The name *Μείξιος Αιγίλιεύς* occurs also *ibid.*, No. 102.

On the employment and significance of marble vases in Attika as sepulchral monuments, see the note on No. lxxx.

LXXVI.

A sepulchral column of white marble: height, 1 ft. 11 in.; diameter, 10 in. From the Elgin Collection. Osann, Syll., p. 98; C. I. 570; Kuman. 132.

Θ Α Λ Ι Α
Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
Α Ι Ξ Ω Ν Ε Ω Σ
Ο Υ Γ Α Τ Η Ρ

Θαλία Καλλιστράτου Αιζωνίως θυγάτηρ.

LXXVII.

A sepulchral column of white marble: height, 1 ft. 10 in.; diameter, 13 in. From the Elgin Collection. Osann, Syll., p. 98; C. I. 571; Kuman. 137.

Κ Α Λ Λ Ι Μ Α Χ Ο Ξ
Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
Α Ξ Ω Ν Ε Υ Ξ

Καλλίμαχος Καλλιστράτου Αιζωνεύς.

The lapidary had originally written *ΑΞΩΝΕΥΞ*, of the last mentioned Thalia; but the letters of this and then inserted a small iota as a correction. inscription are decidedly more florid than those of Böckh suggests that this may have been a relative of the last, and so are probably later.

LXXVIII.

A sepulchral column of white marble: height, 8½ in.; diameter, 6 in. From the Elgin Collection. C. I. 578; Kuman. 179.

Σ Ι Μ
ΑΡΙΣΤΟΔΗΜΟΥ
ΑΛΑΙΕΥΣ

Two letters only seem wanting to make the inscription symmetrical. We may therefore restore | *Σ[ι]δ[ων]*, or *Σ[ι]δ[ος]*, 'Αριστοδήμου 'Αλαιεύς. The iota in this last word is quite plain.

LXXIX.

A sepulchral stele of white marble, broken at the bottom, but surmounted by a floral ornament: height, 1 ft. 8 in.; breadth, 1 ft. 6 in. Obtained by Chandler for the Society of Dilettanti, and by them presented in 1785 to the Museum. Chandler, Inscr., ii. 87. p. 69; C. I. 579; Kuman. 197.

Ε Υ Μ Α Χ Ο Σ
Ε Υ Θ Υ Μ Α Χ Ο
Α Ω Π Ε Η Ω Ρ

Εὐμαχος Εὐθυμάχου [Ἀ]λωπε[κ]ήθε[ν].

Nothing is lost in line 2: *Ο* stands for *ΟΥ*. The letters seem to belong to the fourth century B.C.

LXXX.

A sepulchral amphora of white marble, of late form and somewhat broken at top and bottom: height, 1 ft. 11 in. From the Elgin Collection. Engraved in Dodwell's *Tour*, i. p. 451; Museum Marbles, ix. pl. 32, fig. 4; edited by Osann, *Syll.*, p. 209; C. I. 585; Kuman. 236.

Τ	Ι	Μ	Ο	Φ	Ω	Ν													
Τ	Ι	Μ	Ο	Σ	Τ	Ρ	Α	Τ	Ο	Υ									
Α	Ν	Α	Γ	Υ	Ρ	Α	Σ	Ι	Ο	Σ									

Τιμοφῶν Τιμοστράτου Ἀναγυράσιος.

Kumanudes, in the *Prolegomena* to his *Funeral Inscriptions* (p. 45, foll.), has some remarks upon these solid vases so often employed in Attika as sepulchral monuments:—'They usually have a solid handle completely attached to the neck throughout its whole length, thus presenting the appearance of an Attic lekythos: the inscription, or relief, or both, are sculptured upon the convex surface of the urn on the side furthest from the handle.' He goes on to say, that all of them in his opinion are without exception earlier than the Roman period. Moreover, his careful examination of an enormous number of Attic funeral monuments enables him to pronounce decidedly in favour of the view which many have desired but few have ventured to adopt, viz. that the vase, whether itself forming the monument, or merely sculptured in relief upon a stele, column, or other gravestone, invariably symbolises the unmarried state of the person buried beneath. Cp. Demosth., in *Leochar.* 1086, Reiske, ἡμέροστησεν δ' Ἀρχιάδης καὶ τελευτᾷ τὸν βίον . . . ἄγαμος ὢν τί τοῦτου σημείον; λουτροφόρος ἐφέστηκεν ἐπὶ τῇ τοῦ Ἀρχιάδου τάφῳ: ib. 1089, καὶ ἡ λουτροφόρος ἐφέστηκεν ἐπὶ τῇ τοῦ Ἀρχιάδου μνήματι. Harpokration, s. v. λουτροφόρος, interprets this word as a παῖς ὀδύραν ἔχων. So Pollux, viii. 66. But the words of Demosthenes, both by themselves, and still more when interpreted by

the light of existing monuments, lead us to the conclusion that ἡ λουτροφόρος meant the symbolical water-vessel itself (sc. ὀδρία). And this again precisely agrees with the words of Eustathios on Il. xxiii. 141, p. 1293, καὶ τοῖς πρὸ γάμου δὲ τελευτῶσιν ἡ λουτροφόρος, φασὶν, ἐπετίθετο κάλπης εἰς ἐνδείκην τοῦ ὅτι ἀλυστος τὰ νυμφικὰ καὶ ἀγονος ἀπέισι (cp. Thukyd. ii. 15).

The sepulchral vase, however, bearing the present inscription is different from the numerous class above described. It had originally two ornamented handles; a plaited belt runs round it just above its widest part, and separates the shorter flutings which adorn the upper part of the body of the vase from the longer flutings below. Just beneath this belt is the inscription, the letters being inscribed each in one of the flutings. Kumanudes observes (*Prolegom.*, p. 17) that these fluted vases are never inscribed, and he conjectures that the letters upon our present monument were inscribed in Roman times, long after the first erection of the urn itself. But the characters seem quite in keeping with the style of the monument, and are delicate and regular. They have no apices, the ends of the strokes being merely emphasised by a slight thickness; and the forms of Σ and Μ seem to be hardly later than the close of the fourth century B.C.

LXXXI.

A sepulchral tablet of white marble: height, 2 ft. 7 in.; breadth, 1 ft. 10½ in. With a relief representing a bearded man seated and medically treating a youth who stands by him naked. The stomach of the patient is much swollen, and his limbs unhealthily wasted. On the ground behind the patient is a conical vessel, the meaning of which is discussed below. Discovered at Athens by Fauvel; formerly in the Choiseul, and afterwards in the Pourtales Collection. Dubois, *Catal. Choiseul*, No. 156; *Antiquités du Cabinet Pourtales-Gorgier*, Paris, 1843, pl. xxvi; purchased by the British Museum in 1865. C. I. 606; Kuman. 330.

ΙΑΣΩΝΟΚΑΙΔΕΚΑΜΟΟΧΛΑΡΝΕΥΣΙΑΤΡΟΣ
ΔΙΟΝΥΣΙΟΔΙΟΝΟΟΧΛΑΡΤΩΝΩΔΕΘΕΟΔΩΡΟΥΑΘΜΟΝΕΩΣ
ΘΕΟΔΟΜΗΝΗΤΟΔΙΟΝΥΣΙΟΥΑΧΑΡΚΑΙΕΙΡΗΝΗΤΗΤΗΔΙΟΝΟΟΧΛΑΡ
ΛΟΣΤΡΑΤΗΑΦΡΟΔΕΙΣΙΟΥΤΟΥΡΑΛΛΗΚΑΡΙΣΤΙΟΥΤΗΣΚΑΡΠΟΔΩΡ
5 ΜΕΛΙΤΕ

Ἰάσων δὲ καὶ Δέκμος Ἀχαρνέος ἱατρός.

Διονύσιος Ἰάσωνος Ἀχαρ(νέως), γόνυ δὲ Θεοδώρου Ἀθμονέως.

Θεόμνητος Διονυσίου Ἀχαρ(νέως) καὶ Εἰρήνης τῆς Ἰάσωνος Ἀχαρ(νέως),

Φίλοστράτη Ἀφροδείσιου τοῦ (Ἀφροδείσιου) Ραμν(ουσίου) κ(αί) Ἀριστίου τῆς Καρποδώρου

Μελίτι(ως).

Line 1. Jason is also called Decimus, and may have assumed the name Jason in allusion to his medical skill (*ἰάομαι*). Line 2. Dionysios is the son-in-law of Jason, who adopted him: his real father is Theodoros. Observe the omitted iota subscriptum. The expression γόνυ δὲ τοῦ δέινος is found elsewhere in this connection; e. g. C. I. 643. See Keil in Rhein. Mus. 1865, p. 535, foll., who shows by many examples that Ἀχαρνέως should be read here (and not Ἀχαρνέως, with Böckh), for the person adopted passed into the deme of his adoptive father. Line 4. Why is Philostrate mentioned upon this family monument? Perhaps she was the wife of Jason's grandson Theomnestos. We are familiar from gymnastic inscriptions with a paedotribes Ἀφροδισίου Ῥαμνοσίου, who is probably the

brother of Philostrate, and is named after his mother Ἀρίστιον. Ariston was paedotribes together with Demetrios A. D. 111, and possibly later. (See Neubauer, Commentatt. Epigraph., p. 150; Dumont, Essai sur la Chronologie des Archontes, p. 74, foll., and his Fastes Eponymiques d'Athènes, p. 25 and 28.) If then this monument was first set up after the death of Philostrate (as is probable), then its date is brought down well into the earlier half of the second century A. D. And certainly the characters seem quite as late as this. The curved stroke after τοῦ in line 4 indicates that the father of Aphrodisios bore the same name as his son: cp. Nos. xlv, xlv, xlvii. The genealogical pedantry of this epitaph is characteristic of late Athenian society:—

Aphrodisios (Rhamn.)	Karpodoros (Melit.)	Jason (Acharn.)	Theodoros (Athmon.)
Aphrodisios . . marries . . Ariston	Eirene . . marries . . Dionysios		
Philistrate marries Theomnestos			

The conical vessel which stands upon the ground beside the physician in the relief has hitherto been identified with the *clipeus* or κλίβανον, which formed part of the Laonian or vapour bath, and served to regulate the heat. (See Smith's Dict. of Antiq., 2nd ed. p. 191, and the woodcut there. The *clipeus* is called χαλκοῦς ὑμφαλός by Timarchos, apud Athenae. xi, p. 501 F.) But it seems certain that the object represented is the cupping-glass (σικία, cucurbita), which was largely employed in ancient medicine. The *σικία* is found upon the coins of Epidaurus, with evident reference to the worship of Asklepios. Its appearance too on the coins of Amorgos renders it probable that there also was a temple of the same god. (See P. Lambros in the 'Εφ. Ἀρχ., N. S.

No. 414, p. 352, foll., and plate.) This identification is due to Carlo Ceci, who found in the Naples Museum a number of bronze cupping-glasses which had been brought from Pompeii. The *σικία* also figures on two funeral monuments published in Kuman., 368 and 1209; these were probably the tombs of physicians. (The former of these two has given rise to the strangest conjectures, the *σικία* being variously taken for a bell, ἡχείων, χαλκεῖον, or for a cap, *pileus*. See Götting's Dissertation in Index Schol. Jena, 1854; and L. Ross in Gerhard's Archäol. Zeitung, 1854, p. 438.) The appearance of the *σικία* in the monument before us is particularly in place, since the patient to whom the physician is attending seems to be afflicted with some inflammatory swelling.

LXXXII.

A sepulchral column of blue marble: height, 1 ft. 11½ in.; diameter, 12½ in. From the Elgin Collection. C. I. 616; Kuman. 391.

ΚΑΛΛΙΣ
ΣΤΡΑΤΩΝΟΣ
ΓΑΡΓΗΤΤΙΟΥ
ΘΥΓΑΤΗΡ

Καλλίς Στράτωνος Γαργηττίου θυγάτηρ.

The female name Καλλίς is far rarer than Κάλλης as a masculine name for Καλλίας.

LXXXIII.

Upper part of a stèle of white marble: height, 10 in.; breadth, 9½ in. Broken on all sides. Found near Athens. From the Elgin Collection. Engraved in Dodwell's Tour, i. p. 466; Museum Marbles, ix pl. 30, fig. 2. Published by Osann, Syll., p. 209; C. I. 619; Kuman. 402.

ΛΟΥΤΩΝΙΑΣ

ΝΩΝ

ΟΝΤΟΣΓΑΡ

At the top is a butterfly in relief. On the proper face of the stèle we read —*ων*, after which some word has been in ancient times purposely erased. Then in the next line —*οντος Γαργήτιος*.

On the moulding above is *Μουσωνία Σ* But this is inscribed in different characters, and I should

say at a decidedly later date. The name *Μουσώνιος* was not uncommon in Roman times (see Pape). This person is probably of the same family with the Musonios of the Gargettian deme mentioned in C. I. 384.

LXXXIV.

A sepulchral column of white marble: height, 2 ft. 4 in.; diameter, 10½ in. From the Elgin Collection. Osann, Syll., p. 154; C. I. 621; Kuman. 408.

ΒΙΟΤΤΟΣ

ΦΙΛΟΞΕ

ΝΟΥ

ΔΙΡΑΔΙΩΤΗΣ

Βίотτος Φιλοξένου Διραδιώτης.

The name *Βιотτος* is a modified form of *Βίотος*: it occurs several times (see Pape). *Διραδιώτης* for *Δειραδιώτης* is late, and, like the character of the letters,

belongs to the Roman, and probably the Imperial, period.

LXXXV.

A sepulchral column of white marble: height, 4 ft. 7½ in.; diameter, 1 ft. 9 in. From the Elgin Collection. Osann, Syll., p. 97; C. I. 620; Kuman. 480.

ΑΡΙΣΤΕΙΔΗΣ

ΛΥΣΙΜΑΧΟΥ

ΕΣΤΙΑΙΟΘΕΝ

Ἀριστείδης Λυσιμάχου Ἑστιαῖθεν.

Aristeides the Just was the son of Lysimachos, and was of the deme Alopeke (Plut., Aristid. 1). He had a son Lysimachos, and of him a grandson Aristeides (Plato, Laches, 179 A). He cannot be the person here named, if only because of the late character of the letters. There was also a daughter

of Aristeides the Just who had a son Lysimachos personally known to Demetrius Phalereus (Plut., ibid. 27). This Lysimachos may have been of the deme Hestiaea, and may have been the father of the Aristeides of our inscription. But I think the characters are too florid even for this date.

LXXXVI.

On a stele of white marble, surmounted by a very beautiful floral ornament; perfect at the top, but at the bottom broken: height, 2 ft. 9 in.; breadth, 1 ft. 5 in.; thickness, $4\frac{1}{2}$ in. Presented to the Museum by Alex. Robinson, Esq., R.N. The inscription was published in Gerhard's *Archaeol. Zeitung* (Anzeiger), 1850, p. 226; Kuman. 615.

ΣΜΙΚΥΛΙΩΝ
ΕΥΑΛΚΙΔΟΥ
ΕΚΚΕΡΑΜΕΩΝ

Σμικυλίων Εὐαλκίδου ἐκ Κεραμείων.

Gerhard and Kumanudes wrongly read Σμυχυλίων. The name is not given in Pape.

LXXXVII.

A large round monument of blue marble, in shape resembling an altar (but see below): height, 4 ft. 7 in.; diameter, 2 ft. 11 in. Discovered in Munychia. From the Elgin Collection. C. I. 658; Pittakys, *Ancienne Athènes*, p. 18; Kuman. 660.

ΘΡΑΣΩΝ
ΘΡΑΣΥΦΩΝΤΟΣ
ΚΙΚΥΝΝΕΥΣ

Θράσων Θρασυφώντος Κικυννέως.

The letters are very large, their average height being 3 in.; and their very florid style stamps them as of the Roman times. The large size of the monument has been noted above. It is very doubtful whether any of these round sepulchral monuments were intended to represent altars, although their shape resembles them. They should probably be all classed as columns. (See Kuman., *Prolegom.*, pp. 18' and 18"; Pervanoglu, *Grabsteine*, p. 17.) These sepulchral columns are extremely frequent, but Pervanoglu seems mistaken in supposing their use to have been confined to the poorer classes. They vary greatly in girth and in height; the one we are now describing is exceptionally low for its diameter, and its size is somewhat greater in the middle than at top or base (barrel-shaped). Cic., *de Legg.*, ii. 26, records that Demetrius Phalereus established a law concerning Attic tombstones: 'Sepulchris autem

novis finivit modum; nam super terrae tumulum noluit quidquam statui nisi *columellam tribus cubitis ne altiore* aut mensam aut labellum, et huic procurationi certum magistratum praefecerat.' (The whole chapter and the preceding one is a *locus classicus* respecting Athenian tombstones. Cp. also *Tusc. Disp.*, v. 23, where Cicero relates how he discovered at Syracuse the monument of Archimedes: '*Columellam* non multum e dumetis eminentem, in qua inerat sphaerae figura et cylindri.') These round funeral columns have no ornament but a plain rim running round them a few inches (in our present one a foot) from the top. This rim is wrongly described by Böckh as a 'corona hederacea'; while Ross (*Archaeol. Aufsätze*, 1855, p. 26) has a curious conjecture that this invariable rim is an allusion to the phallus.

LXXXVIII.

A very plain sepulchral stele of white marble: height, 2 ft. 1 in.; breadth, 9 in. Beneath the inscription is a relief, representing a man half-draped, standing in an easy posture. From the Elgin Collection. Osann, *Syll.*, p. 76; C. I. 665; *Museum Marbles*, ix. pl. 39, fig. 3; Kuman. 695.

ΤΡΑΣΙΠΡΟΣ
ΛΛΕΝΙΚΟΥ
ΙΩΕΥΣ

Ἐράσιππος [Κα]λλένικου [Κρ]ιωεύς.

The later form *Καλλένικος* for *Καλλίνικος* is amply justified by other examples of its use cited by Keil, *Rhein. Mus.*, 1859, p. 490.

LXXXIX.

A small sepulchral column of white marble: height, 1 ft. 7 in.; diameter, 5½ in.

ΑΘΗΝΟΔΩΡΟΣ
ΜΕΝΕΜΑΧΟΥ
ΛΑΜΠΤΡΕΥΣ

Ἀθηνόδωρος Μενεμάχου Λαμπτρέυς.

The inscription, written in simple characters probably of the fourth century B. C., does not appear to have been edited before. It bears no mark to indicate its *provenance*.

XC.

A sepulchral stèle of white marble: height, 12 in.; breadth, 14 in. The top is somewhat broken. Beneath the inscription is a relief, of which the lower portion is broken away, representing a group of four figures, one being seated. Acquired by George, Earl of Aberdeen, K.G., in 1803; presented to the Museum in 1861 by George, Earl of Aberdeen. Apparently hitherto unpublished.

ΑΡΙ]ΣΤΟΝΙΚΗ:ΔΙΟΚΛΕΙΟ Π . .
Κ]ΗΦΙΣΟΓΕΝΗΣ:ΚΗΦΙΣΟΦΩΝΤΟΣ:ΞΥ
ΥΡΙΣΤ[Ο]ΝΙΚΗ:ΚΗΦΙΣΟΦΩΝΤΟΣ[:]ΞΥΡ:
<ΗΦΙΣΟΦΩΝ:ΚΗΦΙΣΟΔΩΡΟΥ:ΞΥΡΕ:

*Ἀρίστονίκη Διοκλείδης: Ξυρ[ε]ταίων.
Κηφισογένης Κηφισοφώντος Ξυπεταίων.
Ἀριστ[ο]νίκη Κηφισοφώντος Ξυρ[ε]ταίων.
Κηφισοφών Κηφισοδώρου Ξυπεταίων.*

Probably Aristonike (line 1) is the mother, and Kephisophon (line 4) the father of the two children mentioned in lines 2 and 3. The names are probably arranged in the order in which they died. The genitive in *είους* for *εός* in names in *-ης* is common in comparatively late inscriptions, see Franz, *El. Ep. Gr.*, p. 233.

XCI.

Upper portion of a sepulchral stèle of white marble: height, 1 ft.; breadth, 11½ in. The lower part is broken off immediately beneath the inscription: above is a defaced pediment. There is no mark to indicate when or how this stone became the property of the Museum. It has apparently never yet been published.

ΕΥΕΤΗΣ ΑΡΧΙΔΑΜ[ΟΥ]
ΠΑΙΑΝΙΕΥΣ

Ευέτης Ἀρχιδάμου Παιανεύς.

XCII.

A stèle of white marble: height, 2 ft. 7 in.; breadth, 1 ft. 5 in. Beneath the inscription is a relief representing a bearded horseman upon a prancing steed, followed by an attendant on foot. From the Elgin Collection. Chandler, *Inscr.*, p. 69; engraved in Stuart's *Athens*, 2nd Ed., iii. Pl. 35, fig. 15. Published by Bruck (after Chaudier), *Analecta*, iii. p. 315. No. 749 (cp. Jacobs, *Animadvers.*, vol. iii. part ii. p. 336); Jacobs, *Anthol. Palat.*, Appendix, No. 303; Osann, *Sylloge*, p. 145; C. I. 749; Museum Marbles, ix. pl. 34, fig. 3; Kuman. 1002.

ΡΟΛΛΑΜΕΘΗΛΙΚΙΑΣΟΜΟΗΛΙΚΟΣΗΔΕ
ΑΡΑΙΣΑΣΕΚΓΑΙΑΣΒΛΑΣΤΩΝΓΑΙΑΡΑΛΙ
ΝΓΕΓΟΝΑΕΙΜΙΔΕΑΡΙΣΤΟΚΛΗΣΠΕΙΡΑΙ
ΕΥΣΡΑΙΣΔΕΜΕΝΩΝΟΣ

*Πολλὰ μεθ' ἡλικίας ὁμοήλικος ἡδέα παῖσας
ἐκ γαίης βλαστὸν γαῖα πάλιν γέγονα.
Εἰμὶ δ' Ἀριστοκλῆς Πειραιεύς, παῖς δὲ Μένωνος.*

XCIII.

A piece of entablature of white marble: height, 1 ft. 10 in.; length, 5 ft. 6 in. From the Elgin Collection. Jacobs, Anthol. Palat., iii. p. 970; Osann, Sylloge, i. 48. p. 149; C. I. 765; Kuman. 1148.

Πο[π.]Α[λ]ιος Φαίδρος Σουινεύς, υἱὸς τοῦ ἐξ εὐπατριδῶν ἐξηγητοῦ καὶ λερονείκου καὶ ξυστάρχου Ἀδίου Θεοφίλου τοῦ Πι . . . ἑλούς Σουινεύς καὶ Κεκροπίας τῆς Ἀθηναίων Φαληρέως τοῦ διὰ βίου περιηγητοῦ θυγατρὸς.

Κεκροπία μὲν ἐμοὶ σάφῶς πᾶσι, ὃ ξένη, μήτηρ,
 ξυὺν γῆς πατρίας οὐνομ' ἐνεγκαμένη'
 5 ἐ]κ δὲ πατρὸς γενόμεν μεγακόθεος ἐν Κεκρόπεσσι
 Θεοφίλου, προγόνοισ καὶ γένει εὐπατρίδου.
 Οἷς βρε]φῶν καὶ πρὶν μὲν ἀνῆρπασεν ἄγριος αἶσα
 τερπιδὸν] παρβενικὴν ἄνθος Ἀθηναῖδα.
 Ἀμφὶ δ' ἐμεῦ καὶ δῆμος ἅπας ἰδᾶκρυσεν Ἀθήνης
 10 εἵνεκεν ἡλικίας τ' ἥδ' ἐξασφροσύνης,
 καὶ κάλλους μελέων ἀνδρῶν' ὥς τε μάλιστα
 παιδείᾳ πινυτὴ καὶ σοφίᾳ μελόμεν.
 Δάκρυα δ' οὐ ψύχει γενέτης ἐμὸς οἰκτρὸς, ἀλέσας
 εὐφροσύνην βίοντι καὶ χέρα γηροκόμων.
 15 Μέτρον μοι ζωῆς ἔτη εἰκοσιν, ὄνομα Φαίδρος'
 χήρας Λευκείας λέκτρο' ἀλόχου λιπέμεν.
 Κούρην δ' ἦν τέκομεν γεραροὶ κομέουσι τοκῆς
 βαίην ἀντὶ τῆς δόσμου ἀγλαΐης.

Line 1. The curve over ΠΟ is noteworthy. I have written Ποπ. Αἴλιος, not Πο. Αἴλιος as Böckh, the lacuna requiring at least two letters. The curve would then indicate the contraction. A smaller curve is seen also over υἱὸς and λερονείκου in line 1, and over εἵνεκεν in line 10, in which words it seems to indicate an aspirate. We shall meet with a similar feature in No. cxxiii.

Τοῦ ἐξ εὐπατριδῶν ἐξηγητοῦ. Two questions arise here: (1) who are meant by the Eupatridae? (2) what is meant by ἐξηγητής? The Eupatridae are several times mentioned (as indeed here) in a manner which would almost lead us to suppose that they formed a separate sacred gens like the Eteobutadæ, Kerykes, and others. See Meier, de Gentilitate Attica, p. 37. (He quotes Schol. to Soph., Oed. Col. 482; Isokrat. de Big. 10; Pseudo-Plutarch, life of Andokid., beginning; and the life of Aeschylus.) Meier pronounces this view to be improbable in itself and contradicted by facts. We are to understand the term Eupatrid in all these passages (including our inscription) as applying to the members of all the patrician gentes, in contrast to those γένη which, like the Titakidæ and Thyrgonidæ, were obscure and plebeian. I have therefore edited the word εὐπατριδῶν without a capital. Secondly, what is meant by ἐξηγητής? The ἐξηγηταὶ at Athens were three officers, whose duty it was to 'expound' the unwritten law (Müller, Dissertation on Eumen., Eng. Tr., p. 182) κατὰ τὰ πάτρια, i. e. according to the traditional rules handed down in their families—a significant remnant of the exclusive power anciently enjoyed by the Eupatrid families. (Cp. Plut., Life of Thes., 25; K. F. Hermann, Gottesdienst. Alterth., i. 12.) We find them consulted (1) on the proper course to be pursued after prodigies (Theophrast., Char. 16; Pollux, viii. 124); (2) concerning the burial of those who died under peculiar circumstances (Isaeos, ed. Schömann,

p. 398); (3) concerning the law of homicide and expiation for murder (Demosth., in Euerg. 1160, Reiske; Plato, Euthyph. 4. c, d: cp. Apollo's function in the Eumenides, and Müller, l. c.); (4) concerning points connected with the Eleusinian worship (Andokid., de Myster., § 116; Lysias, adv. Andok., § 10). I can see no reason for supposing (with Müller, p. 184 *loc. cit.*, and Meier, De Gentil., p. 43) that any other sacred gens except the Eumolpidae enjoyed as such the right of ἐξήγησις. Andokides expressly denies the right of one of the family of Κήρυκες to 'interpret' concerning the mysteries (de Myst., § 116, πρῶτον μὲν ἐξηγῆ Κηρύκων ὦν, οὐχ ὅσων δυοῖ ἐξηγεῖσθαι). The statement that the Athenian ἐξηγηταὶ were a board of three rests upon the authority of Timaeos (third century A. D., according to Ruhnken): his statement is copied by Suidas, s. v. Now if this be historically correct, and not merely borrowed from the passage of Plato's Laws (vi. p. 759; cp. Rep. iv. p. 427: although even then Plato may have been simply adopting the number actually existing at Athens), then it is at least a singular coincidence that exactly three ἐξηγηταὶ are known to us from inscriptions—(1) ἐξηγητὴς ἐξ Εὐμολπιδῶν, mentioned C. I. 392; (2) πινθόχρηστος ἐξηγητὴς, whose title is inscribed upon one of the chairs of honour recently excavated in the Dionysiac theatre; (3) ὁ ἐξ εὐπατριδῶν ἐξηγητὴς of the present inscription, whose title is given at length on another of the marble chairs above mentioned, ἐξηγητὴς ἐξ εὐπατριδῶν χειροτονηδὸς ὑπὸ τοῦ δήμου διὰ βίου. The chairs seem to date from the time of Hadrian, which is, roughly speaking, the date of our inscription also. (For this and other inscriptions from the honorary chairs see 'Εφ. Ἀρχ., N. S. p. 98; Φιλίστωρ, iii. pp. 364 and 458; or Monatsbericht d. Berl. Ak. d. Wissensch., 1862, p. 281, Dyer's Ancient Athens, p. 318 foll.) It would appear then that (1) the Eumolpidae, while enjoying collectively the right of declaring

ΧΟΙΛ.

ΠΤΣ 'ΑΙΟΣΦΑΙΔΡΟΣΣΟΥΝΙΕΥΣ-ΥΙΟΣΤΟΥΕΞΕΥΠΑΤΡΙΔΩΝΕΞΗΓΗΤΟΥΚΑΙΠΕΡΟΝΕΙΚΟΥΚΑΙΕΥΣΤΑΡΧΟΥΑΙΛΙΟΥΘΕΟΦΙΛΟΥΤΟΥΘ
ΠΤΙ/ ΕΛΟΥΣΣΟΥΝΙΕΩΣΚΑΙΕΚΚΡΟΤΙΑΣΤΗΣΑΘΗΝΙΩΝΟΣΦΑΛΗΡΕΩΣΤΟΥΔΙΑΒΙΟΥΠΕΡΙΗΓΗΤΟΥΟΥΓΑΤΡΟΣΘ

ΚΕΚΡΟΤΙΑΜΕΝΕΜΟΙΣΑΟΦΩΝΤΕΛΕΙΩΞΕΝΕΜΗΤΗΡ ΑΜΦΙΔΕΜΥΚΑΙΔΗΜΟΣΑΠΑΞΕΔΑΚΡΥΞΕΝΑΘΗΝΗΣ 15 ΜΕΤΡΟΝΜΟΙΩΗΣΕΤΗΕΙΚΟΣΙΝΟΥΝΟΜΑΦΑΙΔΡΟΣ
ΞΥΝΟΝΓΗΣΠΑΤΡΙΔΑΣΟΥΝΟΜΕΝΕΓΚΛΑΜΕΝΗ ΕΙΝΕΚΕΝΗΛΙΚΙΑΣΤΗΔΕΣΑΟΦΡΟΣΥΝΗΣ ΧΗΡΑΣΕΛΕΥΚΕΙΑΣΕΚΕΤΡΑΛΟΧΟΥΛΙΠΟΜΗΝ
5 'ΑΔΕΠΑΤΡΟΣΓΕΝΟΜΗΝΜΕΓΑΛΥΔΟΣΕΝΕΚΕΚΡΟΤΕΣΣΙ 10 ΚΑΙΚΑΛΕΥΣΜΕΛΕΩΝΑΝΔΡΗΙΟΥΟΣΤΕΜΑΛΙΣΤΑ ΚΟΥΡΗΙΔΗΝΤΕΚΟΜΕΝΓ'ΑΛΤΟΙΚΟΜΦΟΥΣΙΤΟΚΥ"Σ
ΘΕΟΦΙΛΟΥΠΡΟΓΟΝΟΙΣΚΑΙΓΕΝΕΙΕΥΠΑΤΡΙΔΟΥ ΠΑΙΔΕΙΑΠΙΝΥΤΗΚΑΙΣΟΦΗΜΕΛΟΜΗΝ ΒΑΙΗΝΑΝΤΙΤΟΣΗΣΔΥΣΜΟΡΟΙΑΓΛΛΗΣ
1--ΟΝΚΑΙΤΡΙΝΜΕΝΑΝΗΡΤΙΑΣΕΝΑΓΡΙΟΣΑΙΣΑ ΔΑΚΡΥΑΔΟΥΎΥΧΕΙΓΕΝΕΤΗΣΕΜΟΣΙΚΤΡΟΣΟΛΕΞΑΣ ΕΥΦΡΟΣΥΝΗΝΒΙΟΤΟΥΚΑΙΧΕΡΑΓΗΡΟΚΟΜΩΝ

the traditional rules concerning the Eleusinian worship, had at all events in Roman times delegated this right to one of their number; how he was appointed we know not. (2) Another *ἐξηγητής* was *πυθόκλητος*, being perhaps appointed by the oracle out of several candidates who had been nominated by the people from among the Eupatrid families. This would have suggested the arrangement in Plato (*Laws*, vi. 759); but there is no evidence that more than one of the *ἐξηγηταί* was thus appointed by the oracle (Schömann, *Gr. Alt.*, i. 444; ii. 417, as against E. Curtius, *Griech. Gesch.*, bk. ii. ch. 4). Indeed (3) the *ἐξηγητής ἐξ εὐπατριδῶν* is expressly called *χειροτονητός ὑπὸ τοῦ δήμου*.

Καὶ ἱερονείκου καὶ ξυστάρχου. These words also require explanation. A xystarch is mentioned only in two Attic inscriptions besides the one before us, and none of the three is older than the time of Hadrian (*Φιλιστωρ*, i. p. 518; iv. p. 74: cp. Dittenberger, *De Ephebis*, p. 45). The title is frequently found in foreign inscriptions, although never before the imperial period. Krause (*Gymnastik*, i. p. 205, foll.), considers the distinction between a gymnasiarch and a xystarch to consist in this, that the former had the superintendence of youths and *ἐφηβοί* only, while the xystarch had to do with the training of athletes. Our scanty information does not allow us to say for certain whether this distinction held good at Athens, as elsewhere; but Dittenberger points out that the expression *ξυστάρχην Κεκρόπεσσι καὶ ἀθλητῆραι Τρίφωνα* (in a partly metrical gymnastic document, *Φιλιστωρ*, i. p. 518) confirms that view; and this would further explain the reason why the office is not oftener mentioned in gymnastic documents referring to the Ephebi. The meaning of *ἱερονείκης* (i. e. *ἱερονίκης*) is not quite so clear. For other instances of the term see Krause, i. pp. 208 9, 552, and C. I. 1889, 2963 c. The word occurs in Lucian, *Quomodo historia sit conscr.*, 30. He there speaks of one Antiochanos, a feeble but ambitious historian, and contemporary, as it would appear, who wrote a diffuse history of the Parthian wars of Rome, and gave his work the following pretentious titlepage:—*Ἀντιοχianoῦ τοῦ Ἀπὸ δαλwanos* (here a man's name, as in C. I. 189; cp. Keil, *Specim. Onomatol.* Gr., p. 22, foll.) *ἱερονείκου (δδλιχον γὰρ που, οἶμαι, ἐν παισὶ ἐνενηκῆκει) τῶν ἐν Ἀρμενίᾳ καὶ Μεσοποταμίᾳ καὶ ἐν Μηδίᾳ Ῥωμαίοις νῦν πραχθέντων ἀφ᾽ ἡγήσεις*. From the sneer

of Lucian it appears that *ἱερονίκης* was a somewhat grandiloquent name for a victor in any of the public games, in fact the generic term including the special terms *Ἰσθμιονίκης*, *Ὀλυμπιονίκης*, *Πυθιονίκης*, as well as the victors in all local contests, such as the Panathenaea, etc.

Line 2. Visconti reads *Πισ[τορ]έλου*: but the third letter is certainly not *Σ*, the second letter may be *Ρ*.

Athenion is described as *ὁ διὰ βίου περιηγητής*. The word was used for persons whose office it was to guide visitors over some celebrated place, as Delphi (Plutarch, *de Pyth. orac.* 2; Lucian, *Cal. non tem. cred.* 5). Such persons are called *ἐξηγηταί* by Pausanias (see Maury, *Histoire des Religions*, ii. p. 410). That there should be regularly appointed ciceroni at Athens in these later times is not surprising, since then the city had become a favourite resort of fashionable or antiquarian tourists; more-over the names of Kekropia, Athenion, and Athenais here mentioned would well agree with the professional tastes of a *περιηγητής*, or local antiquary.

Line 5. *Κεκρόπεσσι* for *Κεκροπίδαις*, as in the inscription quoted above from the *Φιλιστωρ*. Line 6. *Θεοφίλου* is scanned with the first syllable long, *metri gratia*, as if *Θεοφίλου*: cp. *ἄδελφος*, et simil. Line 7. Böckh follows Visconti in reading *Πὰρ τοῦτον, κ.τ.λ.*, but on the edge of the broken stone I can certainly trace the remnants of *ΦΕ*. I adopt *τερπνόν* in line 8 from previous editors. Line 9. *Ε* for *Ε* is the original blunder of the lapidary. Line 10. The form *ὄνεκεν* (*ὄνεκα*) never occurs as a *preposition* in inscriptions; while MSS. authority fluctuates. Wecklein therefore (*Curae Epigraphicae*, p. 36, foll.) has good ground for rejecting *ὄνεκα* altogether except as a conjunction, and restoring *εἵνεκα* wherever the metre requires the lengthening of *νεκα*. Line 12. Observe the omission of the iota subscriptum. Line 16. *Λευκία* is the Latin Lucia. Line 17. Previous editors give *τεκόμην*, but *τέκομεν* is the certain reading of the stone.

It will be noticed that the dialect of this epitaph is consistently Ionic, whereas in the early Attic elegiac writers the *η* for *α* purum was never admitted. (Cp. Kirchhoff, *zur Gesch. des Attisch. Epigramms*, *Hermes*, v. p. 48, foll.; and for the whole subject of Greek elegy see Renner, in Curtius' *Studien zur Gr. et Lat. Gramm.*, i. p. 133, de dialecto antiquioris Graec. poesis elegiacae et iambicae.)

XCIV.

A fragment of a stele of white marble: height, 10 in.; breadth, 9½ in. From the Elgin Collection. Osann, *Syll.*, p. 225, and faultily engraved in his Plate i; C. I. 778; Kuman. 1205.

ΝΤΟC·ΛΘΗΝΑΙC
ΥΡΜΕΙΔΗC·
ΕΛΕΥΤΑ·ΕΤΩΝ·
·ΚΓ·

Κοῦντος Ἀθηναίου Ὑρμείδης [ἐ]τελεία ἐτῶν κγ'.

'Aged 23.' The genitive of quality is always employed in this connexion. The characters and the

wording of the inscription both equally indicate a date probably not earlier than the fourth century A.D.

XCV.

Fragment of a stele of white marble, with remains of a moulding, above which has been the usual floral ornament. Height, 1 ft. 3 in.; width, 9 in. From the Elgin Collection. C. I. 79; Kirchhoff, Corpus, No. 548.

Ε Μ Ο Σ	.....	δημος	
Ι Δ Ο Σ	.....	ιδος	
Α Σ , Ο Σ	.....	σιος.	
Τ Ρ Α Τ Η	.....	στράτη.	
5 Ε Μ Ο	.....	δημου.	5
Ε Μ Ο Σ	.....	δημος	
Ο	.....	δήμου.	

Mistaken by Bockh for the fragment of a decree. Αναγυράσιος, Θριάσιος, Πελεάσιος, Τειθράσιος, or Φυλάσιος. Line 4 gave the name of a daughter, line 6 the name of a son, of the person named in line 1. It is evidently sepulchral. Line 2. A masculine name in the genitive, like Tellis, Pollis. Line 3.

XCVI.

A sepulchral column of white marble: height, 2 ft. $\frac{1}{2}$ in.; diameter, 12 $\frac{1}{2}$ in. From the Elgin Collection. Osann, Syll., p. 93; C. I. 801; Museum Marbles, ix. pl. 34. fig. 2; Kuman. 1308.

ΑΝΑΞΙΚΡΑΤΗΣ
ΔΕΞΙΟΧΟΥ
ΑΘΗΝΑΙΟΣ

Ἀναξικράτης Δεξιόχου Ἀθηναῖος.

The rule in Attic documents was to give the man's own name, followed by the name of his father (*πατὴρθεν ὀνομάζειν*, see Xen., Oecon., ch. vii. 3) and of his deme. Here, instead of the demotic name, we find *Ἀθηναῖος*, and so also in four other epitaphs in Kumanudes (1309-12). Are these persons strangers who had received the gift of full Athenian citizenship (like Sadokos, Arist., Ach. 145), and who, though enrolled in a deme (Schömann, Gr. Alt., i. p. 368, and the Dissertation of Meier there quoted), yet might consider it a greater honour to be

described on their tombs as *Ἀθηναῖοι*? More probably they are natives of some other city of Athens. Eight other towns bearing the name of the Attic capital are enumerated in Pauly, Real-Encycl., s. v. Athenae. The *Ἀθηναῖοι* mentioned upon Attic tombstones may well have been natives of *Ἀθήναι Διάδες*, on the N.W. of Euboea, a town mentioned in the tribute lists of the Athenian confederacy.

Beneath the inscription is an amphora of late form in very low relief. On the meaning of this symbol see the note on *λουτροφόρος, ante*, No. lxxx.

XCVII.

A sepulchral column of white marble: height, 1 ft. 4 in.; diameter, 8 $\frac{1}{2}$ in. From the Elgin Collection. Osann, Syll., p. 105; C. I. 811; Kuman. 1394.

ΣΩΚΡΑΤΗ
ΣΩΚΡΑΤΟΥ
ΑΓΚΥΡΑΝΟΣ

Σωκράτης[ς] Σωκράτου Ἀγκυρανός.

I have already remarked on the genitive in *-ου* thirty epitaphs of Ankyrans are given in Kumanudes for *-ους* as a mark of late Greek. As many as 1370-1397.

XCVIII.

Fragment of a sepulchral stele, broken on all sides except the top: height, 9 $\frac{1}{2}$ inches; width, 5 in. From the Elgin Collection. Osann, Syll., p. 105; C. I. 815; Kuman. 1432.

ΑΤΡΙΣΑΛΕΞΑ	Πατρίς Ἀλεξάνδρεια . . .
ΒΡΙΣΗΙΣΠΥΚΙΝ	Βρισηῖς πυκιν
ΥΜΕΚΗΡΕΔΑ	... υ με κήρ ἐδάμ
ΟΝΕΛΕΙΟΥΙΗ	... ρον ἐλείου τη
ΩΣ	

We have here a fragment of a metrical epitaph. I follow Böckh's suggestion concerning the first line; but it is very doubtful.

XCIX.

A sepulchral column of white marble: height, 1 ft. 1½ in.; diameter, 8½ in. From the Elgin Collection. Osann, Syll., p. 96; C. I. 828; Kuman. 1536.

ΘΕΟΔΩΤΟΣ
ΔΙΟΔΩΡΟΥ
ΑΝΤΙΟΧΕΥΣ

Θεόδωτος Διοδώρου Ἀντιοχεύς.

Böckh on C. I. 821 suggested the possibility of Ἀντιόχεια being an Attic deme; but Ross (Demen, p. 105) adds that he almost entirely withdrew this opinion in the Allgem. Lit. Zeitung (Archäol. Intelligenzblatt), Halle 1835, p. 268. Ross doubtfully rejects it; but there is no ground for admitting it as a deme beyond the fact of the frequent occurrence in Attika of the tombs of natives of Antioch: as many as 105 are given in the Collection of Kumanudes, of which about half are those of females. Neubauer, Commentatt. Epigraph., p. 47,

suggested the idea of a colony of Antiochians in Attika (see my note on the supposed Milesian deme, No. ciii), but he recalls that conjecture in his appendix, p. 170, adding that the frequent mention of natives of Antioch is more easily explained than of Milesians, owing to the existence of several important cities bearing the name. Keil (Rhein. Mus., xix. p. 266, foll.) and Rangabé (Ant. Hell., ii. p. 901) also declare themselves with good reason against the idea of a deme of Antioch.

C.

A sepulchral column of white marble; height, 2 ft. 11 in.; diameter, 10 in. From the Elgin Collection. Osann, Syll., p. 97; C. I. 844; Kuman. 1712.

ΒΟΤΡΙΧΟΣ
ΕΥΦΑΝΟΥ
ΗΡΑΚΛΕΩΤΗΣ

Βότριχος Εύφάνου Ἡρακλεώτης.

Here much that I have said about the supposed demes of Miletos and Antioch (Nos. xcix and ciii) might be repeated; for Böckh was led by the frequent occurrence of Herakleote epitaphs to conjecture the possibility of a later deme of Heraklea. 119 such epitaphs are given in Kumanudes, of which (as in the case of the Antioch and Miletos inscriptions) one half belong to women. What was

said on the preceding inscription of Antioch is true of Heraklea: there were several cities of the name, which would help to explain why so many Herakleotes were buried in Attika. There is no reason to imagine a deme of Heraklea. Cp. Ross, Demen, p. 105; and Keil, in Rhein. Museum, xix. p. 267, foll. Εύφάνου is the late genitive of Εύφάνης.

CI.

A sepulchral tablet of white marble: height, 1 ft. 7 in.; breadth, 11½ in. Beneath the inscription is a relief, representing a youthful male figure wearing a chiton and mantle, with a bird in the left hand, and in the right an ivy-leaf. C. I. 857; Kuman. 1875.

ΣΤΥΝΦΟΡΟ
ΗΡΑΚΛΕΙΔ
ΚΑΡΥΣΤΙΑ

Σύνφορος[?] Ἡρακλείδ[ου] Καρυστία.

The epitaphs of ten Karystians buried in Attika are given in Kumanudes. He rightly restores Σύνφορος[?], a female name analogous to Πρόσδοον, Πίθανον,

Ἐπαφρόδειτον, Ὀνασιφόρον, Μύρρον, Χρῆσον, and others. See Keil, Sylloge Inscr. Boeot., pp. 36 and 192.

CII.

A sepulchral column of blue marble: height, 1 ft. $\frac{3}{4}$ in.; diameter, 10 in. From the Elgin Collection. Osann, Syll., p. 105, C. I. 860; Kuman. 1903.

ΜΕΝΕΣΣΤΡΑΤΟΣ
ΘΩΡΑΚΙΔΟΥ
ΚΟΡΙΝΘΙΟΣ

Μενέσστρατος Θωρακίδου Κορίνθιος.

Kumanudes gives thirteen epitaphs of Korinthians buried in Attika. The reduplication of Σ in words of this kind is not uncommon in inscriptions

of a late period, like the one before us. Cp. Franz, Elem. Epigraph. Gr., p. 247; Böckh, C. I., No. 25.

CIII.

A sepulchral stele of white marble: height, 2 ft. 2 $\frac{1}{2}$ in.; width, 14 in. Beneath the inscription is a relief representing a veiled female figure seated; in her right hand writing-tablets? Presented to the Museum by the Society of Dilettanti. Chandler, Inscr., p. 69; C. I. 726; Kuman. 2218.

ΜΟΥΣΙΣΑΡΓΑΙΟΥ
ΜΙΛΗΣΙΑ

*Μούσις Ἀργαίου
Μιλήσια.*

The British Museum possesses only two funeral monuments of *Milesians* buried in Attika; but not less than 257 are published in the Collection of Prof. Kumanudes. This frequent occurrence of Milesian epitaphs led Böckh, and at one time Leake, to follow Spon and Corsini in supposing that there must have been an Attic deme of Miletos (see Böckh, in C. I., on Nos. 181, 182, 268, 302, 692). But since the publication of Böckh's Corpus a very large number of fresh documents have been brought to light, none of which, as Ross points out (Demen, p. 42; cp. Dittenberger, De Ephebis, p. 18), tend to confirm the notion of a Milesian deme. Twice indeed we meet with a Milesian as *λειτουργός* (C. I. 181, 182), this word being there used as the title of some subordinate religious office, such as may well have been held by *ιστοκλείς* (cp. Keil's remarks, Rhein. Mus., xix. p. 267). In an Ephebic list (C. I. 268) the Porter, *θυρωρός*, is a Milesian; but it seems that this duty was sometimes discharged by a foreigner. Thus Neubauer (Commentt. Epigraph., p. 76) goes so far as to say:—'In fine inscriptionis (C. I. 275; 'Εφ. Ἀρχ., ii. No. 199) comparet vs. 90 *θυρωρός Κορινθίους Δημήτριους*; *θυρωρός* saepe in Epheborum catalogis invenitur (Φιλίστωρ, i. 428; iii. 351; iv. 73; iv. 168, 2; iv. 272, 547). Is qui eo munere fungitur plerumque est peregrinus.' Ross (Demen, p. 43) goes on to remark that in the last three centuries B.C. the Milesians emigrated in large numbers and settled in various friendly cities and adjacent islands, without however being absorbed into the community that received them, or dropping their old national name. Such a settlement existed at Aegiale in the island of Amorgos, as is proved by C. I. 2264, which begins thus:—*Μειλησίων τῶν Ἀμοργῶν Αἰγιάλην κατοικοῦντων ἐδοξεν ἀρχουσι, βουλῇ, δήμῳ, γνώμῃ στρατηγῶν καὶ δεκαπρώτων, κ.τ.λ.* (see also

Ross, Inscr. Gr. ined., ii. Nos. 120, 121, 122). Minoa in Amorgos was similarly occupied by them (see Ross, *ibid.*, ii. No. 112; iii. No. 314). This emigration very probably followed the capture of Miletos by Alexander the Great; and it would be nothing strange if considerable numbers of them fled to Attika, the friendship between Miletos and Athens having been of very long standing, as is shown by the penalty inflicted upon Phrynichos on account of his tragedy *Μιλήτων ἄλωσις* (Herod. vi. 21). It does not however appear that the Milesians in Attika formed, as some have conjectured, a separate colony or settlement: their sepulchral inscriptions are found scattered too widely over Attika to allow of such a view. Kumanudes (p. 243, n), although satisfied that there was no Milesian deme, is still at a loss to account for the presence of so many Milesians in Attika. He observes, however, (1) that scarcely twenty of the Milesian funeral inscriptions can safely be assigned to a date earlier than the Roman times, and (2) that the epitaphs of men are not much more than half as many as those of women (96 to 144), the sex of the remainder being undiscoverable. Another point is worth notice. It is unusual (all but unexampled; see Kumanudes, p. κγ', n, and No. 40, n) for native Athenian women to be described by the nominative feminine of their demotic name (see Leake, Top. ii. p. 180, fol.). But this is the rule in the case of Milesian and other foreign women buried in Attika. Thus we have *Στρατονίκη Φιλιστίδου Ἀθμονέως θυγάτηρ*, *Σωσιπκλείους Σουινέως γυνή*, or, again, *Συναρχία Διονυσίου ἐξ Ἀθμονέων*; but *Βιότῃ Διονυσίου Ἡρακλείδους*, and *Εἰρήνῃ Εἰρηναίου Ἀντιόχισσα*, and *Ἑλπίς Διονυσίου Μιλήσια*. So also in the inscription before us, and the next, No. civ.

I therefore have no hesitation in classing the Milesian tombstones among those of foreigners.

But how to account for their great frequency I cannot tell. There may be truth in the view of Ross as given above. Kumanudes however, p. 243 n., thinks that if the speech of Isokrates, entitled *Περὶ τοῦ κατοικισμοῦ Μιλησίων* (mentioned in the life of Isokrates), were now extant, it might clear up the mystery by attesting a settlement of Milesians in Attika long before Alexander's capture of the city. Neubauer (Commentt. Epigraph., p. 170) hazards the conjecture that *Μιλήσιοι* was employed at some time in Attika as a generic name for all foreigners

in official documents; much in the same way, I suppose, as the term 'Plataean' was at one time employed at Athens to designate a certain status of imperfect citizenship (see Schol. on Aristoph., *Frogs*, 694; Arnold on Thukyd., iii. 55). It may be added that natives of Antioch and Heraklea stand next to the Milesians in the frequency of their occurrence in Attic sepulchral inscriptions; but this is less surprising from the fact of there being several cities bearing these names (see note on Nos. xcix and c).

CIV.

A sepulchral column of white marble: height, 2 ft. 4½ in.; diameter, 9 in. From the Elgin Collection. Osann, Syll., p. 154; C. I. 727; Kuman. 2222.

ΜΥΣΤΑΔΙΟΝΥΣΙΟΥ
ΜΙΛΗΣΙΑΒΑΤΩΝΟΣ
ΘΡΙΑΣΙΟΥ ΓΥΝΗ

Μύστα Διονυσίου Μιλησία,
Βάτωνος Θριασίου γυνή.

The name *Βάτων* is not uncommon. Böckh follows previous editors in reading *PATΩΝΟΣ*, a name found nowhere else; but the *B* is quite legible on the stone. In the next line also the reading of the stone is certainly as given above. After what was said on the preceding inscription little need be added here. The union of an Athenian citizen with a foreign woman was illegal, and the children of such marriages were repeatedly declared by fresh laws to be excluded from citizenship. But these enactments seem in each case to have fallen into desuetude. Not to mention cases like Themisto-

kles (Plut. Them. 1) or Kimon (Hdt. vi. 39), whose mothers were foreigners, we find frequent examples in these sepulchral inscriptions of the marriage of Athenian citizens with foreign wives, especially Milesian women; nor is it possible to suppose that in every instance an *ἐπιγαμία* existed between the parties themselves or had been granted to their ancestors. (Cp. Schömann, *Antiq. Jur. Pub.*, p. 197; Ross, *Demen*, p. 60, note by Meier; Ad. Philippi, *Beiträge z. e. Gesch. d. Attischen Bürgerrechtes*, p. 52, fol.)

CV.

A plain, solid sepulchral amphora of white marble: height, 2 ft. 4½ in. From the Elgin Collection. Museum Marbles, ix, pl. 33, fig. 4; Kuman. 2274.

ΦΑΙΔΙΜΟΣ·ΝΑΥΚΡΑΤΙΤΗΣ

Φαίδιμος Ναυκρατίτης.

This monument contains no mark to indicate the place from which it was brought; but its general character quite warrants Kumanudes in classing it

with the Attic epitaphs. It is inscribed in somewhat small, regular letters of the fourth century B.C.

CVI.

A sepulchral stèle of white marble, broken beneath, but surmounted by a floral ornament: height, 1 ft. 5 in.; breadth, 12½ in. From the Elgin Collection. Osann, Syll., p. 96; C. I. 879; Museum Marbles, ix, pl. 29, fig. 2; Kuman. 2286.

ΑΞΕΚΛΗΠΙΟΔΩΡΟΣ
ΟΡΑΣΕΩΝΟΣΟΛΥΝΘΙΟΣ
ΕΡΙΚΥΔΗΣΑΞΕΚΛΗΠΙΟΔΩΡΟΥ
ΟΛΥΝΘΙΟΣ

Ἀσκληπιτιόδορος Θράσωνος Ολύνθιος.
Ἐπικύδης Ἀσκληπιτιόδου Ὀλύνθιος.

On the doubled sigma in the first line (but not in the third) cp. No. cii.

CVII.

A sepulchral stèle of white marble, broken at the bottom, but surmounted by a floral ornament. Beneath the inscription are two rosettes or bosses, such as frequently occur on sepulchral stelae. Height, 1 ft. 7 in.; breadth, 1 ft. 5½ in. From the Elgin Collection. Osann, Syll., p. 135; C. I. 888; Museum Marbles, ix, pl. 31, fig. 1; Kuman. 2350.

ΧΑΒΡΙΑΞ ΞΑΛΥΠΡΙΑΝΟΣ

Χαβρίας Ξαλυπριανός.

The name of this town usually varies between *Ξηλυβρία* and *Ξηλυμβρία*. Here the *Π* for *Β* need cause no difficulty (cp. *Ἀμπρακία*, *Ἀμβρακία*), while the *Α* for *Η* is Doric, Selymbria being a Megarian colony. It belonged to the Athenian confederation, and in the tribute-lists the gentile name is written *Ξηλυμ-*

βριανοί, or *Ξηλυβριανοί*, or *Ξηλυμβριανοί*. (Böckh, Staatsh., ii. pp. 645, 726; Köhler, Urkunden u. Untersuch. zur Gesch. d. Del. Att. Bundes., p. 168.) The same variation occurs in names like *Θίμβρων*, *Θίβρων*.

CVIII.

A sepulchral tablet, somewhat broken, of white marble: height, 6½ in.; breadth, 1 ft. 2½ in. Beneath the inscription is a sepulchral relief, representing the upper part of a bearded male figure turned towards a veiled female figure, both broken off at the waist. Behind the male figure is the head of a youth. Presented by the Society of Dilettanti. Chandler, Inscr., p. 70; C. I. 892; Kuman. 2369.

ΑΡΙΣΤΟΔΙΚΗ ΑΡΙΣΤΑΡΧΟΣ ΑΘΗΝΑΙΣ
ΣΗΣΤΙΟΙ

'Αριστοδίκη, 'Αρίσταρχος, 'Αθηναῖς, Σήστιοι.

The inscription is in no way incomplete, as Kumanudes appears to imagine.

CIX.

A sepulchral stèle of white marble in perfect preservation, surmounted by a beautiful floral ornament: height, 4 ft. 1½ in.; breadth, 1 ft. 7½ in. Just beneath the Greek inscription are two rosettes or bosses: below these are the two lines in Phoenician character. Found in an oliveyard a little before the year 1797 between the ancient walls of Athens and the Akademia. Formerly in the Choiseul Collection. Published by Akerblad in Comment. Societ. Gotting., xiv. pp. 225-8; from Akerblad Dodwell (Tour, i. p. 411) borrows an engraving of the monument, which is fairly accurate. Böckh mentions the following writers also as having more or less dealt with this inscription:—O. G. Tychsen in Actis Novis Upsaliensibus, vii. p. 96, sq.; Bellermand de Phoenicum et Poenorum inscriptis, p. 18; U. F. Kopp, Bilder und Schriften der Vorzeit, t. i. p. 266; Hamackerus in diatribe de monumentis aliquot Punicis, p. 4. 68. Repraesentat etiam Bres. Malta antica illustrata, p. 95, ex comm. Gotting. C. I. 894; Gesenius, Monum. Phoen., p. 113. Tab. 9, fig. v; Judas, Étude démonstr. de la Langue Phénic., pp. 22-28; Schroder, Phönizische Sprache, p. 235. Taf. 7. fig. 3; Wurm, in Jahn's Jahrbücher für Philol. 1838. xxiii. p. 14; Kuman. 2374.

ΑΡΤΕΜΙΔΩΡΟΣ
ΗΛΙΟΔΩΡΟΥ
ΣΙΔΩΝΙΟΣ

𐤀𐤓𐤌𐤓𐤕𐤕𐤓𐤕
𐤓𐤓𐤕𐤕𐤓𐤕𐤕𐤓𐤕

'Αρτεμίδωρος 'Ηλιοδώρου Σιδώνιος.

The Phoenician inscription is thus read and interpreted by Gesenius, p. 113:—

מצבת סבר דבוס לעברתת בן
עבדשמש הצרני

'A cippus (dedicated) to the memory among the living of Abd-Tanith (Artemidoros), son of Abd-Shemesh (Heliodoros), the Sidonian.'

Another sepulchral stèle (C. I. 859) with a bilingual inscription (Greek and Phoenician) was found at Athens near the one here described, and is probably of the same period. It commemorates Numenios a Kitian, and the name Abd-Shemesh occurs in the Phoenician part. This has led Gesenius, p. 119, to suppose that Numenios and the Artemidoros of our inscription were nearly related.

CX.

A perfectly plain tablet of white marble: height, 8 in.; breadth, 9 in. Unedited.

Τ Ι Μ Ω Ν
Σ Ι Ν Ω Γ Ε Υ Σ
Τίμων Σινοπέυς.

I class this with the Attic inscriptions, because it | than twenty-five epitaphs of metoeks from Sinope
resembles them in general character, and no less | are given by Kumanudes.

CXI.

A sepulchral lekythos of white marble, of which the body alone remains: height, 3 ft. From the Elgin Collection. Museum Marbles, ix. pl. 32, fig. 2; Ellis, *Elgin Marbles*, ii. p. 163; Kuman. 2525.

ΑΔΑ. *Αδα.

A seated female figure is taking leave of a | figure may have been behind his head, but is now
middle-aged male figure: above the head of the | obliterated.
female figure is her name. The name of the male |

CXII.

Body of a sepulchral lekythos of white marble: height, 1 ft. 8 in. With relief representing a parting scene between a female figure seated and a female figure and youthful male figure standing. Elgin Collection. Roughly engraved in Dodwell's *Tour*, i. p. 455; Osann, *Syll.*, p. 224; C. I. 996; Museum Marbles, ix. pl. 31, fig. 4; Kuman. 3265.

ΠΙΘΥΛΛΙΣ ΠΟΛΥΣΤΡΑΤΟΣ

ΑΡΧΑΓΟΡΑ

*Αρχαγόρα, Πιθυλλίς, Πολύστρατος.

The names are inscribed over the figures men- | stone is certainly *Αρχαγόρα, and not *Αρχαγόρας, as
tioned above respectively. The reading of the | Böckh.

CXIII.

A sepulchral stelo of white marble: height, 2 ft. 4 in.; breadth, 1 ft. 1 in. The name is inscribed upon the ledge underneath the pediment. Beneath is a relief representing a veiled female figure seated; behind her stands another female figure; before her an attendant is offering her something from a casket. Obtained in Greece by George, Earl of Aberdeen, K.G. (probably from Athens), 1803; presented by George, Earl of Aberdeen, 1861. Unedited.

ΗΜΗΤΡΙΑ

Δημητρία.

The left side is slightly broken, to the extent of | the relief are inscribed the following evidently
one letter. Upon the ledge immediately beneath | modern, and to me meaningless, signs :—

1780
Ξ Ξ Ξ Ξ

CXIV.

Body of a sepulchral vase of white marble: height, 1 ft. 6½ in. With a relief representing a male and veiled female figure joining hands as if to bid farewell. On either side stands a lesser female figure, possibly their children. From the Elgin Collection. Osann, *Syll.*, p. 118; C. I. 936; Museum Marbles, ix. pl. 31, fig. 1; Kuman. 2757.

ΔΗΜΟΣΤΡΑΤΗ ΚΑΛΛΙΣΤΡ

Δημοστέτης, Καλλίστρατος.

These names are inscribed immediately over the | in reading Καλλιστώ. After ΚΑΛΛΙΣΤΡ there are
female and male figures respectively. Hawkins (in | traces of more letters, now illegible.
the Museum Marbles) and Kumanudes are wrong |

CXV.

A fragment of pediment of white marble: height, 9 in.; length, 9½ in. Found on the Akropolis at Athens. From the Inwood Collection. C. I. 467; Inwood, *The Erechtheion*, pl. xxiv. p. 134; von Quast, *Das Erechtheion*, p. 184.

ΔΕΥΚΛΕΙΑ Εὐκλεία.

Inwood's Plate gives a restoration of the original monument, which represented in miniature the front of a small temple *in antis*. The inscription is on the architrave. The fragment seems to have been rather larger when Inwood drew it, and in the centre of the pedimental tympanum on his Plate are the letters *MA*, no longer visible. Böckh classes this inscription among dedications, believing it to

have reference to Artemis Eukleia, and Inwood, p. 135, inclines to the opinion that it is not sepulchral. But the form of the monument is quite as suitable for a tomb as for a dedication, and in von Quast's edition of Inwood, p. 184, it is classed as sepulchral. The letter *O* which precedes *Εὐκλεία* probably marks a genitive termination.

CXVI.

A sepulchral tablet of white marble: height, 1 ft. 5 in.; breadth, 10 in. Beneath the inscription is a relief representing a male figure reclining on a couch; a table with food stands close by, and a female figure is seated at his feet: on the left is a female attendant, and on the right a male figure in a mourning attitude, both of smaller stature. From the Collection of Viscount Strangford. *Archäol. Zeitung*, 1864, No. 182 B. p. 164; Kuman. 2845.

ΕΡΜΙΑΣ ΑΘΑΝΑΙΩΝΟΣ

'Ερμίας 'Αθανάϊωνος.

The epitaph of some Dorian μέτοικος.

CXVII.

The upper part of a sepulchral stele of white marble: height, 9½ in.; breadth, 12½ in. From the Elgin Collection. Osann, *Syll.*, p. 154; C. I. 949; *Museum Marbles*, ix. pl. 29, 1; Kuman. 2920.

ΕΥΦΡΟΣΥΝΟΥ

Εὐφροσύνου.

The characters are not earlier than Roman times. The stone being entire only at the top, it is uncertain whether *Εὐφροσύνου* is the name of the person

here buried, or the name of the father of the deceased, whose own name is lost.

CXVIII.

Body of a sepulchral lekythos of white marble: height, 17 in. Broken at top and bottom. In relief is a farewell scene; a male figure takes leave of a seated female figure, behind whom is another female figure. Behind the male figure is a female attendant: above this is the inscription. Purchased with the Earl of Belmore's Collection, 1842, and probably Athenian. Unpublished.

ΗΔΥΛΗ ΑΛΚΙΜΑΧΟΣ

'Ηδύλη. 'Αλκίμαχος.

CXIX.

Fragment of a sepulchral stele of white marble: height, 9½ in.; breadth, 9 in. From the Elgin Collection. Osann, *Syll.*, p. 105; C. I. 955; Kuman. 2981.

ΘΕΙΟΦΙΛΟΣ ΕΥ

ΕΥΦΡΩΝΙΩΝΥΣΙΑ

Θεϊόφιλος Εὐ . . .

Εὐφρώ, Διονυσία . . .

The letters are of a scratchy character. The iota in *Θεϊόφιλος* is quite certain. The names seem to be those of the son and two daughters of some man whose name is lost all but two letters, *ΕΥ* If

his daughter *Εὐφρώ* was named after him, he may have borne the name *Εὐφρων*, *Εὐφρόνιος*, *Εὐφρόσυνος*, or the like.

CXX.

A stèle of white marble, surmounted by an elegant floral ornament: height, 4 ft. 1 in.; breadth, 1 ft. 3 in. From the Elgin Collection. Osann, Syll., p. 118; C. I. 958; Museum Marbles, ix. pl. 29, fig. 4; Kuman. 3000.

ΙΠΠΟΚΡΑΤΗΣ ΒΑΥΚΙΣ

Ἰπποκράτης . Βαυκίς.

The second is probably a woman. The name, 620, foll. It occurs as a masculine name in Pausan. has been made familiar by Ovid's story, Met. viii. vi. 8, 3.

CXXI.

A sepulchral tablet of white marble: height, 1 ft. 9 in.; breadth, 11 in. Beneath the inscription is a relief representing a youth with chlamys falling over the left shoulder (χλαμὴν ἐφηβείῃ; cp. Apul. Met. x. 30, 'Puer nudus nisi quod Ephēbica chlamyda sinistrum tegebat humerum'). From Viscount Strangford's Collection. Archæol. Zeitung, 1864, No. 182 B. p. 165*; Kuman. 3132.

ΜΕΝΕΚΡΑΤΗΣ ΜΕΝΩΝΟΣ

Μενεκράτης Μένωνος.

CXXII.

The body of a sepulchral vase of white marble: height, 2 ft. 10 in. With relief representing a parting scene between two male and two female figures. From the Elgin Collection. Osann, Syll., p. 224; C. I. 974; Museum Marbles, ix. pl. 32, fig. 3; Kuman. 3182.

ΜΥΞ ΦΙΛΙΑ ΜΗΤΡΟΔΩΡΑ ΜΕΛΗΣ

Μύς, Φιλία, Μητροδόρα, Μέλης.

These names are inscribed above the heads of the respective figures in the relief, as is seen in fictile vases.

CXXIII.

A sepulchral stèle of white marble: height, 2 ft. 9 in.; breadth, 1 ft. 7½ in. Beneath the inscribed name is a deeply-cut and elegant relief, representing a man seated and holding out a votive foot in his right-hand; two female children stand at his knees, one apparently holding a bird, the other with her hands lifted upon his lap. Brought from Athens by Dr. Anthony Askew in 1775, and purchased by Mr. Towneley. C. I. 980; Museum Marbles, x. pl. 33; Kuman. 3221.

ΕΑΝΘΙΓΓΟΣ

Ξάνθιππος.

CXXIV.

Upper part of sepulchral stèle of white marble: height, 2 ft. 1 in.; breadth, 14 in. With relief representing a parting scene: a seated female figure veiled takes leave of a standing female figure in presence of a male figure. From the Elgin Collection. C. I. 981; Museum Marbles, ix. pl. 30, fig. 4; Kuman. 3225.

ΞΕΝΩ ΕΡΜΟΔΩΡΟΣ ΚΛΕΩ

Ξενώ, Ἑρμόδαρος, Κλεώ.

CXXV.

A slab of white marble: height, 5 in.; breadth, 1 ft. 3 in. From the Elgin Collection, and so probably Attic. Osann, Syll., p. 152; Jacobs, Anthol. Palat. Append., No. 399 (vol. iii. p. 969); C. I. 987; Kuman. 3255.

ΠΛΟΥΤΑΡΧΟΥ ΤΟ ΔΕ ΣΗΜΑ ΛΑΟΦΡΟΝΟΣ ΟΣΠΟΛΥΜΟΧΘΟΥ

ΚΥΔΕΟΨΙΛΛΕΙΡΩΝΗΛΥΘΕΝΑΥΣΟΝΙΗΝ

ΕΝΘΑΠΟΝΟΙΣΙΠΤΟΝΟΥΣΑΝΕΛΛΕΤΡΕΤΗΛΟΘΙΠΑΤΡΗΣ

ΛΟΟΥΝΟΓΕΝΗΣΠΕΡΕΩΝ ΚΑΙΠΑΤΕΡΕΨΙΦΙΛΟΣ

5 ΑΛΛ' ΕΔΩΚΕΤΕΛΕΣΣΕΠΟΘΟΝΑΛΛΑΠΕΡΑΝΕΔΑΙΝΩΝ

ΠΡΟΣΘΕΓΑΡΑΨΤΟΡΓΟΥ ΛΟΙΡΑΚΙΧΕΝΘΑΝΑΤΟΥΦ

Πλουτάρχου τὸδε σῆμα σαφρονος, ὃς πολυμήχθου

κύδεος ἱμέραν ἤλυθεν Αὔσονην

ἐνθα πίνουσι πίνους ἀνεμέτρει τηλόθι πάτρης,

μουνογενῆς περ ἔδωκ' αἰ πατέρεςσι φίλος,

5 *ἀλλ' ἐδωκετέλεσσε πόθον, μάλα περ μενεαίνων*

πρὸςθε γὰρ ἀστέργου μοῖρα κίχεν θανάτου.

This epigram probably marked a cenotaph. The characters are very late, and are remarkable for the sign of the aspirate in lines 1, 2, 5, and the mark of elision in line 5. Cp. No. xciii and C. I. 2429 (now in the British Museum), where similar marks are employed, quite in the manner of cursive Greek. For the use of τ as an aspirate, see Franz, El. Ep. Gr., p. 43; C. I., Nos. 1051, 2919.

CXXVI.

A sepulchral lekythos of white marble: height, 2 ft. 6 in. From the Collection of Sir Hans Sloane. Ellis, Towneley Gallery, ii. p. 221.

ΠΥΘΑΡΑΤΟΣ ΗΡΟΦΙΛΟΣ

Πυθάρατος, 'Ηρόφιλος.

The form of the vase makes it probable that this evidence to that effect. Both names occur in Athenian inscription is from Athens, though there is no other nian inscriptions.

CXXVII.

A sepulchral lekythos of white marble: height, 2 ft. With relief representing a parting scene: a warrior, behind whom is a boy carrying a large circular shield, is joining hands with a female figure seated before him; at the knees of the seated person stands a child, and in the background a female stands in mournful attitude. Elgin Collection. Rudely engraved in Dodwell's Tour, i. p. 455; Osann, Syll., p. 224; C. I. 1008; Muséum Marbles, ix. pl. 31, fig. 3; Kuman. 3349.

ΣΩΣΙΠΠΟΣ ΟΣ

Σώσιππος. The name is inscribed over the warrior, his head interrupting the letters.

CXXVIII.

A slab of white marble, 4 ft. 7½ in. long, 9 in. in height, described by Böckh as follows:—'Olim Athenis ad aediculam quandam Graecorum, ubi transcripsit Sponius ediditque Itin. T. iii. P. ii. p. 38. Misc. erud. ant. x, 3. p. 318. Hinc petiit Fabretus Inscr., p. 322. item Fleetwood Syll., p. 319. 2. Sponii exemplum corrigere tentavit Heringa, Obs. crit., p. 287, sqq. Post Sponium ex schedis Antonii Askew minusculis dedit Taylor, ad Demosth. de fals. leg., p. 461, ed. Reisk., et transcripsit etiam Fourmontus, notante Bekkero, qui tamen nullum Fourmontiani exempli apographum confecit. Sollicite deinde, ut ait, ex lapide liminis loco ad ecclesiam ruinosa D. Georgii prope Monasterium Capucinatorum posito transcripsit Chandler, Inscr., ii. 61. p. 67, addita Latina interpretatione. Hinc petiit Brunck, Anal., iii. p. 307 (cf. Jacobs. Animadv., T. iii. P. ii. p. 300, sq.). Postea lapis in Mus. Brit. illatus inter Elginiana est. Viscont., n. 17 (cf. n. 34). Tum repetiit Jacobs. Anthol. Palat. Append., n. 209 (cf. Not. T. iii. p. 933, et Addenda, p. c), et postremo ex lapide Osann, Syll., i. 47. p. 146, sqq.; C. I. 1012; Kuman. 3388. The stone is now somewhat broken at the right end.

The inscription is the epitaph set up in memory of Tryphera, daughter of Eutychides and Kilikia, by her husband Hermeros, son of Aristomachos.

ΗΠΟΤΕΚΥΔΙΩΝΣΑΞΑΝΘΑΙΣΕΠΙΚΡΑΤΟΣΕΘΙΡΑΙΣ ΠΑΝΤΟΙΗΝΤΕΑΡΕΤΗΝΠΕΡΙΚΑΛΛΕΙΣΩΜΑ ΙΘΕΙΣΑ
ΚΑΙΧΑΡΙΤΟΒΛΕΦΑΡΙΣΟΜΜΑΣΙΑΛΜΠΟΜΕΝΗ ΗΝΤΕΚΕΝΕΥΤΥΧΙΔΗΣΘΕΝΑΡΩΚΙΛΙΚΙΑΧΑΡ ΖΠΙΣ
ΧΙΟΝΕΟΙΣΤΕΠΡΕΠΟΥΣΑΠΡΟΣΩΠΟΙΣ ΗΔΕΠΑΡΕΙΑΙΣ ΕΙΚΟΣΙΠΕΝΤΑΕΤΗΣΤΡΥΦΕΡΑΘΑΝΕΧΘΟΝΙΚ
ΚΑΙΓΛΥΚΕΡΟΥΣΤΟΜΑΤΟΣΟΠΑΛΙΡΙΟΣΣΑΝΙΕΙΣΑ ΕΡΜΕΡΩΣΔΕΑΡΙΣΤΟΜΑΧΟΙΟΠΑΤΡΟ ΑΙΜΗΤΛ
5 ΧΙΛΕΣΙΠΟΡΦΥΡΕΟΙΣΕΛΕΦΑΝΤΙΝΕΩΝΔΙΟΔΟΝΤΩΝ 10 ΜΗΜΑΛΟΧΩΦΙΛΙΗΘΗΚΑΤΟΚΟΥΡΙΔΙΗ

"Η ποτε κυδίωσα ξανθαῖς ἐπὶ κρατὸς ἐθίραις,
καὶ χαριτοβλεφάροις ὀμμασι λαμπομένη,
χιονίους τε πρίπουσα προσώπους ἥδ' ἐπαρείας,
καὶ γλυκεροῦ στόματος ὅσα λειρέεσσαν εἶσα
5 χίλεσι πορφυρέοις ἐλεφαντίνεων δι' ὀδόντων,
παντοῖην τ' ἀρετὴν περικάλλει σῶμα[τ]ι θεῖα,
ἣν τέκεν Εὐτυχίδῃ σθεναρῇ Κιλίκια χαρ[ι]τῶπις,
εἰκοσιπενταέτης Τρυφῆρα τῇδ' ἐν χθονὶ κρείται.
'Ερμέρος δὲ 'Αριστομάχοιο πατρὸς[τ] καὶ μητρός . . .
10 μνήμ' ἀλόχῳ φίλῃ θήκατο κουρίδῃ.

This epitaph is of quite a late date: witness the form ϵ in lines 3 and 6, as well as the barbarous orthography of $\epsilon\theta\acute{\iota}\rho\alpha\iota\varsigma$, $\lambda\eta\rho\acute{\epsilon}\epsilon\sigma\sigma\alpha\upsilon$, $\chi\acute{\iota}\lambda\epsilon\sigma\iota$. The metre is not always perfect, the composer being quite overcome in line 9 by the unmanageable proper name 'Ερμέρος. Cp. Newton, Hist. of Discoveries, ii. pt. 2. p. 757. No. 42. Line 4, $\delta\pi\alpha$ λειρέεσσαν comes originally from Homer, Il. iii. 152. The form $\epsilon\lambda\epsilon\phi\alpha\upsilon\tau\iota\acute{\nu}\epsilon\omicron\varsigma$, line 5, is elsewhere unknown. $\kappa\upsilon\delta\iota\omega\sigma\alpha$, line 1, is to be scanned as a dissyllable, like $\kappa\iota\lambda\iota\kappa\acute{\iota}\alpha$, line 7.

CXXIX.

Sepulchral monument of white marble: height, 5 ft. 10 in.; breadth, 3 ft. The right hand corner at top has been restored. Purchased by the Trustees of the British Museum of the Rev. F. V. I. Arundell, in 1839. Museum Marbles, xi. pl. 49.

ΤΡΥΦΩΝ ΕΥΤΥΧΟΥ

Τρύφων Εὐτόχου . . .

I cannot do better than copy the account of this monument given in the 'Museum Marbles.' 'A sepulchral monument, having in bas-relief a male figure, naked, except a portion of chlamys or cloak which hangs upon the left shoulder, and falls over the left arm. In his right-hand is a strigil, and in the left a lecythus, held by a strap: on the top is the inscription. This monument is in shape of an *heroum*, representing a doorway with two pilasters or columns *in antis* surmounted by five antefixal ornaments or acroteria, with the figure of Tryphon advancing towards the left. The commencement of these works of art is apparently about the age of Alexander the Great. . . . The inscription is imperfect: there is room enough on the fractured and restored part of the lintel to the right for the name of the city or demos to which Tryphon belonged, or for the common formula *χρηστὴ χεῖρε*.' The figure

is a beautiful one, representing a youth in the flower of his age, with the *χλαμὺς ἐφηβική*: yet it should be remembered that this is not the work of a first-rate artist, but of some inferior craftsman. The end of the strigil and the lekythos are broken off. The date is probably within a century of the Christian era. In a letter to the late Mr. W. R. Hamilton, written in 1839, Mr. Arundell states that he purchased this stelè at Smyrna, where he was British Chaplain. But Mr. Hawkins, the late Keeper of the Antiquities, in a report to the Trustees recommending its purchase in 1839, states that it was dug up at Athens. It is probable that this statement as to the *provenance* of the stelè was made on the authority of Mr. Arundell, who may have been so informed by the person at Smyrna of whom he bought it.

CXXX.

A stelè of white marble: height, 2 ft. 4 in.; breadth, 12½ in. Brought from Athens by Inwood: see his *Erechtheion*, pl. 31, p. 146.

ΧΑΙΡΙΠΠΗΣ

Χαίριππης.

This name is written on the right side of the stelè, space being left for another name on the left, where, however, there is no trace of letters.

CXXXI.

Fragment of a sepulchral column of white marble: height, 8½ in.; breadth, 1 ft. From the Elgin Collection. Osann, *Syll.*, p. 178; C. I. 1030; Kuman. 3505.

ΟΥΠΑΤΡΟΣΜΗΚΛΑΥΣΕΦΘΙΜΕ
ΡΗCΑΟΓΔΟΗΚΟΝΤΑΔΥCΙΝΕΤΕCΙΝ
ΤΕΚΕΚΡΟΠΩΝΙΕΡΑΝΒΟΥΑΗΝΤΕΓΕ
ΧΟΝΕΛΕΥΘΕΡΙΗC ΕΞΗΚΟΝΤΕΤΕ
5 ΞΗCΕCΧΑΤΕΚΝΑΓΝΗCΙΑΚΟΥΧΙΝΟΘΑ
ΡΦΗΝΕΤΥΠΩCΕΝΤΑCΙΝΟΡΑΝΜΕ
C ΕΙΔΕΘΕΛΕΙCΘΕΛΓΕΙΝΥΧΗΝ
ΝΗΠΙCΤΙCΑCΟCΑΒΡΟΤΟΙCΙ

The inscription is perfect on all sides except the left. At the beginning of line 7 is a faint trace of a C: after it is a blank space, as in line 4. For the sake of illustration one might restore as follows:—

*Ω φίλε παῖ σ' οὐ πατὶρ μὴ κλαύσης φθιμῆνιοι.
— ρήσας ὀδοήκοντα δυοῖν ἔτεσιν
γαῖαν] τε Κεκρόπων ἱερὰν βουλὴν τε γέροντων
ἠῶσαν καὶ μελέτην εἶχον ἐλευθερίας.
5 'Εξήκοντ' ἔτεσσιν μετ' ἐμῆς ἔβιωσα γυναῖκα,
ἐξ ἧς ἔσχα τέκνα γνήσια κοῖχ' ἔνθα.
. μοῖρ' οὖν ἐντίπωσεν.
πᾶσιν ὁρᾶν με s.
Εἰ δὲ θέλεις θέλγειν ψυχὴν [τεθνηκότος ἀνδρός,
10 θέλξον] ἐπισπίσας ὅσσα βροτοῖσι [θέμις.

The form *ἐσχα*, line 6, is barbarous. For the syllable *ἐπισπίας*, line 10, see No. cxxvi; for *Κερρόπων*, line 3, cp. No. xciii. Line 8. *πᾶσιν ὁρᾶν* is a not uncommon phrase: cp. the Halikarnassian Epitaph, Newton, Hist. Disc., ii. pt. ii. p. 700:—

*Μναμείον τὸδε σέο πατὴρ ἐπύνησεν ἑαυτοῦ
χερσίν, πᾶσιν ὁρᾶν.*

The second line makes an ungainly pentameter; but nothing is too clumsy for these late epitaphs. *ὀγδοήκοντα* must be scanned as *ὀγδόκοντα*. I have recovered the flourish which marked the end of the inscription.

CXXXII.

The body of a sepulchral vase of white marble: height, 2 ft. 6 in. With relief representing a parting scene between a young warrior and an old man. From the Elgin Collection. C. I. 1041; Museum Marbles, ix. pl. 32, fig. 1; Kuman. 3486.

The inscription, once much longer, is greatly defaced; only a few letters remain, neatly formed, and arranged *κιοηδόν*.

Ο Ν Ε . Λ Ο Τ Ι Ο Ν
Φ Ι Α . Δ Ε Τ Ε Χ Ε Ν
Ε Π Α Τ Ρ Ο Σ Η Ν Ι Κ Α Τ Ε Γ Ι Η
Ω Ν Ε Τ Υ Χ Ε Ν

The epitaph was in elegiac verse. In line 1 we seem to trace the termination of a proper name | but Böckh restores δ' ἔτεκεν. Line 3. . . . πατὴρ ἡνίκα τέγγη (sc. δάκρυα) ended an hexameter. Line 4. analogous to Θεοδόσιον. The X in line 2 is certain; | ὡν ἔτυχεν.

CXXXIII.

Portion of a sepulchral tablet of white marble, much mutilated on the left side: height, 1 ft. 9 in.; breadth, 1 ft. With relief representing a female figure seated in a chair. From the Collection formed by George, Earl of Aberdeen, K. G., 1803; presented by George, Earl of Aberdeen, 1861.

Above the relief:— . . ἈΩ, i. e. [Ἀη]μός, or the like.

Underneath the relief:—ΧΑΙΡΕΤΕΑΡΑΝΤΕΣ. Χαίρετε ἅπαντες.

CHAPTER IX.

FRAGMENTS OF DOUBTFUL REFERENCE.

CXXXIV.

Fragment of white marble; the inscription within a wreath, the right half of which is broken away: height, $8\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in. From the Elgin Collection. Osann, *Syll.*, p. 225, with facsimile, Tab. i. No. 4; C. I. 1049 b.

Α
ΚΛΑ
ΛΛΟ
ΑΜC
5 ΘΕΙ
ΛΩ

Line 2. Possibly Κλαύδιος.

CXXXV.

Fragment of a slab of white marble, broken on all sides except the left: height, $6\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in. From the Temple Collection. Unedited. A label fastened on the back of the inscription tells us that it came from the Parthenon.

.
ΡΩΜΑ
ΔΑΝ
ΞΕΛΘΕ
5 ΚΑΓΑ
ΠΕΙΝ
ΤΗC
ΝΑΤ
ι

Each line, except line 1, is perfect on the left. | 'Ρωμα[ίους]. Line 3. ἐπει[δὲν] μ[ὲν] (?) . . . Line 4.
This may possibly be a fragment of an imperial | ἐ[ξ]ελθ[ῆ]ν (?) . Line 5. καγώ.
letter to Athens. Line 1. τ[ῶν] Ἀθη[ναίων] (?). Line 2. |

CXXXV*.

A plain stèle of white marble: height, 2 ft. 6 in.; breadth, 12 $\frac{1}{2}$ in. From the Elgin Collection. Osann, *Syll.*, p. 91 (who omits line 5); C. I. 921. Kumanudes omits it from his Collection.

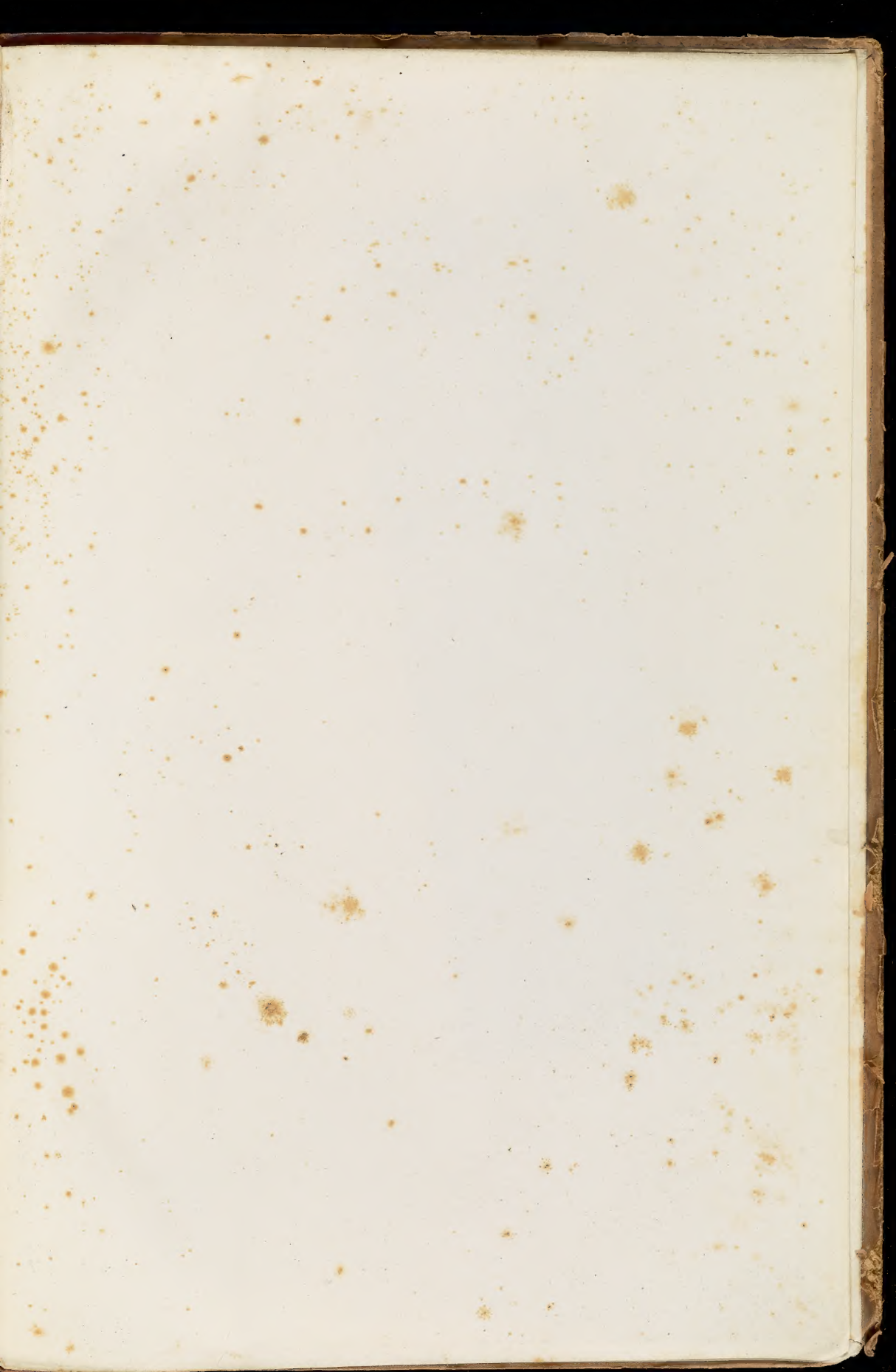
ΑΡΙΣΤΟΦΛΕΗΣ
 ΤΗΣΜΗΤΡΟΣΤΗΣ
 ΑΜΦΗΝΟΡΟΣΚΑΙ
 ΔΙΟΓΝΗΤΟΣΚΑΙ
 5 ΘΥΜΙΛΟΣΚΑΙΤΟ
 ΘΥΜΙΛΟΣΥΟ
 ΝΑΥΚΛΟΣΚΑΙ
 ΤΙΜΟΚΡΑΤΟΣ
 ΤΟ:ΥΟ:ΤΟΑΜΦΗ
 10 ΝΟΡΟΣ
 ΟΡΑΣΥΚΛΕΟΣ

*Ἀριστοφάνους τῆς μητρὸς τῆς Ἀμφήνωρος καὶ Διογνήτου, καὶ Θυμίλου, καὶ τοῦ Θυμίλου υἱοῦ Ναύκλου, καὶ
 Τιμοκράτους τοῦ υἱοῦ τοῦ Ἀμφήνωρος. Θρασυκλέους.*

The style of the letters and the diction also seem sepulchral monument. The form *ΥΟΣ* for *ΥΙΟΣ* is to stamp this as a forgery. It is intended for a common enough.

ADDENDA ET CORRIGENDA.

- Page 1, at the end of heading of No. I, add 'Kirchhoff, Corpus Inscriptionum Atticarum, I. p. 4.'
- P. 3, line 1 of heading of No. II, add, after 'Athens,' From the Elgin Collection;' at end of line 6, add 'Kirchhoff, Corpus, p. 3.'
- P. 6, col. 1, line 37, for 'sculptor's' read 'lapidary's.'
- P. 8, No. III, at end of heading, add 'Kirchhoff, Corpus, p. 8.'
- P. 10, No. IV, at end of heading, add 'Kirchhoff, Corpus, p. 12.'
- P. 14, No. V, at end of heading, add 'Kirchhoff, Corpus, p. 16.'
- P. 15, No. VI, at end of heading, add 'Kirchhoff, Corpus, p. 23.'
- P. 16, col. 1, line 46, for 'recommendation' read 'recommendation.'
- P. 18, col. 1, line 12, for ἐπιμελείσθαι read ἐπιμελείσθαι; line 32, for 'Alterthüm' read 'Alterthümer;' col. 2, line 28, for Ἀρχ read 'Ἀρχ;' at end of heading of No. VII, add 'Kirchhoff, Corpus, p. 37.'
- P. 32, col. 1, line 16. 'Appendix on the Proedri.' It had been intended to discuss the Proedri in a separate essay appended to this Part, as the statements on this subject to be found in ordinary books of reference are far from satisfactory. But it will be sufficient to refer the reader to the essay on the Proedri in the Journal of Philology, Cambridge, 1870, III, p. 169; to Messrs. Simcox's Essay on the Practical Politics of the Age of Demosthenes, in their edition of Demosthenes and Aeschines on the Crown; and to Böckh's Epigraphisch-Chronologische Studien, p. 64, foll.
- P. 41, line 5, for ἐπιμελήτης read ἐπιμελήτης; line 16, for ἐκίστην read ἐκίστην.
- P. 42, col. 1, line 4, for 'xlviii' read 'xlix.'
- P. 65, col. 1, line 39, for 'sculptor' read 'lapidary.'
- P. 86, col. 1, line 22, after 'p. 60,' add 'This date is confirmed by the fragment published by Köhler, Hermes, II, p. 22, from which it may be inferred that the Western part of the temple was injured by the conflagration, and that its restoration took place in the archonship of Diophantos, A. C. 395.'
- P. 103, No. XXXVIII, line 1 of heading, before 'edited,' add 'From the Elgin Collection.'
- P. 118, col. 1, line 25, for 'Erechtbeis, Aegcis' read 'Erechtbeis, Aegcis.'
- P. 128, No. LVIII, in heading dele 'apparently unpublished,' and add 'This inscription is published under Imbros, C. I. 2156, where Böckh refers to Akerblad, Sopra due laminette di Bronzo, p. 22, as the work where it was originally published. This treatise not being either in the British Museum or in the Bodleian Library, I cannot ascertain whether it is on Akerblad's authority that Böckh ascribes this dedication to Imbros. When in the possession of Lord Strangford, this marble was marked as coming from Athens. It is published, Jacobs, Anthol. Palat. Addend. III, p. 100.'







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